Torquatus' Presentation of Epicurean Ethics - from Cicero's "On Ends"

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Reid Translation PDF at Archive.org

Alternate Versions (Links to PDFs)

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- 1853 Version by Charles Duke Yonge (Gutenberg)
- 1883 Reid PDF
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About this page. The main text below is Rackham's 1931 Loeb translation, the standard modern scholarly version, running continuously from Torquatus's opening exchange with Cicero through the end of Cicero's reply. Tap "Compare other translations" under any passage to see the same passage in Reid's 1883 translation, Yonge's 1853 translation, and the original Latin.

Book I (§13–72) is Torquatus's presentation of Epicurean ethics: §13–28 is the frame dialogue where he and Cicero set up the debate and agree Torquatus will speak uninterrupted; from §29 on it is his own continuous exposition.
Book II (§1–119) is Cicero's reply -- almost entirely a long, uninterrupted critique in which Torquatus says very little. The real back-and-forth is concentrated at the start (§1–11, working out what "pleasure" even means), in two short interjections (§17, §21), and in the closing exchange (§119).

1. Book I — Torquatus Presents Epicurean Ethics

§13

To begin with what is easiest, let us first pass in review the system of Epicurus, which to most men is the best known of any. Our exposition of it, as you shall see, will be as accurate as any usually given even by the professed adherents of his school. For our object is to discover the truth, not to refute someone as an opponent. An elaborate defence of the hedonistic theory of Epicurus was once delivered by Lucius Torquatus, a student well versed in all the systems of philosophy; to him I replied, and Gaius Triarius, a youth of remarkable learning and seriousness of character, assisted at the discussion.

Compare other translations & Latin

Reid: To begin with the easiest opinions, let the theory of Epicurus first enter the arena. It is to most people thoroughly familiar, and you will perceive that I have set it forth with an exactness which is not commonly surpassed even by the adherents of the school themselves; for my desire is to find truth and not to confound

as it were some opponent. Now the tenets of Epicurus concerning pleasure were once carefully advocated by Lucius Torquatus, a gentleman trained in every department of learning, and I replied to him, while Gaius Triarius, a particularly serious and well instructed youth, was present at the debate.

Yonge: To begin, however, with that which is easiest, we will first of all take the doctrine of Epicurus, which is well known to most people; and you shall see that it is laid down by us in such a way that it cannot be explained more accurately even by the adherents of that sect themselves. For we are desirous of ascertaining the truth; not of convicting some adversary. But the opinion of Epicurus about pleasure was formerly defended with great precision by Lucius Torquatus, a man accomplished in every kind of learning; and I myself replied to him, while Caius Triarius, a most learned and worthy young man, was present at the discussion.

Latin: *Ut autem a facillimis ordiamur, prima veniat in medium Epicuri ratio, quae plerisque notissima est. quam a nobis sic intelleges eitam, ut ab ipsis, qui eam disciplinam probant, non soleat accuratius explicari; verum enim invenire volumus, non tamquam adversarium aliquem convincere. accurate autem quondam a L. Torquato, homine omni doctrina erudito, defensa est Epicuri sententia de voluptate, a meque ei responsum, cum C. Triarius, in primis gravis et doctus adolescens, ei disputationi interesset.*

§14

Both of these gentlemen had called to pay me their respects at my place at Cumae. We first exchanged a few remarks about literature, of which both were enthusiastic students. Then Torquatus said, “As we have for once found you at leisure, I am resolved to hear the reason why you regard my master Epicurus, not indeed with hatred, as those who do not share his views mostly do, but at all events with disapproval. I myself consider him as the one person who had discerned the truth, and who has delivered men from the gravest errors and imparted to them all there is to know about well-being and happiness. The fact is, I think that you are like our friend Triarius, and dislike Epicurus because he has neglected the Graces of style that you find in your Plato, Aristotle and Theophrastus. For I can scarcely bring myself to believe that you think his opinions untrue.”

Compare other translations & Latin

Reid: Well, both of them having come to me in my villa at Cumae to pay their respects, we had at first a little conversation about literary matters, in which both took the greatest interest; then Torquatus said, 'As we have at last found you free, I shall surely learn what is the reason why you do not exactly dislike our teacher Epicurus, as do most of those who disagree with him, but certainly do not approve of him, though I believe that he alone has seen the truth, and has set free the minds of men from the most grievous misconceptions, and has taught all that is essential for the good and happy life; but I judge that your pleasure in him, like that of our friend Triarius, is diminished because he cared little for those graces that adorn the style of a Plato, an Aristotle and a Theophrastus. I can scarcely bring myself to believe that you deem his opinions to be wanting in truth." '

Yonge: For as it happened that both of them had come to my villa near Cumæ to pay me a visit, first of all we conversed a little about literature, to which they were both of them greatly devoted; and after a while Torquatus said—Since we have found you in some degree at leisure, I should like much to hear from you why it is that you, I will not say hate our master Epicurus—as most men do who differ from him in opinion—but still why you disagree with him whom I consider as the only man who has discerned the real truth, and who I think has delivered the minds of men from the greatest errors, and has handed down every precept which can have any influence on making men live well and happily. But I imagine that you, like my friend Triarius here, like him the less because he neglected the ornaments of diction in which Plato, and Aristotle, and Theophrastus indulged. For I can hardly be persuaded to believe that the opinions which he entertained do not appear to you to be correct.

Latin: *Nam cum ad me in Cumanum salutandi causa uterque venisset, pauca primo inter nos de litteris, quarum summum erat in utroque studium, deinde Torquatus: Quoniam nacti te, inquit, sumus aliquando*

otiosum, certe audiam, quid sit, quod Epicurum nostrum non tu quidem oderis, ut fere faciunt, qui ab eo dissentiunt, sed certe non probes, eum quem ego arbitror unum vidisse verum maximisque erroribus animos hominum liberavisse et omnia tradidisse, quae pertinerent ad bene beateque vivendum. sed existimo te, sicut nostrum Triarium, minus ab eo delectari, quod ista Platonis, Aristoteli, Theophrasti orationis ornamenta neglexerit. nam illud quidem adduci vix possum, ut ea, quae senserit ille, tibi non vera videantur.

§15

“Let me assure you, Torquatus,” said I, “that you are entirely mistaken. With your master's style I have no fault to find. He expresses his meaning adequately, and gives me a plain intelligible statement. Not that I despise eloquence in a philosopher if he has it to offer, but I should not greatly insist on it if he has not. But his matter I do not find so satisfactory, and that in more points than one. However, 'many men, many minds': so it is possible that I am mistaken.” “What is it, pray,” he said, “to which you take exception? For I recognize you as a just critic, provided you really know what his doctrines are.”

Compare other translations & Latin

Reid: Just see, said I, 'Torquatus, how great is your mistake. It is not the style of your philosopher which displeases me, for he compasses his meaning by the terms he employs, and states clearly things such as I understand; and while I should not feel averse to any philosopher for displaying eloquence, I should still not demand it very loudly if he did not possess it; in his subject-matter he fails to content me in the same measure; and what I say concerns a number of topics. But there are as many opinions as there are men, so I may be wrong. 'How is it, pray,' said he, 'that he does not content you? for I think you an impartial critic, if only you rightly under- stand his drift.' '

Yonge: See now, said I, how far you are mistaken, Torquatus. I am not offended with the language of that philosopher; for he expresses his meaning openly and speaks in plain language, so that I can understand him. Not, however, that I should object to eloquence in a philosopher, if he were to think fit to employ it; though if he were not possessed of it I should not require it. But I am not so well satisfied with his matter, and that too on many topics. But there are as many different opinions as there are men; and therefore we may be in error ourselves. What is it, said he, in which you are dissatisfied with him? For I consider you a candid judge; provided only that you are accurately acquainted with what he has really said.

Latin: *Vide, quantum, inquam, fallare, Torquate. oratio me istius philosophi non offendit; nam et complectitur verbis, quod vult, et dicit plane, quod intellegam; et tamen ego a philosopho, si afferat eloquentiam, non asperner, si non habeat, non admodum flagitem. re mihi non aeque satisfacit, et quidem locis pluribus. sed quot homines, tot sententiae; falli igitur possumus. Quam ob rem tandem, inquit, non satisfacit? te enim iudicem aequum puto, modo quae dicat ille bene noris.*

§16

“Oh,” said I, “I know the whole of Epicurus's opinions well enough, — unless you think that Phaedrus or Zeno did not tell me the truth. I have heard both of them lecture, though to be sure they convinced me of nothing but their own devotion to the system. Indeed I regularly attended those professors, in company with our friend Atticus, who for his part had an admiration for them both, and a positive affection for Phaedrus. Every day we used to discuss together in private what we had heard at lecture, and there was never any dispute as to what I could understand; the question was, what I could accept as true.”

Compare other translations & Latin

Reid: Unless, said I, 'you suppose that I heard falsehoods from Phaedrus or Zeno, both of whom were my teachers, and in whom certainly the one thing I approved was their diligence, then all the tenets of Epicurus are quite familiar to me; and I constantly attended the lectures of the philosophers I have just named, in

company with my friend Atticus, who on his side felt admiration for both, and for Phaedrus even affection, and we used to discuss with each other every day the lessons we heard, nor did the dispute ever turn on my understanding, but on my approval.'

Yonge: Unless, said I, you think that Phædrus or Zeno have spoken falsely (and I have heard them both lecture, though they gave me a high opinion of nothing but their own diligence,) all the doctrines of Epicurus are quite sufficiently known to me. And I have repeatedly, in company with my friend Atticus, attended the lectures of those men whom I have named; as he had a great admiration for both of them, and an especial affection even for Phædrus. And every day we used to talk over what we heard, nor was there ever any dispute between us as to whether I understood the scope of their arguments; but only whether I approved of them.

Latin: *Nisi mihi Phaedrum, inquam, tu mentitum aut Zenonem putas, quorum utrumque audivi, cum mihi nihil sane praeter sedulitatem probarent, omnes mihi Epicuri sententiae satis notae sunt. atque eos, quos nominavi, cum Attico nostro frequenter audivi, cum miraretur ille quidem utrumque, Phaedrum autem etiam amaret, cotidieque inter nos ea, quae audiebamus, conferebamus, neque erat umquam controversia, quid ego intellegerem, sed quid probarem.*

§17

“Well then, what is the point?” said he; “I should very much like to know what it is that you disagree with.” “Let me begin,” I replied, “with the subject of Natural Philosophy, which is Epicurus's particular boast. Here, in the first place, he is entirely second-hand. His doctrines are those of Democritus, with a very few modifications. And as for the latter, where he attempts to improve upon his original, in my opinion he only succeeds in making things worse. Democritus believes in certain things which he terms 'atoms,' that is, bodies so solid as to be indivisible, moving about in a vacuum of infinite extent, which has neither top, bottom nor middle, neither centre nor circumference. The motion of these atoms is such that they collide and so cohere together; and from this process result the whole of the things that exist and that we see. Moreover, this movement of the atoms must not be conceived as starting from a beginning, but as having gone on from all eternity.

Compare other translations & Latin

Reid: ' What is the matter, then?' said he; 'for I long to be told what it is that you do not sanction? 'At the outset, said I, 'in natural science, which is his chief boast, he is in the first place altogether unoriginal. He states the doctrines of Democritus, with a few changes, but of such a nature that in my opinion he distorts the theories which he desires to amend. Democritus holds that through the limitless void, which has neither highest nor lowest point, nor centre, nor end, nor bound, the atoms, as he calls them, meaning thereby bodies indivisible owing to their impenetrability, sweep along in such a manner that by their collisions they adhere to each other, and produce all objects which exist and are discernible; and that it is fitting to regard this movement of the atoms as having no beginning, but as existent from infinite time.

Yonge: What is it, then, said he, which you do not approve of in them, for I am very anxious to hear? In the first place, said I, he is utterly wrong in natural philosophy, which is his principal boast. He only makes some additions to the doctrine of Democritus, altering very little, and that in such a way that he seems to me to make those points worse which he endeavours to correct. He believes that atoms, as he calls them, that is to say bodies which by reason of their solidity are indivisible, are borne about in an interminable vacuum, destitute of any highest, or lowest, or middle, or furthest, or nearest boundary, in such a manner that by their concourse they cohere together; by which cohesion everything which exists and which is seen is formed. And he thinks that motion of atoms should be understood never to have had a beginning, but to have subsisted from all eternity.

Latin: *Quid igitur est? inquit; audire enim cupio, quid non probes. Principio, inquam, in physicis, quibus maxime gloriatur, primum totus est alienus. Democritea dicit perpauca mutans, sed ita, ut ea, quae corrigere vult, mihi quidem depravare videatur. ille atomos quas appellat, id est corpora individua propter soliditatem, censet in infinito inani, in quo nihil nec summum nec infimum nec medium nec ultimum nec extremum sit, ita*

ferri, ut concursionibus inter se cohaerescant, ex quo efficiantur ea, quae sint quaeque cernantur, omnia, eumque motum atomorum nullo a principio, sed ex aeterno tempore intellegi convenire.

§18

Epicurus for his part, where he follows Democritus, does not generally blunder. Still, there is a great deal in each of them with which I do not agree, and especially this: in the study of Nature there are two questions to be asked, first, what is the matter out of which each thing is made, second, what is the force by which it is made; now Democritus and Epicurus have discussed the question of matter, but they have not considered the question of force or the efficient cause. But this is a defect shared by both; I now come to the lapses peculiar to Epicurus. He believes that these same indivisible solid bodies are borne by their own weight perpendicularly downward, which he holds is the natural motion of all bodies;

Compare other translations & Latin

Reid: Now Epicurus does not generally stumble where he follows Democritus. Yet there are many points about both with which I do not sympathize, and particularly this, that while in the world of phenomena two problems are set before us, one that of the substance out of which each object is evolved, and the other that of the power which evolves each object, they have discoursed of the substance, and have passed over the power and the efficient force. But this fault is common to both ; the peculiar downfall of Epicurus is this: he pronounces that these same indivisible and impenetrable bodies are carried downward by their own weight in a straight line; this he declares to be the natural movement of all bodies.

Yonge: But in those matters in which Epicurus follows Democritus, he is usually not very wrong. Although there are many assertions of each with which I disagree, and especially with this—that as in the nature of things there are two points which must be inquired into,—one, what the material out of which everything is made, is; the other, what the power is which makes everything,—they discussed only the material, and omitted all consideration of the efficient power and cause. However, that is a fault common to both of them; but these blunders which I am going to mention are Epicurus's own. For he thinks that those indivisible and solid bodies are borne downwards by their own weight in a straight line; and that this is the natural motion of all bodies.

Latin: *Epicurus autem, in quibus sequitur Democritum, non fere labitur. quamquam utriusque cum multa non probo, tum illud in primis, quod, cum in rerum natura duo quaerenda sint, unum, quae materia sit, ex qua quaeque res efficiatur, alterum, quae vis sit, quae quidque efficiat, de materia disseruerunt, vim et causam efficiendi reliquerunt. sed hoc commune vitium, illae Epicuri propriae ruinae: censet enim eadem illa individua et solida corpora ferri deorsum suo pondere ad lineam, hunc naturalem esse omnium corporum motum.*

§19

but thereupon this clever fellow, being met with the difficulty that if they all travelled downwards in a straight line, and, as I said, perpendicularly, no one atom would ever be able to overtake any other atom, accordingly introduced an idea of his own invention: he said that the atom makes a very tiny swerve, — the smallest divergence possible; and so are produced entanglements and combinations and cohesions of atoms with atoms, which result in the creation of the world and all its parts, and of all that in them is. Now not only is the whole of this affair a piece of childish fancy, but it does not even achieve the result that its author desires. The swerving is itself an arbitrary fiction; for Epicurus says the atoms swerve without a cause, — yet this is the capital offence in a natural philosopher, to speak of something taking place uncaused. Then also he gratuitously deprives the atoms of what he himself declared to be the natural motion of all heavy bodies, namely, movement in a straight line downwards, and yet he does not attain the object for the sake of which this fiction was devised.

Compare other translations & Latin

Reid: Then in a moment it struck this shrewd fellow that if all bodies were carried along perpendicularly and, as I said, in a straight line, no one atom could ever touch another; consequently he introduced an idea purely fictitious; he declared that the atom swerved a very little, the least bit possible; this swerving produced attachments, combinations and unions of atoms one with another, out of which was evolved the universe and all the divisions of the universe and all the things therein. And while this whole theory is a childish imagination, it does not even prove what he desires, For not only is this very 'swerving a capricious fiction (since he says the atom swerves without a cause, whereas nothing is more discreditable to a natural philosopher than to declare that anything happens without a cause) but further, for no reason whatever, he robs the atoms of the motion natural to all heavy substances, which, as he himself laid down, seek a lower point in a perpendicular line; yet for all that he did not achieve the end: for which he had fabricated these notions.

Yonge: After this assertion, that shrewd man,—as it occurred to him, that if everything were borne downwards in a straight line, as I have just said, it would be quite impossible for one atom ever to touch another,—on this account he introduced another purely imaginary idea, and said that the atoms diverged a little from the straight line, which is the most impossible thing in the world. And he asserted that it is in this way that all those embraces, and conjunctions, and unions of the atoms with one another took place, by which the world was made, and all the parts of the world, and all that is in the world. And not only is all this idea perfectly childish, but it fails in effecting its object. For this very divergence is invented in a most capricious manner, (for he says that each atom diverges without any cause,) though nothing can be more discreditable to a natural philosopher than to say that anything takes place without a cause; and also, without any reason, he deprives atoms of that motion which is natural to every body of any weight (as he himself lays it down) which goes downwards from the upper regions; and at the same time he does not obtain the end for the sake of which he invented all these theories.

Latin: *Deinde ibidem homo acutus, cum illud ocurreret, si omnia deorsus e regione ferrentur et, ut dixi, ad lineam, numquam fore ut atomus altera alteram posset attingere itaque ** attulit rem commenticiam: declinare dixit atomum perpaulum, quo nihil posset fieri minus; ita effici complexiones et copulationes et adhaesiones atomorum inter se, ex quo efficeretur mundus omnesque partes mundi, quaeque in eo essent. Quae cum tota res (est) ficta pueriliter, tum ne efficit [quidem], quod vult. nam et ipsa declinatio ad libidinem fingitur -- ait enim declinare atomum sine causa; quo nihil turpius physico, quam fieri quicquam sine causa dicere, -- et illum motum naturalem omnium ponderum, ut ipse constituit, e regione inferiorem locum petentium sine causa eripuit atomis nec tamen id, cuius causa haec finxerat, assecutus est.*

§20

For, if all the atoms swerve, none will ever come to cohere together; or if some serve while others travel in a straight line, by their own natural tendency, in the first place this will be tantamount to assigning to the atoms their different spheres of action, some to travel straight and some sideways; while secondly (and this is a weak point with Democritus also) this riotous hurly-burly of atoms could not possibly result in the ordered beauty of the world we know. It is also unworthy of a natural philosopher to deny the infinite divisibility of matter; an error that assuredly Epicurus would have avoided, if he had been willing to let his friend Polyaenus teach him geometry instead of making Polyaenus himself unlearn it. Democritus, being an educated man and well versed in geometry, thinks the sun is of vast size; Epicurus considers it perhaps a foot in diameter, for he pronounces it to be exactly as large as it appears, or a little larger or smaller.

Compare other translations & Latin

Reid: For if all atoms are to swerve, none will ever adhere to each other, and if some: are to swerve, while others are to sweep on in a straight line by their own moment, this will, to begin with, be the same as assigning separate functions, so to 'say, to the atoms, determining which are to move straight and which at an angle to the line; next, this same disorderly collision of the atoms (which is a weak point of Democritus as well) will never have power to produce this ordered universe. Nor is it proper in a natural philosopher to

believe in a least possible body, a hypothesis he certainly never would have formed, if he had chosen to learn mathematics of his friend Polyaenus rather than to make him actually unlearn what he knew himself. Democritus believes the sun to be of great size, as is to be expected from a man of education and an accomplished mathematician ; this philosopher thinks it a foot broad, perhaps, for he pronounces that its real size is the same as its apparent size, or, it may be, either just a little larger or smaller.

Yonge: For if every atom diverges equally, still none will ever meet with one another so as to cohere; but if some diverge, and others are borne straight down by their natural inclination, in the first place this will be distributing provinces as it were among the atoms, and dividing them so that some are borne down straight, and others obliquely; and in the next place, this turbulent concourse of atoms, which is a blunder of Democritus also, will never be able to produce this beautifully ornamented world which we see around us. Even this, too, is inconsistent with the principles of natural philosophy, to believe that there is such a thing as a minimum; a thing which he indeed never would have fancied, if he had been willing to learn geometry from his friend Polyænus, instead of seeking to persuade him to give it up himself. The sun appears to Democritus to be of vast size, as he is a man of learning and of a profound knowledge of geometry. Epicurus perhaps thinks that it is two feet across, for he thinks it of just that size which it appears to be, or perhaps a little larger or smaller.

Latin: *Nam si omnes atomi declinabunt, nullae umquam cohaerescent, sive aliae declinabunt, aliae suo nutu recte ferentur, primum erit hoc quasi, provincias atomis dare, quae recte, quae oblique ferantur, deinde eadem illa atomorum, in quo etiam Democritus haeret, turbulenta concursio hunc mundi ornatum efficere non poterit. ne illud quidem physici, credere aliquid esse minimum, quod profecto numquam putavisset, si a Polyaeno, familiari suo, geometrica discere maluisset quam illum etiam ipsum dedocere. Sol Democrito magnus videtur, quippe homini erudito in geometriaque perfecto, huic pedalis fortasse; tantum enim esse censet, quantus videtur, vel paulo aut maiorem aut minorem.*

§21

Thus where Epicurus alters the doctrines of Democritus, he alters them for the worse; while for those ideas which he adopts, the credit belongs entirely to Democritus, — the atoms, the void, the images, or as they call them, eid?la, whose impact is the cause not only of vision but also of thought; the very conception of infinite space, apeiria as they term it, is entirely derived from Democritus; and again the countless numbers of worlds that come into existence and pass out of existence every day. For my own part I reject these doctrines altogether; but still I could wish that Democritus, whom every one else applauds, had not been vilified by Epicurus who took him as his sole guide.

Compare other translations & Latin

Reid: So he spoils the doctrines he alters, and those he accepts are entirely the property of Democritus, The atoms, the void, the forms which they call idols, by whose inroad we not only see but even think, the boundless substance itself, _____ as they call it, comes entirely from him; further, the countless universes which both rise and perish every day. And though these are matters I by no means accept, still I wish that Democritus, who has been applauded by all others, had not been reviled by this man, who followed him beyond all others.

Yonge: So what he changes he spoils; what he accepts comes entirely from Democritus,—the atoms, the vacuum, the appearances, which they call ??????, to the inroads of which it is owing not only that we see, but also that we think; and all that infiniteness, which they call ???????, is borrowed from Democritus; and also the innumerable worlds which are produced and perish every day. And although I cannot possibly agree myself with all those fancies, still I should not like to see Democritus, who is praised by every one else, blamed by this man who has followed him alone.

Latin: *Ita, quae mutat, ea corrumpit, quae sequitur sunt tota Democriti, atomi, inane, imagines, quae eidola nominant, quorum incursione non solum videamus, sed etiam cogitemus; infinitio ipsa, quam apeirian vocant, tota ab illo est, tum innumerabiles mundi, qui et oriantur et intereant cotidie. Quae etsi mihi nullo modo*

probantur, tamen Democritum laudatum a ceteris ab hoc, qui eum unum secutus esset, nollem vituperatum.

§22

”Turn next to the second division of philosophy, the department of Method and of Dialectic, which is termed Logik?. Of the whole armour of Logic your founder, as it seems to me, is absolutely destitute. He does away with Definition; he has no doctrine of Division or Partition; he gives no rules for Deduction or Syllogistic Inference, and imparts no method for resolving dilemmas or for detecting Fallacies of Equivocation. The Criteria of reality he places in sensation; once let the senses accept something as true that is false, and every possible criterion of truth and falsehood seems to him to be immediately destroyed. . . .

Compare other translations & Latin

Reid: Further, in the second division of philosophy, which comprises dialectical investigation and is entitled Aoyexn, your philosopher is, it seems to me, utterly defenseless and without weapons. He does away with the process of definition; he has nothing to teach about subdivision or partition; he lays down no method for constructing and shaping an argument; he does not shew by what means fallacies are to be unriddled or the senses of ambiguous terms disentangled; he places his criterion of objective truth in the senses, and thinks that if they once admit any particle of falsehood for truth, all possibility of a criterion of truth and falsehood is destroyed. * * *

Yonge: And as for the second part of philosophy, which belongs to investigating and discussing, and which is called ??????, there your master as it seems to me is wholly unarmed and defenceless. He abolishes definitions; he lays down no rules for division and partition; he gives no method for drawing conclusions or establishing principles; he does not point out how captious objections may be refuted, or ambiguous terms explained. He places all our judgments of things in our senses; and if they are once led to approve of anything false as if it were true, then he thinks that there is an end to all our power of distinguishing between truth and falsehood. But in the third part, which relates to life and manners, with respect to establishing the end of our actions, he utters not one single generous or noble sentiment.

Latin: *Iam in altera philosophiae parte. quae est quaerendi ac disserendi, quae logikh dicitur, iste vester plane, ut mihi quidem videtur, inermis ac nudus est. tollit definitiones, nihil de dividendo ac partiendo docet, non quo modo efficiatur concludaturque ratio tradit, non qua via captiosa solvantur ambigua distinguantur ostendit; iudicia rerum in sensibus ponit, quibus si semel aliquid falsi pro vero probatum sit, sublatum esse omne iudicium veri et falsi putat.*

§23

. . . He lays the very greatest stress upon that which, as he declares, Nature herself decrees and sanctions, that is the feelings of pleasure and pain. These he maintains lie at the root of every act of choice and of avoidance. This is the doctrine of Aristippus, and it is upheld more cogently and more frankly by the Cyrenaics; but nevertheless it is in my judgment a doctrine in the last degree unworthy of the dignity of man. Nature, in my own opinion at all events, has created and endowed us for higher ends. I may possibly be mistaken; but I am absolutely convinced that the Torquatus who first won that surname did not wrest the famous necklet from his foe in the hope of getting from it any physical enjoyment, nor did he fight the battle of the Veseris against the Latins in this third consulship for the sake of pleasure. Indeed in sentencing his son to be beheaded, it would seem that he actually deprived himself of a great deal of pleasure; for he sacrificed his natural instincts of paternal affection to the claims of state and of his military office.

Compare other translations & Latin

Reid: This position is especially strengthened by what nature herself, as he says, adopts and approves, I mean the distinction between pleasure and pain. By these tests he decides in every case what we are to

strive after and what we are to shun. However, though the scheme belongs to Aristippus and is much better and more frankly advocated by the Cyrenaics, it is in my judgment of such a character that I believe no system more unworthy of the human race. Nature has in truth created and shaped us for certain higher aims, in my view at least.. I may indeed be wrong; but that is just what I think, nor do I suppose that the Torquatus, who first won for himself the title, either expected to reap any bodily enjoyment from his action when he wrenched the necklet from his foe, or had pleasure in view when he did battle with the Latins in his third consulship on the banks of the Veseris. Moreover, as regards the beheading of his son, he actually, it is clear, robbed himself of many pleasures, by setting the law of treason and of military obedience higher than nature herself and paternal affection.

Yonge: He lays down above all others the principle, that nature has but two things as objects of adoption and aversion, namely, pleasure and pain: and he refers all our pursuits, and all our desires to avoid anything, to one of these two heads. And although this is the doctrine of Aristippus, and is maintained in a better manner and with more freedom by the Cyrenaics, still I think it a principle of such a kind that nothing can appear more unworthy of a man. For, in my opinion, nature has produced and formed us for greater and higher purposes. It is possible, indeed, that I may be mistaken; but my opinion is decided that that Torquatus, who first acquired that name, did not tear the chain from off his enemy for the purpose of procuring any corporeal pleasure to himself; and that he did not, in his third consulship, fight with the Latins at the foot of Mount Vesuvius for the sake of any personal pleasure. And when he caused his son to be executed, he appears to have even deprived himself of many pleasures, by thus preferring the claims of his dignity and command to nature herself and the dictates of fatherly affection. What need I say more?

Latin: *Confirmat autem illud vel maxime, quod ipsa natura, ut ait ille, sciscat et probet, id est voluptatem et dolorem. ad haec et quae sequamur et quae fugiamus refert omnia. quod quamquam Aristippi est a Cyrenaicisque melius liberiusque defenditur, tamen eius modi esse iudico, ut nihil homine videatur indignius. ad maiora enim quaedam nos natura genuit et conformavit, ut mihi quidem videtur. ac fieri potest, ut errem, sed ita prorsus existimo, neque eum Torquatum, qui hoc primus cognomen invenerit, aut torquem illum hosti detraxisse, ut aliquam ex eo perciperet corpore voluptatem, aut cum Latinis tertio consulatu conflixisse apud Veserim propter voluptatem; quod vero securi percussit filium, privavisse se etiam videtur multis voluptatibus, cum ipsi naturae patrioque amori praetulerit ius maiestatis atque imperii.*

§24

“Then, think of the Titus Torquatus who was consul with Gnaeus Octavius; when he dealt so sternly with the son who had passed out of his paternal control through his adoption by Decius Silanus — when he summoned him into his presence to answer to the charge preferred against him by a deputation from Macedonia, of accepting bribes while prisoner in that province — when, after hearing both sides of the case, he gave judgment that he found his son guilty of having conducted himself in office in a manner unworthy of his ancestry, and banished him for ever from his sight, — think you he had any regard for his own pleasure? But I pass over the dangers, the toils, the actual pain that all good men endure for country and for friends, not only not seeking pleasure, but actually renouncing pleasures altogether, and preferring to undergo every sort of pain rather than be false to any portion of their duty. Let us turn to matters seemingly less important, but equally conclusive.

Compare other translations & Latin

Reid: Once more, do you suppose that Titus Torquatus, he who held the consulship along with Gnaeus Octavius, gave a thought to his own pleasures when he treated his own son, whom he had given in adoption to Decimus Silanus, with such sternness that, when an embassy from Macedonia charged the son with having taken bribes as praetor in the province, he ordered his son to state his case before him, and after hearing evidence on both sides gave judgment that in his opinion the son in his provincial command had not shewn himself such a man as his ancestors had been, and so forbade him to come into his presence. But to say nothing of the dangers, toils and pain too, which all the best citizens under- go in defense of their country

and their own people, not merely ceasing to court, but actually passing by every pleasure, and preferring to incur any pains whatsoever, rather than to prove traitors to a single call of duty, let us I say pass on to considerations which though they seem of less account, still testify no less emphatically to the same facts.

Yonge: Take Titus Torquatus, him I mean who was consul with Cnæus Octavius; when he behaved with such severity towards that son whom he had allowed Decimus Silanus to adopt as his own, as to command him, when the ambassadors of the Macedonians accused him of having taken bribes in his province while he was prætor, to plead his cause before his tribunal: and, when he had heard the cause on both sides, to pronounce that he had not in his command behaved after the fashion of his forefathers, and to forbid him ever to appear in his sight again; does he seem to you to have given a thought to his own pleasure? However, to say nothing of the dangers, and labours, and even of the pain which every virtuous man willingly encounters on behalf of his country, or of his family, to such a degree that he not only does not seek for, but even disregards all pleasures, and prefers even to endure any pain whatever rather than to forsake any part of his duty; let us come to those things which show this equally, but which appear of less importance.

Latin: *quid? T. Torquatus, is qui consul cum Cn. Octavio fuit, cum illam severitatem in eo filio adhibuit, quem in adoptionem D. Silano emancipaverat, ut eum Macedonum legatis accusantibus, quod pecunias praetorem in provincia cepisse arguerent, causam apud se dicere iuberet reque ex utraque parte audita pronuntiaret eum non talem videri fuisse in imperio, quales eius maiores fuissent, et in conspectum suum venire vetuit, numquid tibi videtur de voluptatibus suis cogitavisse? Sed ut omittam pericula, labores, dolorem etiam, quem optimus quisque pro patria et pro suis suscipit, ut non modo nullam captet, sed etiam praetereat omnes voluptates, dolores denique quosvis suscipere malit quam deserere ullam officii partem, ad ea, quae hoc non minus declarant, sed videntur leviora, veniamus.*

§25

What actual pleasure do you, Torquatus, or does Triarius here, derive from literature, from history and learning, from turning the pages of the poets and committing vast quantities of verse to memory? Do not tell me that these pursuits are in themselves a pleasure to you, and that so were the deeds I mentioned to the Torquati. That line of defence was never taken by Epicurus or Metrodorus, nor by any one of them if he possessed any intelligence or had mastered the doctrines of your school. Again, as to the question often asked, why so many men are Epicureans, though it is not the only reason, the thing that most attracts the crowd is the belief that Epicurus declares right conduct and moral worth to be intrinsically and of themselves delightful, which means productive of pleasure. These worthy people do not realize that, if this is true, it upsets the theory altogether. If it were admitted that goodness is spontaneously and intrinsically pleasant, even without any reference to bodily feeling, then virtue would be desirable for its own sake, and so also would knowledge; but this Epicurus by no means allows.

Compare other translations & Latin

Reid: What pleasure do you, Torquatus, or what does our friend Triarius here derive from literature, from records and the investigation of historical facts, from conning the poets, from learning by heart so laboriously so many lines? And do not say to me "Why, these very actions bring me pleasure, as theirs did to the Torquati." Never indeed did Epicurus or Metrodorus or any one possessed of any wisdom or any knowledge of the tenets of your school ever maintain such a position by such arguments. And when the question is asked, as it often is, why Epicureans are so numerous, I answer that there are no doubt other motives, but the motive which especially fascinates the crowd is this; they believe their chief to declare that all upright and honorable actions are in themselves productive of delight, or rather pleasure. These excellent persons do not perceive that the whole system is overturned supposing the truth were really as they imagine. For if we were to admit that such actions are inherently and absolutely pleasant, even though we judge nothing by the standard of the body, then virtue and knowledge would be things absolutely desirable, a conclusion which your leader is far from favoring.

Yonge: What pleasure do you, O Torquatus, what pleasure does this Triarius derive from literature, and history, and the knowledge of events, and the reading of poets, and his wonderful recollection of such numbers of verses? And do not say to me, Why all these things are a pleasure to me. So, too, were those noble actions to the Torquati. Epicurus never asserts this in this manner; nor would you, O Triarius, nor any man who had any wisdom, or who had ever imbibed those principles. And as to the question which is often asked, why there are so many Epicureans—there are several reasons; but this is the one which is most seductive to the multitude, namely, that people imagine that what he asserts is that those things which are right and honourable do of themselves produce joy, that is, pleasure. Those excellent men do not perceive that the whole system is overturned if that is the case. For if it were once granted, even although there were no reference whatever to the body, that these things were naturally and intrinsically pleasant; then virtue and knowledge would be intrinsically desirable. And this is the last thing which he would choose to admit.

Latin: *Quid tibi, Torquate, quid huic Triario litterae, quid historiae cognitioque rerum, quid poetarum evolutio, quid tanta tot versuum memoria voluptatis affert? nec mihi illud dixeris: 'Haec enim ipsa mihi sunt voluptati, et erant illa Torquatis.' Numquam hoc ita defendit Epicurus neque Metrodorus aut quisquam eorum, qui aut saperet aliquid aut ista didicisset. et quod quaeritur saepe, cur tam multi sint Epicurei, sunt aliae quoque causae, sed multitudinem haec maxime allicit, quod ita putant dici ab illo, recta et honesta quae sint, ea facere ipsa per se laetitiam, id est voluptatem. homines optimi non intellegunt totam rationem everti, si ita res se habeat. nam si concederetur, etiamsi ad corpus nihil referatur, ista sua sponte et per se esse iucunda, per se esset et virtus et cognitio rerum, quod minime ille vult expetenda.*

§26

”These then," said I, “are the doctrines of Epicurus that I cannot accept. For the rest, I could desire that he himself had been better equipped with learning (since even you must recognize that he is deficient in that liberal culture which confers on its possessor the title of an educated man) or at all events that he had not deterred others from study. Although I am aware that he has not succeeded in deterring you.” I had spoken rather with the intention of drawing out Torquatus than of delivering a discourse of my own. But Triarius interposed, with a smile: “Why, you have practically expelled Epicurus altogether from the philosophic choir. What have you left to him except that, whatever his style may be, you find his meaning intelligible? His doctrines in Natural Philosophy were second-hand, and in your opinion unsound at that; and his attempts to improve on his authority only made things worse. Dialectic he had none. His identification of the Chief Good with pleasure in the first place was in itself an error, and secondly this also was not original; for it had been said before, and said better, by Aristippus. To crown all you added that Epicurus was a person of no education.”

Compare other translations & Latin

Reid: Well, these are the points about Epicurus, said I, 'with which I have no sympathy. As for the rest, I wish he had either been better equipped with learning himself (he is surely, as you yourself must needs believe, imperfectly cultivated in those accomplishments the possessors of which are styled men of education) or that he had not frightened away others from learned pursuits; though I see that he has by no means frightened you, for one.' After I had said this, rather from a wish to draw him out, than to make a speech myself, Triarius said with a slight smile: 'You on your side have, I may say, banished Epicurus entirely from the company of philosophers. What concession have you made to him but that, whatever his style, you understand his meaning? In natural science his deliverances are unoriginal and in themselves such as you do not accept. Whenever he has tried to make improvements in them, they have turned out to be corruptions. He had no skill in logic. In declaring pleasure to be the supreme good, he betrayed in the first place by that very proceeding narrowness of vision; in the second, he was plagiarist once more, for Aristippus had maintained the same tenets earlier, and better too. You added in conclusion that he was uneducated as well? '

Yonge: These principles, then, of Epicurus, I say, I do not approve of. As for other matters, I wish either that he himself had been a greater master of learning, (for he is, as you yourself cannot help seeing, not

sufficiently accomplished in those branches of knowledge which men possess who are accounted learned,) or at all events that he had not deterred others from the study of literature: although I see that you yourself have not been at all deterred from such pursuits by him. And when I had said this, more for the purpose of exciting him than of speaking myself, Triarius, smiling gently, said,—You, indeed, have almost entirely expelled Epicurus from the number of philosophers. For what have you left him except the assertion that, whatever his language might he, you understood what he meant? He has in natural philosophy said nothing but what is borrowed from others, and even then nothing which you approved of. If he has tried to amend anything he has made it worse. He had no skill whatever in disputing. When he laid down the rule that pleasure was the chief good, in the first place he was very short-sighted in making such an assertion; and secondly, even this very doctrine was a borrowed one; for Aristippus had said the same thing before, and better too. You added, at last, that he was also destitute of learning.

Latin: *Haec igitur Epicuri non probo, inquam. De cetero vellem equidem aut ipse doctrinis fuisset instructior -- est enim, quod tibi ita videri necesse est, non satis politus iis artibus, quas qui tenent, eruditi appellantur -- aut ne deterruisset alios a studiis. quamquam te quidem video minime esse deterritum. Quae cum dixissem, magis ut illum provocarem quam ut ipse loquerer, tum Triarius leniter arridens: Tu quidem, inquit, totum Epicurum paene e philosophorum choro sustulisti. Quid ei reliquisti, nisi te, quoquo modo loqueretur, intellegere, quid diceret? Aliena dixit in physicis nec ea ipsa, quae tibi probarentur; si qua in iis corrigere voluit, deteriora fecit. disserendi artem nullam habuit. voluptatem cum summum bonum diceret, primum in eo ipso parum vidit, deinde hoc quoque alienum; nam ante Aristippus, et ille melius. addidisti ad extremum etiam indoctum fuisse.*

§27

“Well, Triarius,” I rejoined, “when one disagrees with a man, it is essential to say what it is that one objects to in his views. What should prevent me from being an Epicurean, if I accepted the doctrines of Epicurus? especially as the system is an exceedingly easy one to master. You must not find fault with members of opposing schools for criticizing each other's opinions; though I always feel that insult and abuse, or ill-tempered wrangling and bitter, obstinate controversy are beneath the dignity of philosophy.”

Compare other translations & Latin

Reid: Triarius, said I, 'one cannot in any way avoid stating what one does not accept in the system of a philosopher with whom one disagrees, Pray what would hinder me from becoming an Epicurean if I accepted the doctrines of Epicurus? And more especially as to learn them by heart would be mere pastime. So the adverse criticisms passed on each other by men who disagree are not to be censured; it is reviling and insult, and again passionate conflicts and obstinate encounters in debate which always seem to me unworthy of philosophy.'

Yonge: It is quite impossible, O Triarius, I replied, for a person not to state what he disapproves of in the theory of a man with whom he disagrees. For what could hinder me from being an Epicurean if I approved of what Epicurus says? especially when it would be an amusement to learn his doctrines. Wherefore, a man is not to be blamed for reproving those who differ from one another; but evil speaking, contumely, ill-temper, contention, and pertinacious violence in disputing, generally appear to me quite unworthy of philosophy.

Latin: *Fieri, inquam, Triari, nullo pacto potest, ut non dicas, quid non probes eius, a quo dissentias. quid enim me prohiberet Epicureum esse, si probarem, quae ille diceret? cum praesertim illa perdiscere ludus esset. Quam ob rem dissentientium inter se reprehensiones non sunt vituperandae, maledicta, contumeliae, tum iracundiae, contentiones concertationesque in disputando pertinaces indignae philosophia mihi videri solent.*

§28

“I am quite of your mind,” said Torquatus; “it is impossible to debate without criticizing, but it is equally impossible to debate properly with ill-temper or obstinacy. But I have something I should like to say in reply to

all this, if it will not weary you." "Do you suppose," said I, "that I should have said what I have, unless I wanted to hear you?" "Then would you like me to make a rapid review of the whole of Epicurus's system, or to discuss the single topic of pleasure, which is the one main subject of dispute?" "Oh," I said, "that must be for you to decide." "Very well then," said he, "this is what I will do, I will expound a single topic, and that the most important. Natural Philosophy we will postpone; though I will undertake to prove to you both your swerve of the atoms and size of the sun, and also that very many errors of Democritus were criticized and corrected by Epicurus. But on the present occasion I will speak about pleasure; not that I have anything original to contribute, yet I am confident that what I say will command even your acceptance." "Be assured," I said, "that I shall not be obstinate, but will gladly own myself convinced if you can prove your case to my satisfaction."

Compare other translations & Latin

Reid: Then said Torquatus: 'I am quite of your opinion ; without adverse criticism there can indeed be no debate, nor is proper debate compatible with passion or obstinacy. But, if you do not object, I have a reply I should like to make to what you have said.' 'Do you imagine, I answered, 'that I should have said what I did, were I not anxious to hear you?' 'Do you prefer then that we should run over the whole system of Epicurus, or should confine the inquiry to the one subject of pleasure, on which the whole dispute turns?' 'Well,' said I, 'that must be as you decide? 'This is what I will do, then,' said he; 'I will expound a single topic, and that the most important; natural science I shall leave for another occasion, when certainly I will demonstrate to you not only our philosopher's doctrine of the swerving of the atoms and of the sun's size, but will shew that very many blunders of Democritus have been criticized and set right by Epicurus. At present I shall speak concerning pleasure, though of course I have nothing new to say; still I am sure you will yourself yield to my arguments such as they are.' 'You may be sure, said I, 'that I shall not be obstinate, and if you convince me of your propositions I will freely give them my assent.' 'I shall demonstrate them, he replied, 'if only you exhibit that impartiality which you promise ; but I would rather deliver an uninterrupted speech than put or answer questions.' 'As you please, said Then he began to speak.

Yonge: I quite agree with you, said Torquatus; for one cannot dispute at all without finding fault with your antagonist; but on the other hand you cannot dispute properly if you do so with ill-temper or with pertinacity. But, if you have no objection, I have an answer to make to these assertions of yours. Do you suppose, said I, that I should have said what I have said if I did not desire to hear what you had to say too? Would you like then, says he, that I should go through the whole theory of Epicurus, or that we should limit our present inquiry to pleasure by itself; which is what the whole of the present dispute relates to? We will do, said I, whichever you please. That then, said he, shall be my present course. I will explain one matter only, being the most important one. At another time I will discuss the question of natural philosophy; and I will prove to you the theory of the divergence of the atoms, and of the magnitude of the sun, and that Democritus committed many errors which were found fault with and corrected by Epicurus. At present, I will confine myself to pleasure; not that I am saying anything new, but still I will adduce arguments which I feel sure that even you yourself will approve of. Undoubtedly, said I, I will not be obstinate; and I will willingly agree with you if you will only prove your assertions to my satisfaction. I will prove them, said he, provided only that you are as impartial as you profess yourself: but I would rather employ a connected discourse than keep on asking or being asked questions. As you please, said

Latin: *Tum Torquatus: Prorsus, inquit, assentior; neque enim disputari sine reprehensione nec cum iracundia aut pertinacia recte disputari potest. sed ad haec, nisi molestum est, habeo quae velim. An me, inquam, nisi te audire vellem, censes haec dicturum fuisse? Utrum igitur percurri omnem Epicuri disciplinam placet an de una voluptate quaeri, de qua omne certamen est? Tuo vero id quidem, inquam, arbitratu. Sic faciam igitur, inquit: unam rem explicabo, eamque maximam, de physicis alias, et quidem tibi et declinationem istam atomorum et magnitudinem solis probabo et Democriti errata ab Epicuro reprehensa et correcta permulta. nunc dicam de voluptate, nihil scilicet novi, ea tamen, quae te ipsum probaturum esse confidam.*

§29

IX. I will start then in the manner approved by the author of the system himself, by settling what are the essence and qualities of the thing that is the object of our inquiry; not that I suppose you to be ignorant of it,

but because this is the logical method of procedure. We are inquiring, then, what is the final and ultimate Good, which as all philosophers are agreed must be of such a nature as to be the End to which all other things are means, while it is not itself a means to anything else. This Epicurus finds in pleasure; pleasure he holds to be the Chief Good, pain the Chief Evil. This he sets out to prove as follows:

Compare other translations & Latin

Reid: IX. ‘First, then,’ said he, ‘I shall plead my case on the lines laid down by the founder of our school himself: I shall define the essence and features of the problem before us, not because I imagine you to be unacquainted with them, but with a view to the methodical progress of my speech. The problem before us then is, what is the climax and standard of things good, and this in the opinion of all philosophers must needs be such that we are bound to test all things by it, but the standard itself by nothing. Epicurus places this standard in pleasure, which he lays down to be the supreme good, while pain is the supreme evil; and he founds his proof of this on the following considerations.

Yonge: X. First of all then, said he, I will proceed in the manner which is sanctioned by the founder of this school: I will lay down what that is which is the subject of our inquiry, and what its character is: not that I imagine that you do not know, but in order that my discourse may proceed in a systematic and orderly manner. We are inquiring, then, what is the end,—what is the extreme point of good, which, in the opinion of all philosophers, ought to be such that everything can be referred to it, but that it itself can be referred to nothing. This Epicurus places in pleasure, which he argues is the chief good, and that pain is the chief evil; and he proceeds to prove his assertion thus.

Latin: *Primum igitur, inquit, sic agam, ut ipsi auctori huius disciplinae placet: constituam, quid et quale sit id, de quo quaerimus, non quo ignorare vos arbitrer, sed ut ratione et via procedat oratio. quaerimus igitur, quid sit extremum et ultimum bonorum, quod omnium philosophorum sententia tale debet esse, ut ad id omnia referri oporteat, ipsum autem nusquam. hoc Epicurus in voluptate ponit, quod summum bonum esse vult, summumque malum dolorem, idque instituit docere sic:*

§30

Every animal, as soon as it is born, seeks for pleasure, and delights in it as the Chief Good, while it recoils from pain as the Chief Evil, and so far as possible avoids it. This it does as long as it remains unperverted, at the prompting of Nature's own unbiased and honest verdict. Hence Epicurus refuses to admit any necessity for argument or discussion to prove that pleasure is desirable and pain to be avoided. These facts, he thinks, are perceived by the senses, as that fire is hot, snow white, honey sweet, none of which things need be proved by elaborate argument: it is enough merely to draw attention to them. (For there is a difference, he holds, between formal syllogistic proof of a thing and a mere notice or reminder: the former is the method for discovering abstruse and recondite truths, the latter for indicating facts that are obvious and evident.) Strip mankind of sensation, and nothing remains; it follows that Nature herself is the judge of that which is in accordance with or contrary to nature. What does Nature perceive or what does she judge of, beside pleasure and pain, to guide her actions of desire and of avoidance?

Compare other translations & Latin

Reid: Every creature, as soon as it is born, seeks after pleasure and delights therein as in its supreme good, while it recoils from pain as its supreme evil, and banishes that, so far as it can, from its own presence, and this it does while still uncorrupted, and while nature herself prompts unbiased and unaffected decisions. So he says we need no reasoning or debate to shew why pleasure is matter for desire, pain for aversion. These facts he thinks are simply perceived, just as the fact that fire is hot, snow is white, and honey sweet, no one of which facts are we bound to support by elaborate arguments; it is enough merely to draw attention to the fact; and there is a difference between proof and formal argument on the one hand and a slight hint and direction of the attention on the other; the one process reveals to us mysteries and things under a veil, so to speak; the other enables us to pronounce upon patent and evident facts. Moreover, seeing that if you deprive

a man of his senses there is nothing left to him, it is inevitable that nature herself should be the arbiter of what is in accord with or opposed to nature. Now what facts does she grasp or with what facts is her decision to seek or avoid any particular thing concerned, unless the facts of pleasure and pain?

Yonge: He says that every animal the moment that it is born seeks for pleasure, and rejoices in it as the chief good; and rejects pain as the chief evil, and wards it off from itself as far as it can; and that it acts in this manner, without having been corrupted by anything, under the promptings of nature herself, who forms this uncorrupt and upright judgment. Therefore, he affirms that there is no need of argument or of discussion as to why pleasure is to be sought for, and pain to be avoided. This he thinks a matter of sense, just as much as that fire is hot, snow white, honey sweet; none of which propositions he thinks require to be confirmed by laboriously sought reasons, but that it is sufficient merely to state them. For that there is a difference between arguments and conclusions arrived at by ratiocination, and ordinary observations and statements:—by the first, secret and obscure principles are explained; by the second, matters which are plain and easy are brought to decision. For since, if you take away sense from a man, there is nothing left to him, it follows of necessity that what is contrary to nature, or what agrees with it, must be left to nature herself to decide. Now what does she perceive, or what does she determine on as her guide to seek or to avoid anything, except pleasure and pain?

Latin: *Omne animal, simul atque natum sit, voluptatem appetere eaque gaudere ut summo bono, dolorem aspernari ut summum malum et, quantum possit, a se repellere, idque facere nondum depravatum ipsa natura incorrupte atque integre iudicante. itaque negat opus esse ratione neque disputatione, quam ob rem voluptas expetenda, fugiendus dolor sit. sentiri haec putat, ut calere ignem, nivem esse albam, dulce mel. quorum nihil oportere exquisitis rationibus confirmare, tantum satis esse admonere. interesse enim inter argumentum conclusionemque rationis et inter mediocrem animadversionem atque admonitionem. altera occulta quaedam et quasi involuta aperiri, altera prompta et aperta iudicari. etenim quoniam detractis de homine sensibus reliqui nihil est, necesse est, quid aut ad naturam aut contra sit, a natura ipsa iudicari. ea quid percipit aut quid iudicat, quo aut petat aut fugiat aliquid, praeter voluptatem et dolorem?*

§31

Some members of our school however would refine upon this doctrine; these say that it is not enough for the judgment of good and evil to rest with the senses; the facts that pleasure is in and for itself desirable and pain in and for itself to be avoided can also be grasped by the intellect and the reason. Accordingly they declare that the perception that the one is to be sought after and the other avoided is a notion naturally implanted in our minds. Others again, with whom I agree, observing that a great many philosophers do advance a vast array of reasons to prove why pleasure should not be counted as a good nor pain as an evil, consider that we had better not be too confident of our case; in their view it requires elaborate and reasoned argument, and abstruse theoretical discussion of the nature of pleasure and pain.

Compare other translations & Latin

Reid: There are however some of our own school, who want to state these principles with greater refinement, and who say that it is not enough to leave the question of good or evil to the decision of sense, but that thought and reasoning also enable us to understand both that pleasure in itself is matter for desire and that pain is in itself matter for aversion. So they say that there lies in our minds a kind of natural and inbred conception leading us to feel that the one thing is fit for us to seek, the other to reject. Others again, with whom I agree, finding that many arguments are alleged by philosophers to prove that pleasure is not to be reckoned among things good nor pain among things evil, judge that we ought not to be too confident about our case, and think that we should lead proof and argue carefully and carry on the debate about pleasure and pain by using the most elaborate reasonings.

Yonge: But there are some of our school who seek to carry out this doctrine with more acuteness, and who will not allow that it is sufficient that it should be decided by sense what is good and what is bad, but who assert that these points can be ascertained by intellect and reason also, and that pleasure is to be sought for

on its own account, and that pain also is to be avoided for the same reason. Therefore, they say that this notion is implanted in our minds naturally and instinctively, as it were; so that we feel that the one is to be sought for, and the other to be avoided. Others, however, (and this is my own opinion too,) assert that, as many reasons are alleged by many philosophers why pleasure ought not to be reckoned among goods, nor pain among evils, we ought not to rely too much on the goodness of our cause, but that we should use arguments, and discuss the point with precision, and argue, by the help of carefully collected reasons, about pleasure and about pain.

Latin: *Sunt autem quidam e nostris, qui haec subtilius velint tradere et negent satis esse, quid bonum sit aut quid malum, sensu iudicari, sed animo etiam ac ratione intellegi posse et voluptatem ipsam per se esse expetendam et dolorem ipsum per se esse fugiendum. itaque aiunt hanc quasi naturalem atque insitam in animis nostris inesse notionem, ut alterum esse appetendum, alterum aspernandum sentiamus. Alii autem, quibus ego assentior, cum a philosophis compluribus permulta dicantur, cur nec voluptas in bonis sit numeranda nec in malis dolor, non existimant oportere nimium nos causae confidere, sed et argumentandum et accurate disserendum et rationibus conquisitis de voluptate et dolore disputandum putant.*

§32

X. But I must explain to you how all this mistaken idea of reprobating pleasure and extolling pain arose. To do so, I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but because occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise, except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure?

Compare other translations & Latin

Reid: X. But that I may make plain to you the source of all the mistakes made by those who inveigh against pleasure and eulogize pain, I will unfold the whole system and will set before you the very language held by that great discoverer of truth and that master-builder, if I may style him so, of the life of happiness. Surely no one recoils from or dislikes or avoids pleasure in itself because it is pleasure, but because great pains come upon those who do not know how to follow pleasure rationally. Nor again is there any one who loves or pursues or wishes to win pain on its own account, merely because it is pain, but rather because circumstances sometimes occur which compel him to seek some great pleasure at the cost of exertion and pain. To come down to petty details, who among us ever undertakes any toilsome bodily exercise, except in the hope of gaining some advantage from it? Who again would have any right to reproach either a man who desires to be surrounded by pleasure unaccompanied by any annoyance, or another man who shrinks from any pain which is not productive of pleasure?

Yonge: X. But that you may come to an accurate perception of the source whence all this error originated of those people who attack pleasure and extol pain, I will unfold the whole matter; and I will lay before you the very statements which have been made by that discoverer of the truth, and architect, as it were, of a happy life. For no one either despises, or hates, or avoids pleasure itself merely because it is pleasure, but because great pains overtake those men who do not understand how to pursue pleasure in a reasonable manner. Nor is there any one who loves, or pursues, or wishes to acquire pain because it is pain, but because sometimes such occasions arise that a man attains to some great pleasure through labour and pain. For, to descend to trifles, who of us ever undertakes any laborious exertion of body except in order to gain some advantage by so doing? and who is there who could fairly blame a man who should wish to be in that state of pleasure which no annoyance can interrupt, or one who shuns that pain by which no subsequent pleasure is

procured?

Latin: *Sed ut perspiciatis, unde omnis iste natus error sit voluptatem accusantium doloremque laudantium, totam rem aperiam eaque ipsa, quae ab illo inventore veritatis et quasi architecto beatae vitae dicta sunt, explicabo. nemo enim ipsam voluptatem, quia voluptas sit, aspernatur aut odit aut fugit, sed quia consequuntur magni dolores eos, qui ratione voluptatem sequi nesciunt, neque porro quisquam est, qui dolorem ipsum, quia dolor sit, amet, consectetur, adipisci velit, sed quia non numquam eius modi tempora incidunt, ut labore et dolore magnam aliquam quaerat voluptatem. ut enim ad minima veniam, quis nostrum exercitationem ullam corporis suscipit laboriosam, nisi ut aliquid ex ea commodi consequatur? quis autem vel eum iure reprehenderit, qui in ea voluptate velit esse, quam nihil molestiae consequatur, vel illum, qui dolorem eum fugiat, quo voluptas nulla pariatur?*

§33

On the other hand, we denounce with righteous indignation and dislike men who are so beguiled and demoralized by the charms of the pleasure of the moment, so blinded by desire, that they cannot foresee the pain and trouble that are bound to ensue; and equal blame belongs to those who fail in their duty through weakness of will, which is the same as saying through shrinking from toil and pain. These cases are perfectly simple and easy to distinguish. In a free hour, when our power of choice is untrammelled and when nothing prevents our being able to do what we like best, every pleasure is to be welcomed and every pain avoided. But in certain emergencies and owing to the claims of duty or the obligations of business it will frequently occur that pleasures have to be repudiated and annoyances accepted. The wise man therefore always holds in these matters to this principle of selection: he rejects pleasures to secure other greater pleasures, or else he endures pains to avoid worse pains.

Compare other translations & Latin

Reid: But in truth we do blame and deem most deserving of righteous hatred the men who, enervated and depraved by the fascination of momentary pleasures, do not foresee the pains and troubles which are sure to befall them, because they are blinded by desire, and in the same error are involved those who prove traitors to their duties through effeminacy of spirit, I mean because they shun exertions and trouble. Now it is easy and simple to mark the difference between these cases. For at our seasons of ease, when we have untrammeled freedom of choice, and when nothing debars us from the power of following the course that pleases us best, then pleasure is wholly a matter for our selection and pain for our rejection. On certain occasions however either through the inevitable call of duty or through stress of circumstances, it will often come to pass that we must put pleasures from us and must make no protest against annoyance. So in such cases the principle of selection adopted by the wise man is that he should either by refusing certain pleasures attain to other and greater pleasures or by enduring pains should ward off pains still more severe.

Yonge: But we do accuse those men, and think them entirely worthy of the greatest hatred, who, being made effeminate and corrupted by the allurements of present pleasure, are so blinded by passion that they do not foresee what pains and annoyances they will hereafter be subject to; and who are equally guilty with those who, through weakness of mind, that is to say, from eagerness to avoid labour and pain, desert their duty. And the distinction between these things is quick and easy. For at a time when we are free, when the option of choice is in our own power, and when there is nothing to prevent our being able to do whatever we choose, then every pleasure may be enjoyed, and every pain repelled. But on particular occasions it will often happen, owing either to the obligations of duty or the necessities of business, that pleasures must be declined and annoyances must not be shirked. Therefore the wise man holds to this principle of choice in those matters, that he rejects some pleasures, so as, by the rejection, to obtain others which are greater, and encounters some pains, so as by that means to escape others which are more formidable.

Latin: *At vero eos et accusamus et iusto odio dignissimos ducimus, qui blanditiis praesentium voluptatum deleniti atque corrupti, quos dolores et quas molestias excepturi sint, obcaecati cupiditate non provident, similique sunt in culpa, qui officia deserunt mollitia animi, id est laborum et dolorum fuga. et harum quidem*

rerum facilis est et expedita distinctio. nam libero tempore, cum soluta nobis est eligendi optio, cumque nihil impedit, quo minus id, quod maxime placeat, facere possimus, omnis voluptas assumenda est, omnis dolor repellendus. temporibus autem quibusdam et aut officiis debitis aut rerum necessitatibus saepe eveniet, ut et voluptates repudiandae sint et molestiae non recusandae. itaque earum rerum hic tenetur a sapiente delectus, ut aut reiciendis voluptatibus maiores alias consequatur aut perferendis doloribus asperiores repellat.

§34

This being the theory I hold, why need I be afraid of not being able to reconcile it with the case of the Torquati my ancestors? Your references to them just now were historically correct, and also showed your kind and friendly feeling towards myself; but the same I am not to be bribed by your flattery of my family, and you will not find me a less resolute opponent. Tell me, pray, what explanation do you put upon their actions? Do you really believe that they charged an armed enemy, or treated their children, their own flesh and blood, so cruelly, without a thought for their own interest or advantage? Why, even wild animals do not act in that way; they do not run amok so blindly that we cannot discern any purpose in their movements and their onslaughts. Can you then suppose that those heroic men performed their famous deeds without any motive at all?

Compare other translations & Latin

Reid: Holding as I do this theory, what reason should I have for fearing that I may not be able to bring our Torquati into accord with it? You a little while ago shewed at once your copious memory and your friendly and kindly feeling for me by quoting their examples; yet you neither perverted me by eulogizing my ancestors nor made me less vigorous in my reply. Now I ask, what interpretation do you put upon the actions of these men? Do you believe that they attacked the armed foe, or practiced such cruelty towards their own children and their own flesh and blood, absolutely without giving a thought to their own interest or their own advantage? Why, even the beasts do not act so as to produce such a tumult and confusion that we cannot see the purpose of their movements and attacks; do you believe that men so exceptional achieved such great exploits from no motive whatever?

Yonge: Now, as these are my sentiments, what reason can I have for fearing that I may not be able to accommodate our Torquati to them—men whose examples you just now quoted from memory, with a kind and friendly feeling towards us? However, you have not bribed me by praising my ancestors, nor made me less prompt in replying to you. But I should like to know from you how you interpret their actions? Do you think that they attacked the enemy with such feelings, or that they were so severe to their children and to their own blood as to have no thought of their own advantage, or of what might be useful to themselves? But even wild beasts do not do that, and do not rush about and cause confusion in such a way that we cannot understand what is the object of their motions. And do you think that such illustrious men performed such great actions without a reason?

Latin: *Hanc ego cum teneam sententiam, quid est cur verear, ne ad eam non possim accommodare Torquatos nostros? quos tu paulo ante cum memoriter, tum etiam erga nos amice et benivole collegisti, nec me tamen laudandis maioribus meis corrupisti nec seniorem ad respondendum reddidisti. quorum facta quem ad modum, quaeso, interpretaris? sicine eos censes aut in armatum hostem impetum fecisse aut in liberos atque in sanguinem suum tam crudelis fuisse, nihil ut de utilitatibus, nihil ut de commodis suis cogitarent? at id ne ferae quidem faciunt, ut ita ruant itaque turbent, ut earum motus et impetus quo pertineant non intellegamus, tu tam egregios viros censes tantas res gessisse sine causa?*

§35

What their motive was, I will consider later on: for the present I will confidently assert, that if they had a motive for those undoubtedly glorious exploits, that motive was not a love of virtue in and for itself.—He wrested the necklet from his foe.—Yes, and saved himself from death. But he braved great danger.—Yes, before the eyes of an army.—What did he get by it?—Honor and esteem, the strongest guarantees of security in life.—He sentenced his own son to death.—If from no motive, I am sorry to be the descendant of

anyone so savage and inhuman; but if his purpose was by inflicting pain upon himself to establish his authority as a commander, and to tighten the reins of discipline during a very serious war by holding over his army the fear of punishment, then his action aimed at ensuring the safety of his fellow citizens, upon which he knew his own depended.

Compare other translations & Latin

Reid: What the motive was, I shall examine presently; meanwhile I shall maintain this, that if they performed those actions, which are beyond question noble, from some motive, their motive was not virtue apart from all else. He stripped the foe of his necklet. Yes, and he donned it himself to save his own life. But he faced a grave danger. Yes, with the whole army looking on. What did he gain by it? Applause and affection, which are the strongest guarantees for passing life in freedom from fear. He punished his son with death. If purposelessly, I should be sorry to be descended from one so abominable and so cruel; but if he did it to enforce by his self-inflicted pain the law of military command, and by fear of punishment to control the army in the midst of a most critical war, then he had in view the preservation of his fellow-countrymen, which he knew to involve his own.

Yonge: What their reason was I will examine presently; in the meantime I will lay down this rule,—If there was any reason which instigated them to do those things which are undoubtedly splendid exploits, then virtue by herself was not the sole cause of their conduct. One man tore a chain from off his enemy, and at the same time he defended himself from being slain; but he encountered great danger. Yes, but it was before the eyes of the whole army. What did he get by that? Glory, and the affection of his countrymen, which are the surest bulwarks to enable a man to pass his life without fear. He put his son to death by the hand of the executioner. If he did so without any reason, then I should be sorry to be descended from so inhuman and merciless a man. But if his object was to establish military discipline and obedience to command, at the price of his own anguish, and at a time of a most formidable war to restrain his army by the fear of punishment, then he was providing for the safety of his fellow-citizens, which he was well aware embraced his own.

Latin: *Quae fuerit causa, mox videro; interea hoc tenebo, si ob aliquam causam ista, quae sine dubio praeclara sunt, fecerint, virtutem iis per se ipsam causam non fuisse. -- Torquem detraxit hosti. -- Et quidem se texit, ne interiret. -- At magnum periculum adiit. -- In oculis quidem exercitus. -- Quid ex eo est consecutus? -- Laudem et caritatem, quae sunt vitae sine metu degendae praesidia firmissima. -- Filium morte multavit. -- Si sine causa, nollem me ab eo ortum, tam inportuno tamque crudeli; sin, ut dolore suo sanciret militaris imperii disciplinam exercitumque in gravissimo bello animadversionis metu contineret, saluti prospexit civium, qua intellegebat contineri suam. atque haec ratio late patet.*

§36

And this is a principle of wide application. People of your school, and especially yourself, who are so diligent a student of history, have found a favorite field for the display of your eloquence in recalling the stories of brave and famous men of old, and in praising their actions, not on utilitarian grounds, but on account of the splendor of abstract moral worth. But all of this falls to the ground if the principle of selection that I have just mentioned be established,—the principle of forgoing pleasures for the purpose of getting greater pleasures, and enduring, pains for the sake of escaping greater pains.

Compare other translations & Latin

Reid: And these principles have a wide application. There is one field in which the eloquence of your school has been wont especially to vaunt itself, and your own eloquence in particular, for you are an eager investigator of the past, I mean the stories of illustrious and heroic men and the applause of their actions viewed as looking not to any reward but to the inherent comeliness of morality. All such arguments are upset when once the principle of choice which I have just described has been established, whereby either pleasures are neglected for the purpose of obtaining pleasures still greater, or pains are incurred for the sake of escaping still greater pains.

Yonge: And this principle is one of extensive application. For the very point respecting which your whole school, and yourself most especially, who are such a diligent investigator of ancient instances, are in the habit of vaunting yourself and using high-flown language, namely, the mention of brave and illustrious men, and the extolling of their actions, as proceeding not from any regard to advantage, but from pure principles of honour and a love of glory, is entirely upset, when once that rule in the choice of things is established which I mentioned just now,—namely, that pleasures are passed over for the sake of obtaining other greater pleasures, or that pains are encountered with a view to escape greater pains.

Latin: *In quo enim maxime consuevit iactare vestra se oratio, tua praesertim, qui studiose antiqua persequeris, claris et fortibus viris commemorandis eorumque factis non emolumento aliquo, sed ipsius honestatis decore laudandis, id totum evertitur eo delectu rerum, quem modo dixi, constituto, ut aut voluptates omittantur maiorum voluptatum adipiscendarum causa aut dolores suscipiantur maiorum dolorum effugiendorum gratia.*

§37

XI. But enough has been said at this stage about the glorious exploits and achievements of the heroes of renown. The tendency of all of the virtues to produce pleasure is a topic that will be treated in its own place later on. At present I shall proceed to expound the essence and qualities of pleasure itself, and shall endeavor to remove the misconceptions of ignorance and to make you realize how serious, how temperate, how austere is the school that is supposed to be sensual, lax, and luxurious. The pleasure we pursue is not that kind alone which directly affects our physical being with a delightful feeling,—a positively agreeable perception of the senses; on the contrary, the greatest pleasure according to us is that which is experienced as a result of the complete removal of pain. When we are released from pain, the mere sensation of complete emancipation and relief from uneasiness is in itself a source of gratification. But everything that causes gratification is a pleasure (just as everything that causes annoyance is a pain). Therefore the complete removal of pain has correctly been termed a pleasure. For example, when hunger and thirst are banished by food and drink, the mere fact of getting rid of uneasiness brings a resultant pleasure in its train. So generally, the removal of pain causes pleasure to take its place.

Compare other translations & Latin

Reid: XI. But let what has been said on this occasion suffice concerning the brilliant and famous actions of illustrious men. We shall indeed find a fitting opportunity by and by for discoursing about the tendency of all the virtues towards pleasure. At present however I shall shew what is the essence and what are the characteristics of pleasure, so as to remove all confusion caused by ignorant people, and to make it clear how serious, how sober, how austere is that school which is esteemed to be pleasure-seeking, luxurious and effeminate. For the pleasure which we pursue is not that alone which excites the natural constitution itself by a kind of sweetness, and of which the sensual enjoyment is attended by a kind of agreeableness, but we look upon the greatest pleasure as that which is enjoyed when all pain is removed. Now inasmuch as whenever we are released from pain, we rejoice in the mere emancipation and freedom from all annoyance, and everything whereat we rejoice is equivalent to pleasure, just as everything whereat we are troubled is equivalent to pain, therefore the complete release from pain is rightly termed pleasure. For just as the mere removal of annoyance brings with it the realization of pleasure, whenever hunger and thirst have been banished by food and drink, so in every case the banishment of pain ensures its replacement by pleasure.

Yonge: XI. But, however, for the present we have said enough about the illustrious and glorious actions of celebrated men; for there will be, hereafter, a very appropriate place for discussing the tendency of all the virtues to procure pleasure. But, at present, I will explain what pleasure itself is, and what its character is; so as to do away with all the mistakes of ignorant people, and in order that it may be clearly understood how dignified, and temperate, and virtuous that system is, which is often accounted voluptuous, effeminate, and delicate. For we are not at present pursuing that pleasure alone which moves nature itself by a certain sweetness, and which is perceived by the senses with a certain pleasurable feeling; but we consider that the

greatest of all pleasures which is felt when all pain is removed. For since, when we are free from pain, we rejoice in that very freedom itself, and in the absence of all annoyance,—but everything which is a cause of our rejoicing is pleasure, just as everything that gives us offence is pain,—accordingly, the absence of all pain is rightly denominated pleasure. For, as when hunger and thirst are driven away by meat and drink, the very removal of the annoyance brings with it the attainment of pleasure, so, in every case, the removal of pain produces the succession of pleasure.

Latin: *Sed de clarorum hominum factis illustribus et gloriosis satis hoc loco dictum sit. erit enim iam de omnium virtutum cursu ad voluptatem proprius disserendi locus. nunc autem explicabo, voluptas ipsa quae qualisque sit, ut tollatur error omnis imperitorum intellegaturque ea, quae voluptaria, delicata, mollis habeatur disciplina, quam gravis, quam continens, quam severa sit. Non enim hanc solam sequimur, quae suavitate aliqua naturam ipsam movet et cum iucunditate quadam percipitur sensibus, sed maximam voluptatem illam habemus, quae percipitur omni dolore detracto, nam quoniam, cum privamur dolore, ipsa liberatione et vacuitate omnis molestiae gaudemus, omne autem id, quo gaudemus, voluptas est, ut omne, quo offendimur, dolor, doloris omnis privatio recte nominata est voluptas. ut enim, cum cibo et potione fames sitisque depulsa est, ipsa detractio molestiae consecutionem affert voluptatis, sic in omni re doloris amotio successionem efficit voluptatis.*

§38

Epicurus consequently maintained that there is no such thing as a neutral state of feeling intermediate between pleasure and pain; for the state supposed by some thinkers to be neutral, being characterized as it is by entire absence of pain, is itself, he held, a pleasure, and, what is more, a pleasure of the highest order. A man who is conscious of his condition at all must necessarily feel either pleasure or pain. But complete absence of pain Epicurus considers to be the limit and highest point of pleasure; beyond this point pleasure may vary in kind, but it cannot vary in intensity or degree.

Compare other translations & Latin

Reid: Therefore Epicurus refused to allow that there is any middle term between pain and pleasure; what was thought by some to be a middle term, the absence of all pain, was not only itself pleasure, but the highest pleasure possible. Surely any one who is conscious of his own condition must needs be either in a state of pleasure or in a state of pain. Epicurus thinks that the highest degree of pleasure is defined by the removal of all pain, so that pleasure may afterwards exhibit diversities and differences but is incapable of increase or extension.

Yonge: And therefore Epicurus would not admit that there was any intermediate state between pleasure and pain; for he insisted that that very state which seems to some people the intermediate one, when a man is free from every sort of pain, is not only pleasure, but the highest sort of pleasure. For whoever feels how he is affected must inevitably be either in a state of pleasure or in a state of pain. But Epicurus thinks that the highest pleasure consists in an absence of all pains; so that pleasure may afterwards be varied, and may be of different kinds, but cannot be increased or amplified.

Latin: *Itaque non placuit Epicuro medium esse quiddam inter dolorem et voluptatem; illud enim ipsum, quod quibusdam medium videretur, cum omni dolore careret, non modo voluptatem esse, verum etiam summam voluptatem. quisquis enim sentit, quem ad modum sit affectus, eum necesse est aut in voluptate esse aut in dolore. omnis autem privatione doloris putat Epicurus terminari summam voluptatem, ut postea variari voluptas distinguique possit, augeri amplificarique non possit.*

§39

Yet at Athens, so my father used to tell me when he wanted to air his wit at the expense of the Stoics, in the Ceramicus there is actually a statue of Chrysippus seated and holding out one hand, the gesture being intended to indicate the delight which he used to take in the following little syllogism: “Does your hand want anything, while it is in its present condition?” Answer: “No, nothing.”—“But if pleasure were a good, it would

want pleasure."—"Yes, I suppose it would."—"Therefore pleasure is not a good." An argument, as my father declared, which not even a statue would employ, if a statue could speak; because though it is cogent enough as an objection to the Cyrenaics, it does not touch Epicurus. For if the only kind of pleasure were that which so to speak tickles the senses, an influence permeating them with a feeling of delight, neither the hand nor any other member could be satisfied with the absence of pain unaccompanied by an agreeable and active sensation of pleasure. Whereas if, as Epicurus holds, the highest pleasure be to feel no pain, Chrysippus's interlocutor, though justified in making his first admission, that his hand in that condition wanted nothing, was not justified in his second admission, that if pleasure were a good, his hand would have wanted it. And the reason why it would not have wanted pleasure is that to be without pain is to be in a state of pleasure.

Compare other translations & Latin

Reid: But actually at Athens, as my father used to tell me, when he wittily and humorously ridiculed the Stoics, there is in the Ceramicus a statue of Chrysippus, sitting with his hand extended, which hand indicates that he was fond of the following little argument: Does your hand, being in its present condition, feel the lack of anything at all? Certainly of nothing. But if pleasure were the supreme good, it would feel a lack. I agree. Pleasure then is not the supreme good. My father used to say that even a statue would not talk in that way, if it had power of speech. The inference is shrewd enough as against the Cyrenaics, but does not touch Epicurus. For if the only pleasure were that which, as it were, tickles the senses, if I may say so, and attended by sweetness overflows them and insinuates itself into them, neither the hand nor any other member would be able to rest satisfied with the absence of pain apart from a joyous activity of pleasure. But if it is the highest pleasure, as Epicurus believes, to be in no pain, then the first admission, that the hand in its then existing condition felt no lack, was properly made to you, Chrysippus, but the second improperly, I mean that it would have felt a lack had pleasure been the supreme good. It would certainly feel no lack, and on this ground, that anything which is cut off from the state of pain is in the state of pleasure.

Yonge: And even at Athens, as I have heard my father say, when he was jesting in a good-humoured and facetious way upon the Stoics, there is a statue in the Ceramicus of Chrysippus, sitting down with his hand stretched out; and this attitude of the hand intimates that he is amusing himself with this brief question, "Does your hand, while in that condition in which it is at present, want anything?"—Nothing at all. But if pleasure were a good, would it want it? I suppose so. Pleasure, then, is not a good. And my father used to say that even a statue would not say this if it could speak. For the conclusion was drawn as against the Stoics with sufficient acuteness, but it did not concern Epicurus. For if that were the only pleasure which tickled the senses, as it were, if I may say so, and which overflowed and penetrated them with a certain agreeable feeling, then even a hand could not be content with freedom from pain without some pleasing motion of pleasure. But if the highest pleasure is, as Epicurus asserts, to be free from pain, then, O Chrysippus, the first admission was correctly made to you, that the hand, when it was in that condition, was in want of nothing; but the second admission was not equally correct, that if pleasure were a good it would wish for it. For it would not wish for it for this reason, inasmuch as whatever is free from pain is in pleasure.

Latin: *At etiam Athenis, ut e patre audiebam facete et urbane Stoicos irridente, statua est in Ceramico Chrysippi sedentis porrecta manu, quae manus significet illum in hae esse rogatiuncula delectatum: 'Numquidnam manus tua sic affecta, quem ad modum affecta nunc est, desiderat?' -- Nihil sane. -- 'At, si voluptas esset bonum, desideraret.' -- Ita credo. -- 'Non est igitur voluptas bonum.' Hoc ne statuam quidem dicturam pater aiebat, si loqui posset. conclusum est enim contra Cyrenaicos satis acute, nihil ad Epicurum. nam si ea sola voluptas esset, quae quasi titillaret sensus, ut ita dicam, et ad eos cum suavitate afflueret et illaberetur, nec manus esse contenta posset nec ulla pars vacuitate doloris sine iucundo motu voluptatis. sin autem summa voluptas est, ut Epicuro placet, nihil dolere, primum tibi recte, Chrysippe, concessum est nihil desiderare manum, cum ita esset affecta, secundum non recte, si voluptas esset bonum, fuisse desideraturam. idcirco enim non desideraret, quia, quod dolore caret, id in voluptate est.*

§40

XII. The truth of the position that pleasure is the ultimate good will most readily appear from the following illustration. Let us imagine a man living in the continuous enjoyment of numerous and vivid pleasures alike of

body and of mind, undisturbed either by the presence or by the prospect of pain: what possible state of existence could we describe as being more excellent or more desirable? One so situated must possess in the first place a strength of mind that is proof against all fear of death or of pain; he will know that death means complete unconsciousness, and that pain is generally light if long and short if strong, so that its intensity is compensated by brief duration and its continuance by diminishing severity.

Compare other translations & Latin

Reid: XII. Again, the truth that pleasure is the supreme good can be most easily apprehended from the following consideration. Let us imagine an individual in the enjoyment of pleasures great, numerous and constant, both mental and bodily, with no pain to thwart or threaten them; I ask what circumstances can we describe as more excellent than these or more desirable? A man whose circumstances are such must needs possess, as well as other things, a robust mind subject to no fear of death or pain, because death is apart from sensation, and pain when lasting is usually slight, when oppressive is of short duration, so that its temporariness reconciles us to its intensity, and its slightness to its continuance.

Yonge: XII. But that pleasure is the boundary of all good things may be easily seen from this consideration. Let us imagine a person enjoying pleasures great, numerous, and perpetual, both of mind and body, with no pain either interrupting him at present or impending over him; what condition can we call superior to or more desirable than this? For it is inevitable that there must be in a man who is in this condition a firmness of mind which fears neither death nor pain, because death is void of all sensation; and pain, if it is of long duration, is a trifle, while if severe it is usually of brief duration; so that its brevity is a consolation if it is violent, and its trifling nature if it is enduring.

Latin: *Extremum autem esse bonorum voluptatem ex hoc facillime perspici potest: Constituamus aliquem magnis, multis, perpetuis fruentem et animo et corpore voluptatibus nullo dolore nec impediente nec inpendente, quem tandem hoc statu praestabiliorem aut magis expetendum possimus dicere? inesse enim necesse est in eo, qui ita sit affectus, et firmitatem animi nec mortem nec dolorem timentis, quod mors sensu careat, dolor in longinquitate levis, in gravitate brevis soleat esse, ut eius magnitudinem celeritas, diuturnitatem allevatio consoletur.*

§41

Let such a man moreover have no dread of any supernatural power; let him never suffer the pleasures of the past to fade away, but constantly renew their enjoyment in recollection, and his lot will be one which will not admit of further improvement. Suppose on the other hand a person crushed beneath the heaviest load of mental and of bodily anguish to which humanity is liable. Grant him no hope of ultimate relief, and also give him no pleasure either present or in prospect. Can one describe or imagine a more pitiable state? If then a life full of pain is the thing most to be avoided, it follows that to live in pain is the highest evil; and this position implies that a life of pleasure is the ultimate good. In fact the mind possesses nothing in itself upon which it can rest as final. Every fear, every sorrow can be traced back to pain; there is no other thing besides pain which is of its own nature capable of causing either anxiety or distress.

Compare other translations & Latin

Reid: When in addition we suppose that such a man is in no awe of the influence of the gods, and does not allow his past pleasures to slip away, but takes delight in constantly recalling them, what circumstance is it possible to add to these, to make his condition better? Imagine on the other hand a man worn by the greatest mental and bodily pains which can befall a human being, with no hope before him that his lot will ever be lighter, and moreover destitute of pleasure either actual or probable; what more pitiable object can be mentioned or imagined? But if a life replete with pains is above all things to be shunned, then assuredly the supreme evil is life accompanied by pain; and from this view it is a consistent inference that the climax of things good is life accompanied by pleasure. Nor indeed can our mind find any other ground whereon to take its stand as though already at the goal; and all its fears and sorrows are comprised under the term pain, nor

is there any other thing besides which is able merely by its own character to cause us vexation or pangs In addition to this the germs of desire and aversion and generally of action originate either in pleasure or in pain.

Yonge: And when there is added to these circumstances that such a man has no fear of the deity of the gods, and does not suffer past pleasures to be entirely lost, but delights himself with the continued recollection of them, what can be added to this which will be any improvement to it? Imagine, on the other hand, any one worn out with the greatest pains of mind and body which can possibly befal a man, without any hope being held out to him that they will hereafter be lighter, when, besides, he has no pleasure whatever either present or expected; what can be spoken of or imagined more miserable than this? But if a life entirely filled with pains is above all things to be avoided, then certainly that is the greatest of evils to live in pain. And akin to this sentiment is the other, that it is the most extreme good to live with pleasure. For our mind has no other point where it can stop as at a boundary; and all fears and distresses are referable to pain: nor is there anything whatever besides, which of its own intrinsic nature can make us anxious or grieve us.

Latin: *Ad ea cum accedit, ut neque divinum numen horreat nec praeteritas voluptates effluere patiatur earumque assidua recordatione laetetur, quid est, quod huc possit, quod melius sit, accedere? Statue contra aliquem confectum tantis animi corporisque doloribus, quanti in hominem maximi cadere possunt, nulla spe proposita fore levius aliquando, nulla praeterea neque praesenti nec expectata voluptate, quid eo miserius dici aut fingi potest? quodsi vita doloribus referta maxime fugienda est, summum profecto malum est vivere cum dolore, cui sententiae consentaneum est ultimum esse bonorum eum voluptate vivere. nec enim habet nostra mens quicquam, ubi consistat tamquam in extremo, omnesque et metus et aegritudines ad dolorem referuntur, nec praeterea est res ulla, quae sua natura aut sollicitare possit aut angere.*

§42

Pleasure and pain moreover supply the motives of desire and of avoidance, and the springs of conduct generally. This being so, it clearly follows that actions are right and praiseworthy only as being a means to the attainment of a life of pleasure. But that which is not itself a means to anything else, but to which all else is a means, is what the Greeks term the *Telos*, the highest, ultimate or final Good. It must therefore be admitted that the Chief Good is to live agreeably.

Compare other translations & Latin

Reid: This being so, it is plain that all right and praiseworthy action has the life of pleasure for its aim. Now inasmuch as the climax or goal or limit of things good (which the Greeks term telos) is that object which is not a means to the attainment of any thing else, while all other things are a means to its attainment, we must allow that the climax of things good is to live agreeably.

Yonge: Moreover, the beginnings of desiring and avoiding, and indeed altogether of everything which we do, take their rise either in pleasure or pain. And as this is the case, it is plain that everything which is right and laudable has reference to this one object of living with pleasure. And since that is the highest, or extreme, or greatest good, which the Greeks call ?????, because it is referred to nothing else itself, but everything is referred to it, we must confess that the highest good is to live agreeably.

Latin: *Praeterea et appetendi et refugiendi et omnino rerum gerendarum initia proficiscuntur aut a voluptate aut a dolore. quod cum ita sit, perspicuum est omnis rectas res atque laudabilis eo referri, ut cum voluptate vivatur. quoniam autem id est vel summum bonorum vel ultimum vel extremum -- quod Graeci telos nominant --, quod ipsum nullam ad aliam rem, ad id autem res referuntur omnes, fatendum est summum esse bonum iucunde vivere.*

§43

XIII. Those who place the Chief Good in virtue alone are beguiled by the glamour of a name, and do not understand the true demands of nature. If they will consent to listen to Epicurus, they will be delivered from the grossest error. Your school dilates on the transcendent beauty of the virtues; but were they not productive

of pleasure, who would deem them either praiseworthy or desirable? We esteem the art of medicine not for its interest as a science, but for its conduciveness to health; the art of navigation is commended for its practical and not its scientific value, because it conveys the rules for sailing a ship with success. So also Wisdom, which must be considered as the art of living, if it effected no result would not be desired; but as it is, it is desired, because it is the artificer that procures and produces pleasure. (The meaning that I attach to pleasure must by this time be clear to you, and you must not be biased against my argument owing to the discreditable associations of the term.) The great disturbing factor in a man's life is ignorance of good and evil; mistaken ideas about these frequently rob us of our greatest pleasures, and torment us with the most cruel pain of mind. Hence we need the aid of Wisdom, to rid us of our fears and appetites, to root out all our errors and prejudices, and to serve as our infallible guide to the attainment of pleasure. Wisdom alone can banish sorrow from our hearts and protect it from alarm and apprehension; put yourself to school with her, and you may live in peace, and quench the glowing flames of desire. For the desires are incapable of satisfaction; they ruin not individuals only but whole families, nay often shake the very foundations of the state. It is they that are the source of hatred, quarreling, and strife, of sedition and of war.

Compare other translations & Latin

Reid: XIII. Those who find this good in virtue and virtue only, and dazzled by the glory of her name, fail to perceive what it is that nature craves, will be emancipated from heresy of the deepest dye, if they will deign to lend ear to Epicurus. For unless your grand and beautiful virtues were productive of pleasure, who would suppose them to be either meritorious or desirable? Yes, just as we regard with favour the physician’s skill not for his art's sake merely but because we prize sound health, and just as the pilot's art is praised on utilitarian and not on artistic grounds, because it supplies the principles of good navigation, so wisdom, which we must hold to be the art of living, would be no object of desire, if it were productive of no advantage; but it is in fact desired, because it is to us as an architect that plans and accomplishes pleasure. (You are now aware what kind of pleasure I mean, so the odium of the term must not shake the foundation of my argument.) For seeing that the life of men is most of all troubled by ignorance about the goodness and badness of things, and on account of this blindness men are often robbed of the intensest pleasures and also are racked by the severest mental pains, we must summon to our aid wisdom, that she may remove from us all alarms and passions, and stripping us of our heedless confidence in all false imaginations, may offer herself as our surest guide to pleasure. Wisdom indeed is alone able to drive sadness from our minds, and to prevent us from quaking with fear, and if we sit at her feet we may live in perfect calm, when once the heat of every passion has been cooled. Verily the passions are unconscionable, and overthrow not merely individual men, but whole families, and often shake the foundations of the entire commonwealth.

Yonge: XIII. And those who place this in virtue alone, and, being caught by the splendour of a name, do not understand what nature requires, will be delivered from the greatest blunder imaginable if they will listen to Epicurus. For unless those excellent and beautiful virtues which your school talks about produced pleasure, who would think them either praiseworthy or desirable? For as we esteem the skill of physicians not for the sake of the art itself, but from our desire for good health,—and as the skill of the pilot, who has the knowledge how to navigate a vessel well, is praised with reference to its utility, and not to his ability,—so wisdom, which should be considered the art of living, would not be sought after if it effected nothing; but at present it is sought after because it is, as it were, the efficient cause of pleasure, which is a legitimate object of desire and acquisition. And now you understand what pleasure I mean, so that what I say may not be brought into odium from my using an unpopular word. For as the chief annoyances to human life proceed from ignorance of what things are good and what bad, and as by reason of that mistake men are often deprived of the greatest pleasures, and tortured by the most bitter grief of mind, we have need to exercise wisdom, which, by removing groundless alarms and vain desires, and by banishing the rashness of all erroneous opinions, offers herself to us as the surest guide to pleasure. For it is wisdom alone which expels sorrow from our minds, and prevents our shuddering with fear: she is the instructress who enables us to live in tranquillity, by extinguishing in us all vehemence of desire. For desires are insatiable, and ruin not only individuals but entire families, and often overturn the whole state. It is they that are the source of hatred, quarreling, and strife, of sedition and of war.

Latin: *Id qui in una virtute ponunt et splendore nominis capti quid natura postulet non intellegunt, errore maximo, si Epicurum audire voluerint, liberabuntur: istae enim vestrae eximiae pulchraeque virtutes nisi voluptatem efficerent, quis eas aut laudabilis aut expetendas arbitraretur? ut enim medicorum scientiam non ipsius artis, sed bonae valetudinis causa probamus, et gubernatoris ars, quia bene navigandi rationem habet, utilitate, non arte laudatur, sic sapientia, quae ars vivendi putanda est, non expeteretur, si nihil efficeret; nunc expetitur, quod est tamquam artifex conquirendae et comparandae voluptatis -- Quam autem ego dicam voluptatem, iam videtis, ne invidia verbi labefactetur oratio mea --. nam cum ignoratione rerum bonarum et malarum maxime hominum vita vexetur, ob eumque errorem et voluptatibus maximis saepe priventur et durissimis animi doloribus torqueantur, sapientia est adhibenda, quae et terroribus cupiditatibusque detractis et omnium falsarum opinionum temeritate derepta certissimam se nobis ducem praebeat ad voluptatem. sapientia enim est una, quae maestitiam pellat ex animis, quae nos exhorrescere metu non sinat. qua praeceptrice in tranquillitate vivi potest omnium cupiditatum ardore restincto. cupiditates enim sunt insatiabiles, quae non modo singulos homines, sed universas familias evertunt, totam etiam labefactant saepe rem publicam.*

§44

Nor do they only flaunt themselves abroad, or turn their blind onslaughts solely against others; even when prisoned within the heart they quarrel and fall out among themselves; and this cannot but render the whole of life embittered. Hence only the Wise Man, who prunes away all the rank growth of vanity and error, can possibly live untroubled by sorrow and by fear, content within the bounds that nature has set.

Compare other translations & Latin

Reid: From passions spring enmities, divisions, strifes, rebellions and wars. Nor do the passions only air their pride abroad; they do not merely attack others than ourselves in their blind onset; but even when imprisoned within our own breasts they are at variance and strife one with another; and the inevitable result of this is life of the bitterest kind, so that the wise man alone, who has out back and pruned away all vanity and delusion, can live contentedly within the bounds prescribed by nature, emancipated from all sorrow and from all fear.

Yonge: Nor is it only out of doors that these passions vent themselves, nor is it only against others that they run with blind violence; but they are often shut up, as it were, in the mind, and throw that into confusion with their disagreements. And the consequence of this is, to make life thoroughly wretched; so that the wise man is the only one who, having cut away all vanity and error, and removed it from him, can live contented within the boundaries of nature, without melancholy and without fear.

Latin: *Ex cupiditatibus odia, discidia, discordiae, seditiones, bella nascuntur, nec eae se foris solum iactant nec tantum in alios caeco impetu incurrunt, sed intus etiam in animis inclusae inter se dissident atque discordant, ex quo vitam amarissimam necesse est effici, ut sapiens solum amputata circumcisaque inanitate omni et errore naturae finibus contentus sine aegritudine possit et sine metu vivere.*

§45

Nothing could be more useful or more conducive to well-being than Epicurus's doctrine as to the different classes of the desires. One kind he classified as both natural and necessary, a second as natural without being necessary, and a third as neither natural nor necessary; the principle of classification being that the necessary desires are gratified with little trouble or expense; the natural desires also require but little, since nature's own riches, which suffice to content her, are both easily procured and limited in amount; but for the imaginary desires no bound or limit can be discovered.

Compare other translations & Latin

Reid: I ask what classification is either more profitable or more suited to the life of happiness than that adopted by Epicurus? He affirmed that there is one class of passions which are both natural and needful; another class which are natural without being needful ; a third class which are neither natural nor needful; and such are the conditions of these passions that the needful class are satisfied without much trouble or expenditure ; nor is it much that the natural passions crave, since nature herself makes such wealth as will satisfy her both easy of access and moderate in amount; and it is not possible to discover any boundary or limit to false passions.

Yonge: For what diversion can be either more useful or more adapted for human life than that which Epicurus employed? For he laid it down that there were three kinds of desires; the first, such as were natural and necessary; the second, such as were natural but not necessary; the third, such as were neither natural nor necessary. And these are all such, that those which are necessary are satisfied without much trouble or expense: even those which are natural and not necessary, do not require a great deal, because nature itself makes the riches, which are sufficient to content it, easy of acquisition and of limited quantity: but as for vain desires, it is impossible to find any limit to, or any moderation in them.

Latin: *Quae est enim aut utilior aut ad bene vivendum aptior partitio quam illa, qua est usus Epicurus? qui unum genus posuit earum cupiditatum, quae essent et naturales et necessariae, alterum, quae naturales essent nec tamen necessariae, tertium, quae nec naturales nec necessariae. quarum ea ratio est, ut necessariae nec opera multa nec impensa expleantur; ne naturales quidem multa desiderant, propterea quod ipsa natura divitias, quibus contenta sit, et parabilis et terminatas habet; inanium autem cupiditatum nec modus ullus nec finis inveniri potest.*

§46

XIV. If then we observe that ignorance and error reduce the whole of life to confusion, while Wisdom alone is able to protect us from the onslaughts of appetite and the menaces of fear, teaching us to bear even the affronts of fortune with moderation, and showing us all the paths that lead to calmness and to peace, why should we hesitate to avow that Wisdom is to be desired for the sake of the pleasures it brings and Folly to be avoided because of its injurious consequences?

Compare other translations & Latin

Reid: XIV. But if we see that all human life is agitated by confusion and ignorance, and that wisdom alone can redeem us from the violence of our lusts and from the menace of our fears, and alone can teach us to endure humbly even the outrages of fortune, and alone can guide us into every path which leads to peace and calm, why should we hesitate to say that wisdom is desirable in view of pleasures, and unwisdom to be shunned on account of annoyances?

Yonge: XIV. But if we see that the whole life of man is thrown into disorder by error and ignorance; and that wisdom is the only thing which can relieve us from the sway of the passions and the fear of danger, and which can teach us to bear the injuries of fortune itself with moderation, and which shows us all the ways which lead to tranquillity and peace; what reason is there that we should hesitate to say that wisdom is to be sought for the sake of pleasure, and that folly is to be avoided on account of its annoyances?

Latin: *Quodsi vitam omnem perturbari videmus errore et inscientia, sapientiamque esse solam, quae nos a libidinum impetu et a formidinum terrore vindicet et ipsius fortunae modice ferre doceat iniurias et omnis monstret vias, quae ad quietem et ad tranquillitatem ferant, quid est cur dubitemus dicere et sapientiam propter voluptates expetendam et insipientiam propter molestias esse fugiendam?*

§47

The same principle will lead us to pronounce that Temperance also is not desirable for its own sake, but because it bestows peace of mind, and soothes the heart with a tranquilizing sense of harmony. For it is

temperance that warns us to be guided by reason in what we desire and avoid. Nor is it enough to judge what it is right to do or to leave undone; we also need to abide by our judgment. Most men however lack tenacity of purpose; their resolution weakens and succumbs as soon as the fair form of pleasure meets their gaze, and they surrender themselves prisoners to their passions, failing to foresee the inevitable result. Thus for the sake of a pleasure at once small in amount and unnecessary, and one which they might have procured by other means or even denied themselves altogether without pain, they incur serious disease, or loss of fortune, or disgrace, and not infrequently become liable to the penalties of the law and of the courts of justice.

Compare other translations & Latin

Reid: And on the same principles we shall assert that even temperance is not desirable for its own sake, but because it brings quiet to our hearts and soothes them and appeases them by a kind of harmony. Temperance is in truth the virtue which warns us to follow reason in dealing with the objects of desire or repugnance. Nor indeed is it enough to resolve what we are to do or omit, but we should also abide by our resolve. Most men, however, being unable to uphold and maintain a determination they have themselves made, are overmastered and enervated when the image of pleasure is thrust before their eyes, and surrender themselves to be bound by the chain of their lusts, nor do they foresee what the issue will be, and so for the sake of some paltry and needless pleasure, which would be procured by other means if they chose, and with which they might dispense and yet not suffer pain, rush sometimes into grievous diseases, sometimes into ruin, sometimes into disgrace, and often even become subject to the penalties imposed by the statutes and the courts.

Yonge: And on the same principle we shall say that even temperance is not to be sought for its own sake, but because it brings peace to the mind, and soothes and tranquillizes them by what I may call a kind of concord. For temperance is that which warns us to follow reason in desiring or avoiding anything. Nor is it sufficient to decide what ought to be done, and what ought not; but we must adhere to what has been decided. But many men, because they are enfeebled and subdued the moment pleasure comes in sight, and so are unable to keep and adhere to the determination they have formed, give themselves up to be bound hand and foot by their lusts, and do not foresee what will happen to them; and in that way, on account of some pleasure which is trivial and unnecessary, and which might be procured in some other manner, and which they could dispense with without annoyance, incur terrible diseases, and injuries, and disgrace, and are often even involved in the penalties of the legal tribunals of their country.

Latin: *Eademque ratione ne temperantiam quidem propter se expetendam esse dicemus, sed quia pacem animis afferat et eos quasi concordia quadam placet ac leniat. temperantia est enim, quae in rebus aut expetendis aut fugiendis ut rationem sequamur monet. nec enim satis est iudicare quid faciendum non faciendumve sit, sed stare etiam oportet in eo, quod sit iudicatum. plerique autem, quod tenere atque servare id, quod ipsi statuerunt, non possunt, victi et debilitati obiecta specie voluptatis tradunt se libidinibus constringendos nec quid eventurum sit provident ob eamque causam propter voluptatem et parvam et non necessariam et quae vel aliter pararetur et qua etiam carere possent sine dolore tum in morbos gravis, tum in damna, tum in dedecora incurrunt, saepe etiam legum iudiciorumque poenis obligantur.*

§48

Those on the other hand who are resolved so to enjoy their pleasures as to avoid all painful consequences therefrom, and who retain their faculty of judgment and avoid being seduced by pleasure into courses that they perceive to be wrong, reap the very highest pleasure by forgoing pleasure. Similarly also they often voluntarily endure pain, to avoid incurring greater pain by not doing so. This clearly proves that Intemperance is not undesirable for its own sake, while Temperance is desirable not because it renounces pleasures, but because it procures greater pleasures.

Compare other translations & Latin

Reid: Men however whose aim is so to enjoy their pleasures that no pains may ensue in consequence of them, and who retain their own judgment, which prevents them from succumbing to pleasure and doing things which they feel should not be done, these achieve the greatest amount of pleasure by neglecting pleasure. Such men actually often suffer pain, fearing that, if they do not, they may incur greater pain. From these reflections it is easily understood that intemperance on the one hand is not repugnant in and for itself, and on the other that temperance is an object of desire, not because it flees from pleasures, but because it is followed by greater pleasures.

Yonge: But these men who wish to enjoy pleasure in such a way that no grief shall ever overtake them in consequence, and who retain their judgment so as never to be overcome by pleasure as to do what they feel ought not to be done; these men, I say, obtain the greatest pleasure by passing pleasure by. They often even endure pain, in order to avoid encountering greater pain hereafter by their shunning it at present. From which consideration it is perceived that intemperance is not to be avoided for its own sake; and that temperance is to be sought for, not because it avoids pleasures, but because it attains to greater ones.

Latin: *Qui autem ita frui volunt voluptatibus, ut nulli propter eas consequantur dolores, et qui suum iudicium retinent, ne voluptate victi faciant id, quod sentiant non esse faciendum, ii voluptatem maximam adipiscuntur praetermittenda voluptate. idem etiam dolorem saepe perpetiuntur, ne, si id non faciant, incidant in maiorem. ex quo intellegitur nec intemperantiam propter se esse fugiendam temperantiamque expetendam, non quia voluptates fugiat, sed quia maiores consequatur.*

§49

XV. The same account will be found to hold good of Courage. The performance of labors, the undergoing of pains, are not in themselves attractive, nor are endurance, industry, watchfulness, nor yet that much lauded virtue, perseverance, nor even courage; but we aim at these virtues in order to live without anxiety and fear and so far as possible to be free from pain of mind and body. The fear of death plays havoc with the calm and even tenor of life, and to bow the head to pain and bear it abjectly and feebly is a pitiable thing; such weakness has caused many men to betray their parents or their friends, some their country, and very many utterly to ruin themselves. So on the other hand a strong and lofty spirit is entirely free from anxiety and sorrow. It makes light of death, for the dead are only as they were before they were born. It is schooled to encounter pain by recollecting that pains of great severity are ended by death, and slight ones have frequent intervals of respite; while those of medium intensity lie within our own control: we can bear them if they are endurable, or if they are not, we may serenely quit life's theater, when the play has ceased to please us. These considerations prove that timidity and cowardice are not blamed, nor courage and endurance praised, on their own account; the former are rejected because they beget pain, the latter coveted because they beget pleasure.

Compare other translations & Latin

Reid: XV. The same principles will be found to apply to courage; for neither the performance of work nor the suffering of pain is in itself attractive, nor yet endurance, nor diligence, nor watchings nor much-praised industry itself, no, nor courage either, but we devote ourselves to all such things for the purpose of passing our life in freedom from anxiety and alarm, and of emancipating both mind and body, so far as we can succeed in doing so, from annoyance. As in truth, on the one hand, the entire stability of a peaceful life is shaken by the fear of death, and it is wretched to succumb to pains and to bear them in an abject and feeble spirit, and many have through such weakness of mind brought ruin on their parents, many on their friends and some on their country, so on the other hand a strong and exalted spirit is free from all solicitude and torment, as it thinks lightly of death, which brings those who are subject to it into the same state they were in before they were born, and such a spirit is so disciplined to encounter pains that it recalls how the most severe of them are terminated by death, while the slighter grant many seasons of rest, and those which lie between these two classes are under our control, so that if we find them endurable, we may tolerate them, if otherwise, we may with an unruffled mind make our exit from life, when we find it disagreeable, as we would

from a theater. These facts enable us to see that cowardice and weakness are not blamed, nor courage and endurance applauded, for what they are in themselves, but that the former qualities are spurned, because productive of pain, while the latter are sought, because productive of pleasure.

Yonge: XV. The same principle will be found to hold good with respect to courage. For the discharge of labours and the endurance of pain are neither of them intrinsically tempting; nor is patience, nor diligence, nor watchfulness, nor industry which is so much extolled, nor even courage itself: but we cultivate these habits in order that we may live without care and fear, and may be able, as far as is in our power, to release our minds and bodies from annoyance. For as the whole condition of tranquil life is thrown into confusion by the fear of death, and as it is a miserable thing to yield to pain and to bear it with a humble and imbecile mind; and as on account of that weakness of mind many men have ruined their parents, many men their friends, some their country, and very many indeed have utterly undone themselves; so a vigorous and lofty mind is free from all care and pain, since it despises death, which only places those who encounter it in the same condition as that in which they were before they were born; and it is so prepared for pain that it recollects that the very greatest are terminated by death, and that slight pains have many intervals of rest, and that we can master moderate ones, so as to bear them if they are tolerable, and if not, we can depart with equanimity out of life, just as out of a theatre, when it no longer pleases us. By all which considerations it is understood that cowardice and idleness are not blamed, and that courage and patience are not praised, for their own sakes; but that the one line of conduct is rejected as the parent of pain, and the other desired as the author of pleasure.

Latin: *Eadem fortitudinis ratio reperietur. nam neque laborum perfunctio neque perpessio dolorum per se ipsa allicit nec patientia nec assiduitas nec vigiliae nec ea ipsa, quae laudatur, industria, ne fortitudo quidem, sed ista sequimur, ut sine cura metuque vivamus animumque et corpus, quantum efficere possimus, molestia liberemus. ut enim mortis metu omnis quietae vitae status perturbatur, et ut succumbere doloribus eosque humili animo inbecilloque ferre miserum est, ob eamque debilitatem animi multi parentes, multi amicos, non nulli patriam, plerique autem se ipsos penitus perdiderunt, sic robustus animus et excelsus omni est liber cura et angore, cum et mortem contemnit, qua qui affecti sunt in eadem causa sunt, qua ante quam nati, et ad dolores ita paratus est, ut meminerit maximos morte finiri, parvos multa habere intervalla requietis, mediocrium nos esse dominos, ut, si tolerabiles sint, feramus, si minus, animo aequo e vita, cum ea non placeat, tamquam e theatro exeamus. quibus rebus intellegitur nec timiditatem ignaviamque vituperari nec fortitudinem patientiamque laudari suo nomine, sed illas reici, quia dolorem pariant, has optari, quia voluptatem.*

§50

XVI. It remains to speak of Justice, to complete the list of the virtues; but this admits of practically the same treatment as the others. Wisdom, Temperance, and Courage I have shown to be so closely linked with Pleasure that they cannot possibly be severed or sundered from it. The same must be deemed to be the case with Justice. Not only does Justice never cause anyone harm, but on the contrary it always adds some benefit, partly owing to its essentially tranquilizing influence upon the mind, partly because of the hope that it warrants of a never-failing supply of the things that uncorrupted nature really needs. And just as Rashness, License, and Cowardice ever torment the mind, ever awakening trouble and discord, so Unrighteousness, when firmly rooted in the heart, causes restlessness by the mere fact of its presence; and if once it has found expression in some deed of wickedness, however secret the act, yet it can never feel assured that it will always remain undetected. The usual consequences of crime are, first suspicion, next gossip and rumor, then comes the accuser, then the judge; many wrongdoers have even turned evidence against themselves, as happened in your consulship.

Compare other translations & Latin

Reid: XVI. Justice still is left to complete our statement concerning the whole of virtue, but considerations nearly similar may be urged. Just as I have proved wisdom, temperance and courage to be linked with

pleasure, so that they cannot possibly by any means be sundered or severed from it, so we must deem of justice, which not only never injures any person, but on the contrary always produces some benefit, not solely by reason of its own power and constitution, whereby it calms our minds, but also by inspiring hope that we shall lack none of the objects which nature when uncorrupted craves. And as recklessness and caprice and cowardice always torture the mind and always bring unrest and tumult, so if wickedness has established itself in a man's mind, the mere fact of its presence causes tumult; if moreover it has carried out any deed, however secretly it may have acted, yet it will never feel a trust, that the action will always remain concealed. In most cases the acts of wicked men are at first dogged by suspicion, then by talk and rumour, then by the prosecutor, then by the judge; many have actually informed against themselves, as in your own consulship.

Yonge: XVI. Justice remains to be mentioned, that I may not omit any virtue whatever; but nearly the same things may be said respecting that. For, as I have already shown that wisdom, temperance, and fortitude are connected with pleasure in such a way that they cannot possibly be separated or divided from it, so also we must consider that it is the case with justice. Which not only never injures any one; but on the contrary always nourishes something which tranquillizes the mind, partly by its own power and nature, and partly by the hopes that nothing will be wanting of those things which a nature not depraved may fairly derive. Since rashness and lust and idleness always torture the mind, always make it anxious, and are of a turbulent character, so too, wherever injustice settles in any man's mind, it is turbulent from the mere fact of its existence and presence there; and if it forms any plan, although it executes it ever so secretly, still it never believes that what has been done will be concealed for ever. For generally, when wicked men do anything, first of all suspicion overtakes their actions; then the common conversation and report of men; then the prosecutor and the judge; and many even, as was the case when you were consul, have given information against themselves.

Latin: *Iustitia restat, ut de omni virtute sit dictum. sed similia fere dici possunt. ut enim sapientiam, temperantiam, fortitudinem copulatas esse docui cum voluptate, ut ab ea nullo modo nec divelli nec distrahi possint, sic de iustitia iudicandum est, quae non modo numquam nocet cuiquam, sed contra semper afficit cum vi sua atque natura, quod tranquillat animos, tum spe nihil earum rerum defuturum, quas natura non depravata desiderat. [et] quem ad modum temeritas et libido et ignavia semper animum excruciant et semper sollicitant turbulentaeque sunt, sic [inprobitas si] cuius in mente consedit, hoc ipso, quod adest, turbulenta est; si vero molita quippiam est, quamvis occulte fecerit, numquam tamen id confidet fore semper occultum. plerumque improborum facta primo suspicio insequitur, dein sermo atque fama, tum accusator, tum iudex;*

§51

And even if any think themselves well fenced and fortified against detection by their fellow men, they still dread the eye of heaven, and fancy that the pangs of anxiety night and day gnawing at their hearts are sent by Providence to punish them. But what can wickedness contribute towards lessening the annoyances of life, commensurate with its effect in increasing them, owing to the burden of a guilty conscience, the penalties of the law and the hatred of one's fellows? Yet nevertheless some men indulge without limit their avarice, ambition and love of power, lust, gluttony and those other desires, which ill-gotten gains can never diminish but rather must inflame the more; inasmuch that they appear proper subjects for restraint rather than for reformation.

Compare other translations & Latin

Reid: But if there are any who seem to themselves to be sufficiently barricaded and fortified against all privity on the part of their fellow men, still they tremble before the privity of the gods, and imagine that the very cares by which their minds are devoured night and day are imposed upon them, with a view to their punishment, by the eternal gods. Again, from wicked acts what new influence can accrue tending to the diminution of annoyances, equal to that which tends to their increase, not only from consciousness of the actions themselves, but also from legal penalties and the hatred of the community? And yet some men exhibit no moderation in money-making, or o?ice, or military command, or wantonness, or gluttony, or the remaining

passions, which are not lessened but rather intensified by the trophies of wickedness, so that such persons seem fit to be repressed rather than to be taught their error.

Yonge: But if any men appear to themselves to be sufficiently fenced round and protected from the consciousness of men, still they dread the knowledge of the Gods, and think that those very anxieties by which their minds are eaten up night and day, are inflicted upon them by the immortal Gods for the sake of punishment. And how is it possible that wicked actions can ever have as much influence towards alleviating the annoyances of life, as they must have towards increasing them from the consciousness of our actions, and also from the punishments inflicted by the laws and the hatred of the citizens? And yet, in some people, there is no moderation in their passion for money and for honour and for command, or in their lusts and greediness and other desires, which acquisitions, however wickedly made, do not at all diminish, but rather inflame, so that it seems we ought rather to restrain such men than to think that we can teach them better.

Latin: *Multi etiam, ut te consule, ipsi se indicaverunt. quodsi qui satis sibi contra hominum conscientiam saepti esse et muniti videntur, deorum tamen horrent easque ipsas sollicitudines, quibus eorum animi noctesque diesque exeduntur, a diis inmortalibus supplicii causa importari putant. quae autem tanta ex improbis factis ad minuendas vitae molestias accessio potest fieri, quanta ad augendas, cum conscientia factorum, tum poena legum odioque civium? et tamen in quibusdam neque pecuniae modus est neque honoris neque imperii nec libidinum nec epularum nec reliquarum cupiditatum, quas nulla praeda umquam improbe parta minuit, [sed] potius inflammat, ut coercendi magis quam dedocendi esse videantur.*

§52

Men of sound natures, therefore, are summoned by the voice of true reason to justice, equity, and honesty. For one without eloquence or resources dishonesty is not good policy, since it is difficult for such a man to succeed in his designs, or to make good his success when once achieved. On the other hand, for the rich and clever generous conduct seems more in keeping, and liberality wins them affection and good will, the surest means to a life of peace; especially as there really is no motive for transgressing since the desires that spring from nature are easily gratified without doing any man wrong, while those that are imaginary ought to be resisted, for they set their affections upon nothing that is really wanted; while there is more loss inherent in Injustice itself than there is profit in the gains it brings.

Compare other translations & Latin

Reid: True reason beckons men of properly sound mind to pursue justice, fairness and honour; nor are acts of injustice advantageous to a man without eloquence or influence, who cannot easily succeed in what he attempts, nor maintain his success if he wins it, and large resources either of wealth or of talent suit better with a generous spirit, for those who exhibit this spirit attract to themselves goodwill and affection, which is very well calculated to ensure a peaceful life; and this is the truer in that men have no reason for sinning.

Yonge: Therefore sound wisdom invites sensible men to justice, equity, and good faith. And unjust actions are not advantageous even to that man who has no abilities or resources; inasmuch as he cannot easily do what he endeavours to do, nor obtain his objects if he does succeed in his endeavours. And the gifts of fortune and of genius are better suited to liberality; and those who practise this virtue gain themselves goodwill, and affection, which is the most powerful of all things to enable a man to live with tranquillity; especially when he has absolutely no motive at all for doing wrong.

Latin: *Invitat igitur vera ratio bene sanos ad iustitiam, aequitatem, fidem, neque homini infanti aut inpotenti iniuste facta conducunt, qui nec facile efficere possit, quod conetur, nec optinere, si effecerit, et opes vel fortunae vel ingenii liberalitati magis conveniunt, qua qui utuntur, benivolentiam sibi conciliant et, quod aptissimum est ad quiete vivendum, caritatem, praesertim cum omnino nulla sit causa peccandi.*

§53

Hence Justice also cannot correctly be said to be desirable in and for itself; it is so because it is so highly productive of gratification. For esteem and affection are gratifying, because they render life safer and fuller of pleasure. Hence we hold that Unrighteousness is to be avoided not simply on account of the disadvantages that result from being unrighteous, but even far more because when it dwells in a man's heart it never suffers him to breathe freely or know a moment's rest.

Compare other translations & Latin

Reid: For the passions which proceed from nature are easily satisfied without committing any wrong; while we must not succumb to those which are groundless, since they yearn for nothing worthy of our craving, and more loss is involved in the mere fact of wrong doing, than profit in the results which are produced by the wrong doing. So one would not be right in describing even justice as a thing to be wished for on its own account, but rather because it brings with it a very large amount of agreeableness. For to be the object of esteem and affection is agreeable just because it renders life safer and more replete with pleasures. Therefore we think that wickedness should be shunned, not alone on account of the disadvantages which fall to the lot of the wicked, but much rather because when it pervades a man’s soul it never permits him to breathe freely or to rest.

Yonge: For those desires which proceed from nature are easily satisfied without any injustice; but those which are vain ought not to be complied with. For they desire nothing which is really desirable; and there is more disadvantage in the mere fact of injustice than there is advantage in what is acquired by the injustice. Therefore a person would not be right who should pronounce even justice intrinsically desirable for its own sake; but because it brings the greatest amount of what is agreeable. For to be loved and to be dear to others is agreeable because it makes life safer, and pleasure more abundant. Therefore we think dishonesty should be avoided, not only on account of those disadvantages which befal the wicked, but even much more because it never permits the man in whose mind it abides to breathe freely, and never lets him rest.

Latin: *Quae enim cupiditates a natura proficiscuntur, facile explentur sine ulla iniuria, quae autem inanes sunt, iis parendum non est. nihil enim desiderabile concupiscunt, plusque in ipsa iniuria detrimenti est quam in iis rebus emolumenti, quae pariuntur iniuria. Itaque ne iustitiam quidem recte quis dixerit per se ipsam optabilem, sed quia iucunditatis vel plurimum afferat. nam diligi et carum esse iucundum est propterea, quia tutiorem vitam et voluptatem pleniorem efficit. itaque non ob ea solum incommoda, quae eveniunt inprobis, fugiendam inprobitatem putamus, sed multo etiam magis, quod, cuius in animo versatur, numquam sinit eum respirare, numquam adquiescere.*

§54

If then even the glory of the Virtues, on which all the other philosophers love to expatiate so eloquently, has in the last resort no meaning unless it be based on pleasure, whereas pleasure is the only thing that is intrinsically attractive and alluring, it cannot be doubted that pleasure is the one supreme and final Good and that a life of happiness is nothing else than a life of pleasure.

Compare other translations & Latin

Reid: But if the encomium passed even on the virtues themselves, over which the eloquence of all other philosophers especially runs riot, can find no vent unless it be referred to pleasure, and pleasure is the only thing which invites us to the pursuit of itself, and attracts us by reason of its own nature, then there can be no doubt that of all things good it is the supreme and ultimate good, and that a life of happiness means nothing else but a life attended by pleasure.

Yonge: But if the praise of those identical virtues in which the discourse of all other philosophers so especially exults, cannot find any end unless it be directed towards pleasure, and if pleasure be the only thing which calls and allures us to itself by its own nature; then it cannot be doubtful that that is the highest and greatest of all goods, and that to live happily is nothing else except to live with pleasure.

Latin: *Quodsi ne ipsarum quidem virtutum laus, in qua maxime ceterorum philosophorum exultat oratio, reperire exitum potest, nisi derigatur ad voluptatem, voluptas autem est sola, quae nos vocet ad se et alliciat suapte natura, non potest esse dubium, quin id sit summum atque extremum bonorum omnium, beateque vivere nihil aliud sit nisi cum voluptate vivere.*

§55

XVII. The doctrine thus firmly established has corollaries which I will briefly expound. (1) The Ends of Goods and Evils themselves, that is, pleasure and pain, are not open to mistake; where people go wrong is in not knowing what things are productive of pleasure and pain. (2) Again, we aver that mental pleasures and pains arise out of bodily ones (and therefore I allow your contention that any Epicureans who think otherwise put themselves out of court; and I am aware that many do, though not those who can speak with authority); but although men do experience mental pleasure that is agreeable and mental pain that is annoying, yet both of these we assert arise out of and are based upon bodily sensations. (3) Yet we maintain that this does not preclude mental pleasures and pains from being much more intense than those of the body; since the body can feel only what is present to it at the moment, whereas the mind is also cognizant of the past and of the future. For granting that pain of body is equally painful, yet our sensation of pain can be enormously increased by the belief that some evil of unlimited magnitude and duration threatens to befall us hereafter. And the same consideration may be transferred to pleasure: a pleasure is greater if not accompanied by any apprehension of evil. This therefore clearly appears, that intense mental pleasure or distress contributes more to our happiness or misery than a bodily pleasure or pain of equal duration.

Compare other translations & Latin

Reid: XVII. I will concisely explain what are the corollaries of these sure and well grounded opinions. People make no mistake about the standards of good and evil themselves, that is about pleasure or pain, but err in these matters through ignorance of the means by which these results are to be brought about. Now we admit that mental pleasures and pains spring from bodily pleasures and pains; so I allow what you alleged just now, that any of our school who differ from this opinion are out of court; and indeed I see there are many such, but unskilled thinkers. I grant that although mental pleasure brings us joy and mental pain brings us trouble, yet each feeling takes its rise in the body and is dependent on the body, though it does not follow that the pleasures and pains of the mind do not greatly surpass those of the body. With the body indeed we can perceive only what is present to us at the moment, but with the mind the past and future also. For granting that we feel just as great pain when our body is in pain, still mental pain may be very greatly intensified if we imagine some everlasting and unbounded evil to be menacing us. And we may apply the same argument to pleasure, so that it is increased by the absence of such fears.

Yonge: XVII. And I will now explain in a few words the things which are inseparably connected with this sure and solid opinion. There is no mistake with respect to the ends themselves of good and evil, that is to say, with respect to pleasure and pain; but men err in these points when they do not know what they are caused by. But we admit that the pleasures and pains of the mind are caused by the pleasures and pains of the body. Therefore I grant what you were saying just now, that if any philosophers of our school think differently (and I see that many men do so, but they are ignorant people) they must be convicted of error. But although pleasure of mind brings us joy, and pain causes us grief, it is still true that each of these feelings originates in the body, and is referred to the body; and it does not follow on that account that both the pleasures and pains of the mind are not much more important than those of the body. For with the body we are unable to feel anything which is not actually existent and present; but with our mind we feel things past and things to come. For although when we are suffering bodily pain, we are equally in pain in our minds, still a very great addition may be made to that if we believe that any endless and boundless evil is impending over us. And we may transfer this assertion to pleasure, so that that will be greater if we have no such fear.

Latin: *Huic certae stabilique sententiae quae sint coniuncta explicabo brevi. nullus in ipsis error est finibus bonorum et malorum, id est in voluptate aut in dolore, sed in his rebus peccant, cum e quibus haec efficiantur ignorant. animi autem voluptates et dolores nasci fatemur e corporis voluptatibus et doloribus -- itaque*

concedo, quod modo dicebas, cadere causa, si qui e nostris aliter existimant, quos quidem video esse multos, sed imperitos --, quamquam autem et laetitiam nobis voluptas animi et molestiam dolor afferat, eorum tamen utrumque et ortum esse e corpore et ad corpus referri, nec ob eam causam non multo maiores esse et voluptates et dolores animi quam corporis. nam corpore nihil nisi praesens et quod adest sentire possumus, animo autem et praeterita et futura. ut enim aeque doleamus animo, cum corpore dolemus, fieri tamen permagna accessio potest, si aliquod aeternum et infinitum impendere malum nobis opinemur. quod idem licet transferre in voluptatem, ut ea maior sit, si nihil tale metuamus.

§56

(4) But we do not agree that when pleasure is withdrawn uneasiness at once ensues, unless the pleasure happens to have been replaced by a pain: while on the other hand one is glad to lose a pain even though no active sensation of pleasure comes in its place: a fact that serves to show how great a pleasure is the mere absence of pain.

Compare other translations & Latin

Reid: By this time so much at least is plain, that the intensest pleasure or the intensest annoyance felt in the mind exerts more influence on the happiness or wretchedness of life than either feeling, when present for an equal space of time in the body. We refuse to believe, however, that when pleasure is removed, grief instantly ensues, excepting when perchance pain has taken the place of the pleasure; but we think on the contrary that we experience joy on the passing away of pains, even though none of that kind of pleasure which stirs the senses has taken their place; and from this it may be understood how great a pleasure it is to be without pain.

Yonge: This now is entirely evident, that the very greatest pleasure or annoyance of the mind contributes more to making life happy or miserable than either of these feelings can do if it is in the body for an equal length of time. But we do not agree that, if pleasure be taken away, grief follows immediately, unless by chance it happens that pain has succeeded and taken the place of pleasure; but, on the other hand, we affirm that men do rejoice at getting rid of pain even if no pleasure which can affect the senses succeeds. And from this it may be understood how great a pleasure it is not to be in pain.

Latin: *Iam illud quidem perspicuum est, maximam animi aut voluptatem aut molestiam plus aut ad beatam aut ad miseram vitam afferre momenti quam eorum utrumvis, si aeque diu sit in corpore. Non placet autem detracta voluptate aegritudinem statim consequi, nisi in voluptatis locum dolor forte successerit, at contra gaudere nosmet omittendis doloribus, etiamsi voluptas ea, quae sensum moveat, nulla successerit, eoque intellegi potest quanta voluptas sit non dolere.*

§57

(5) But just as we are elated by the anticipation of good things, so we are delighted by their recollection. Fools are tormented by the memory of former evils; wise men have the delight of renewing in grateful remembrance the blessings of the past. We have the power both to obliterate our misfortunes in an almost perpetual forgetfulness and to summon up pleasant and agreeable memories of our successes. But when we fix our mental vision closely on the events of the past, then sorrow or gladness ensues according as these were evil or good.

Compare other translations & Latin

Reid: But as we are elated by the blessings to which we look forward, so we delight in those which we call to memory. Fools however are tormented by the recollection of misfortunes; wise men rejoice in keeping fresh the thankful recollection of their past blessings. Now it is in the power of our wills to bury our adversity in almost unbroken forgetfulness, and to agreeably and sweetly remind ourselves of our prosperity. But when

we look with penetration and concentration of thought upon things that are past, then, if those things are bad, grief usually ensues, if good, joy.

Yonge: But as we are roused by those good things which we are in expectation of, so we rejoice at those which we recollect. But foolish men are tortured by the recollection of past evils; wise men are delighted by the memory of past good things, which are thus renewed by the agreeable recollection. But there is a feeling implanted in us by which we bury adversity as it were in a perpetual oblivion, but dwell with pleasure and delight on the recollection of good fortune. But when with eager and attentive minds we dwell on what is past, the consequence is, that melancholy ensues, if the past has been unprosperous; but joy, if it has been fortunate.

Latin: *Sed ut iis bonis erigimur, quae expectamus, sic laetamur iis, quae recordamur. stulti autem malorum memoria torquentur, sapientes bona praeterita grata recordatione renovata delectant. est autem situm in nobis ut et adversa quasi perpetua oblivione obruamus et secunda iucunde ac suaviter meminerimus. sed cum ea, quae praeterierunt, acri animo et attento intuemur, tum fit ut aegritudo sequatur, si illa mala sint, laetitia, si bona.*

§58

XVIII. Here is indeed a royal road to happiness—open, simple, and direct! For clearly man can have no greater good than complete freedom from pain and sorrow coupled with the enjoyment of the highest bodily and mental pleasures. Notice then how the theory embraces every possible enhancement of life, every aid to the attainment of that Chief Good which is our object. Epicurus, the man whom you denounce as a voluptuary, cries aloud that no one can live pleasantly without living wisely, honorably, and justly, and no one wisely, honorably, and justly without living pleasantly. For a city rent by faction cannot prosper, nor a house whose masters are at strife; much less then can a mind divided against itself and filled with inward discord taste any particle of pure and liberal pleasure. But one who is perpetually swayed by conflicting and incompatible counsels and desires can know no peace or calm.

Compare other translations & Latin

Reid: XVIII. What a noble and open and plain and straight avenue to a happy life! It being certain that nothing can be better for man than to be relieved of all pain and annoyance, and to have full enjoyment of the greatest pleasures both of mind and of body, do you not see how nothing is neglected which assists our life more easily to attain that which is its aim, the supreme good? Epicurus, the man whom you charge with being an extravagant devotee of pleasures, cries aloud that no one can live agreeably unless he lives a wise, moral and righteous life, and that no one can live a wise, moral and righteous life without living agreeably. It is not possible for a community to be happy when there is rebellion, nor for a house when its masters are at strife; much less can a mind at disaccord and at strife with itself taste any portion of pleasure undefiled and unimpeded. Nay more, if the mind is always beset by desires and designs which are recalcitrant and irreconcilable, it can never see a moment's rest or a moment's peace.

Yonge: XVIII. Oh what a splendid, and manifest, and simple, and plain way of living well! For as certainly nothing could be better for man than to be free from all pain and annoyance, and to enjoy the greatest pleasures of both mind and body, do you not see how nothing is omitted which can aid life, so as to enable men more easily to arrive at that chief good which is their object! Epicurus cries out—the very man whom you pronounce to be too devoted to pleasure—that man cannot live agreeably, unless he lives honourably, justly, and wisely; and that, if he lives wisely, honourably, and justly, it is impossible that he should not live agreeably. For a city in sedition cannot be happy, nor can a house in which the masters are quarrelling. So that a mind which disagrees and quarrels with itself, cannot taste any portion of clear and unrestrained pleasure. And a man who is always giving in to pursuits and plans which are inconsistent with and contrary to one another, can never know any quiet or tranquillity.

Latin: *O praeclaram beate vivendi et apertam et simplicem et directam viam! cum enim certe nihil homini possit melius esse quam vacare omni dolore et molestia perfruique maximis et animi et corporis voluptatibus,*

videtisne quam nihil praetermittatur quod vitam adiuvet, quo facilius id, quod propositum est, summum bonum consequamur? clamat Epicurus, is quem vos nimis voluptatibus esse deditum dicitis; non posse iucunde vivi, nisi sapienter, honeste iusteque vivatur, nec sapienter, honeste, iuste, nisi iucunde. Neque enim civitas in seditione beata esse potest nec in discordia dominorum domus; quo minus animus a se ipse dissidens secumque discordans gustare partem ullam liquidae voluptatis et liberae potest. atqui pugnantibus et contrariis studiis consiliisque semper utens nihil quieti videre, nihil tranquilli potest.

§59

Why, if the pleasantness of life is diminished by the more serious bodily diseases, how much more must it be diminished by the diseases of the mind! But extravagant and imaginary desires, for riches, fame, power, and also for licentious pleasures, are nothing but mental diseases. Then, too, there are grief, trouble and sorrow, which gnaw the heart and consume it with anxiety, if men fail to realize that the mind need feel no pain unconnected with some pain of body, present or to come. Yet there is no foolish man but is afflicted by some one of these diseases; therefore there is no foolish man that is not unhappy.

Compare other translations & Latin

Reid: But if agreeableness of life is thwarted by the more serious bodily diseases, how much more must it inevitably be thwarted by the diseases of the mind! Now the diseases of the mind are the measureless and false passions for riches, fame, power and even for the lustful pleasures. To these are added griefs, troubles, sorrows, which devour the mind and wear it away with anxiety, because men do not comprehend that no pain should be felt in the mind, which is unconnected with an immediate or impending bodily pain. Nor indeed is there among fools any one who is not sick with some one of these diseases; there is none therefore who is not wretched.

Yonge: But if the pleasure of life is hindered by the graver diseases of the body, how much more must it be so by those of the mind? But the diseases of the mind are boundless and vain desires of riches, or glory, or domination, or even of lustful pleasures. Besides these there are melancholy, annoyance, sorrow, which eat up and destroy with anxiety the minds of those men who do not understand that the mind ought not to grieve about anything which is unconnected with some present or future pain of body. Nor is there any fool who does not suffer under some one of these diseases. Therefore there is no fool who is not miserable.

Latin: *Quodsi corporis gravioribus morbis vitae iucunditas impeditur, quanto magis animi morbis impediri necesse est! animi autem morbi sunt cupiditates inmensae et inanes divitiarum, gloriae, dominationis, libidinosarum etiam voluptatum. accedunt aegritudines, molestiae, maerores, qui exedunt animos conficiuntque curis hominum non intellegentium nihil dolendum esse animo, quod sit a dolore corporis praesenti futurove seiunctum. nec vero quisquam stultus non horum morborum aliquo laborat, nemo igitur est non miser.*

§60

Moreover, there is death, the stone of Tantalus ever hanging over men's heads; and superstition, that poisons and destroys all peace of mind. Besides, they do not recollect their past nor enjoy their present blessings; they merely look forward to those of the future, and as these are of necessity uncertain, they are consumed with agony and terror; and the climax of their torment is when they perceive too late that all their dreams of wealth or station, power or fame, have come to nothing. For they never attain any of the pleasures, the hope of which inspired them to undergo all their arduous toils.

Compare other translations & Latin

Reid: There is also death which always hangs over them like the stone over Tantalus, and again superstition, which prevents those who are tinged by it from ever being able to rest. Moreover they have no memories for

their past good fortune, and no enjoyment of their present; they only wait for what is to come, and as this cannot but be uncertain, they are wasted with anguish and alarm; and they are tortured most of all when they become conscious, all too late, that their devotion to wealth or military power, or influence, or fame has been entirely in vain. For they achieve none of the pleasures which they ardently hoped to obtain and so underwent numerous and severe exertions.

Yonge: Besides these things there is death, which is always hanging over us as his rock is over Tantalus; and superstition, a feeling which prevents any one who is imbued with it from ever enjoying tranquillity. Besides, such men as they do not recollect their past good fortune, do not enjoy what is present, but do nothing but expect what is to come; and as that cannot be certain, they wear themselves out with grief and apprehension, and are tormented most especially when they find out, after it is too late, that they have devoted themselves to the pursuit of money, or authority, or power, or glory, to no purpose. For they have acquired no pleasures, by the hope of enjoying which it was that they were inflamed to undertake so many great labours.

Latin: *Accedit etiam mors, quae quasi saxum Tantalo semper impendet, tum superstitio, qua qui est imbutus quietus esse numquam potest. praeterea bona praeterita non meminerunt, praesentibus non fruuntur, futura modo expectant, quae quia certa esse non possunt, conficiuntur et angore et metu maximeque cruciantur, cum sero sentiunt frustra se aut pecuniae studuisse aut imperiis aut opibus aut gloriae. nullas enim consequuntur voluptates, quarum potiendi spe inflammati multos labores magnosque susceperant.*

§61

Or look again at others, petty, narrow-minded men, or confirmed pessimists, or spiteful, envious, ill-tempered creatures, unsociable, abusive, brutal; others again enslaved to the follies of love, impudent or reckless, wanton, headstrong and yet irresolute, always changing their minds. Such failings render their lives one unbroken round of misery. The conclusion is that no foolish man can be happy, nor any wise man fail to be happy. This is a truth that we establish far more conclusively than do the Stoics. For they maintain that nothing is good save that vague phantom which they entitle Moral Worth, a title more splendid than substantial; and say that Virtue resting on this Moral Worth has no need of pleasure, but is herself her own sufficient happiness.

Compare other translations & Latin

Reid: Turn again to another class of men, trivial and pusillanimous, either always in despair about everything,or ill-willed, spiteful, morose, misanthropic, slanderous, unnatural; others again are slaves to the frivolities of the lover; others are aggressive, others reckless or impudent, while these same men are uncontrolled and inert, never persevering in their opinion, and for these reasons there never is in their life any intermission of annoyance. Therefore neither can any fool be happy, nor any wise man fail to be happy. And we advocate these views far better and with much greater truth than do the Stoics, since they declare that nothing good exists excepting that vague phantom which they call morality, a title imposing rather than real; and that virtue being founded on this morality demands no pleasure and is satisfied with her own resources for the attainment of happiness.

Yonge: There are others, of little and narrow minds, either always despairing of everything, or else malcontent, envious, ill-tempered, churlish, calumnious, and morose; others devoted to amatory pleasures, others petulant, others audacious, wanton, intemperate, or idle, never continuing in the same opinion; on which account there is never any interruption to the annoyances to which their life is exposed. Therefore, there is no fool who is happy, and no wise man who is not. And we put this much more forcibly and truly than the Stoics: for they assert that there is no good whatever, but some imaginary shadow which they call ?? ?????, a name showy rather than substantial; and they insist upon it, that virtue relying on this principle of honour stands in need of no pleasure, and is content with its own resources as adequate to secure a happy life.

Latin: *ecce autem alii minuti et angusti aut omnia semper desperantes aut malivoli, invidi, difficiles, lucifugi, maledici, monstruosi, alii autem etiam amatoriis levitatibus dediti, alii petulantes, alii audaces, protervi, idem intemperantes et ignavi, numquam in sententia permanentes, quas ob causas in eorum vita nulla est intercapedo molestiae. igitur neque stultorum quisquam beatus neque sapientium non beatus. Multoque hoc melius nos veriusque quam Stoici. illi enim negant esse bonum quicquam nisi nescio quam illam umbram, quod appellant honestum non tam solido quam splendido nomine, virtutem autem nixam hoc honesto nullam requirere voluptatem atque ad beate vivendum se ipsa esse contentam.*

§62

XIX. At the same time this Stoic doctrine can be stated in a form which we do not object to, and indeed ourselves endorse. For Epicurus thus presents his Wise Man who is always happy: his desires are kept within bounds; death he disregards; he has a true conception, untainted by fear, of the Divine nature; he does not hesitate to depart from life, if that would better his condition. Thus equipped he enjoys perpetual pleasure, for there is no moment when the pleasures he experiences do not outbalance the pains; since he remembers the past with gratitude, grasps the present with a full realization of its pleasantness, and does not rely upon the future; he looks forward to it, but finds his true enjoyment in the present. Also he is entirely free from the vices that I instanced a few moments ago, and he derives no inconsiderable pleasure from comparing his own existence with the life of the foolish. Moreover, any pains that the Wise Man may encounter are never so severe but that he has more cause for gladness than for sorrow.

Compare other translations & Latin

Reid: XIX. But these doctrines may be stated in a certain manner so as not merely to disarm our criticism, but actually to secure our sanction. For this is the way in which Epicurus represents the wise man as continually happy; he keeps his passions within bounds; about death he is indifferent; he holds true views concerning the eternal gods apart from all dread; he has no hesitation in crossing the boundary of life, if that be the better course. Furnished with these advantages he is continually in a state of pleasure, and there is in truth no moment at which he does not experience more pleasures than pains. For he remembers the past with thankfulness, and the present is so much his own that he is aware of its importance and its agreeableness, nor is he in dependence on the future, but awaits it while enjoying the present; he is also very far removed from those defects of character which I quoted a little time ago, and when he compares the fool's life with his own, he feels great pleasure. And pains, if any befall him, have never power enough to prevent the wise man from finding more reasons for joy than for vexation.

Yonge: XIX. However, these assertions may be to a certain extent made not only without our objecting to them, but even with our concurrence and agreement. For in this way the wise man is represented by Epicurus as always happy. He has limited desires; he disregards death; he has a true opinion concerning the immortal Gods without any fear; he does not hesitate, if it is better for him, to depart from life. Being prepared in this manner, and armed with these principles, he is always in the enjoyment of pleasure; nor is there any period when he does not feel more pleasure than pain. For he remembers the past with gratitude, and he enjoys the present so as to notice how important and how delightful the joys which it supplies are; nor does he depend on future good, but he waits for that and enjoys the present; and is as far removed as possible from those vices which I have enumerated; and when he compares the life of fools to his own he feels great pleasure. And pain, if any does attack him, has never such power that the wise man has not more to rejoice at than to be grieved at.

Latin: *Sed possunt haec quadam ratione dici non modo non repugnantibus, verum etiam approbantibus nobis. sic enim ab Epicuro sapiens semper beatus inducitur: finitas habet cupiditates, neglegit mortem, de diis inmortalibus sine ullo metu vera sentit, non dubitat, si ita melius sit, migrare de vita. his rebus instructus semper est in voluptate. neque enim tempus est ullum, quo non plus voluptatum habeat quam dolorum. nam et praeterita grate meminit et praesentibus ita potitur, ut animadvertat quanta sint ea quamque iucunda, neque pendet ex futuris, sed expectat illa, fruitur praesentibus ab iisque vitiis, quae paulo ante collegi, abest plurimum et, cum stultorum vitam cum sua comparat, magna afficitur voluptate. dolores autem si qui*

incurrunt, numquam vim tantam habent, ut non plus habeat sapiens, quod gaudeat, quam quod angatur.

§63

Again, it is a fine saying of Epicurus that “the Wise Man is but little interfered with by fortune: the great concerns of life, the things that matter, are controlled by his own wisdom and reason”; and that “no greater pleasure could be derived from a life of infinite duration than is actually afforded by this existence which we know to be finite.” Logic, on which your school lays such stress, he held to be of no effect either as a guide to conduct or as an aid to thought. Natural Philosophy he deemed all-important. This science explains to us the meaning of terms, the nature of predication, and the law of consistency and contradiction; secondly, a thorough knowledge of the facts of nature relieves us of the burden of superstition, frees us from fear of death, and shields us against the disturbing effects of ignorance, which is often in itself a cause of terrifying apprehensions; lastly, to learn what nature's real requirements are improves the moral character also. Besides, it is only by firmly grasping a well-established scientific system, observing the Rule or Canon that has fallen as it were from heaven so that all men may know it—only by making that Canon the test of all our judgments, that we can hope always to stand fast in our belief, unshaken by the eloquence of any man.

Compare other translations & Latin

Reid: It was indeed excellently said by Epicurus that fortune only in a small degree crosses the wise man’s path, and that his greatest and most important undertakings are executed in accordance with his own design and his own principles, and that no greater pleasure can be reaped from a life which is without end in time, than is reaped from this which we know to have its allotted end. He judged that the logic of your school possesses no efficacy either for the amelioration of life or for the facilitation of debate. He laid the greatest stress on natural science. That branch of knowledge enables us to realize clearly the force of words and the natural conditions of speech and the theory of consistent and contradictory expressions; and when we have learned the constitution of the universe we are relieved of superstition, are emancipated from the dread of death, are not agitated through ignorance of phenomena, from which ignorance, more than any thing else, terrible panics often arise ; finally, our characters will also be improved when we have learned what it is that nature craves. Then again if we grasp a firm knowledge of phenomena, and uphold that canon, which almost fell from heaven into human ken, that test to which we are to bring all our judgments concerning things, we shall never succumb to any man’s eloquence and abandon our opinions.

Yonge: But Epicurus does admirably in saying that fortune has but little power over the wise man, and that the greatest and most important events of such a man's life are managed by his own wisdom and prudence; and that greater pleasure cannot be derived from an eternity of life than such a man enjoys from this life which we see to be limited. But in your dialectics he thought that there was no power which could contribute either to enable men to live better, or argue more conveniently. To natural philosophy he attributed a great deal of importance. For by the one science it is only the meaning of words and the character of a speech, and the way in which arguments follow from or are inconsistent with one another, that can be seen; but if the nature of all things is known, we are by that knowledge relieved from superstition, released from the fear of death, exempted from being perplexed by our ignorance of things, from which ignorance horrible fears often arise. Lastly, we shall be improved in our morals when we have learnt what nature requires. Moreover, if we have an accurate knowledge of things, preserving that rule which has fallen from heaven as it were for the knowledge of all things, by which all our judgments of things are to be regulated, we shall never abandon our opinions because of being overcome by any one's eloquence.

Latin: *Optime vero Epicurus, quod exiguam dixit fortunam intervenire sapienti maximasque ab eo et gravissimas res consilio ipsius et ratione administrari neque maiorem voluptatem ex infinito tempore aetatis percipi posse, quam ex hoc percipiatur, quod videamus esse finitum. In dialectica autem vestra nullam existimavit esse nec ad melius vivendum nec ad commodius disserendum viam. In physicis plurimum posuit. ea scientia et verborum vis et natura orationis et consequentium repugnantiumve ratio potest perspici. omnium autem rerum natura cognita levamur superstitione, liberamur mortis metu, non conturbamur ignoratione rerum, e qua ipsa horribiles existunt saepe formidines. denique etiam morati melius erimus, cum*

didicerimus quid natura desideret. tum vero, si stabilem scientiam rerum tenebimus, servata illa, quae quasi delapsa de caelo est ad cognitionem omnium, regula, ad quam omnia iudicia rerum dirigentur, numquam ullius oratione victi sententia desistemus.

§64

On the other hand, without a full understanding of the world of nature it is impossible to maintain the truth of our sense-perceptions. Further, every mental presentation has its origin in sensation: so that no certain knowledge will be possible, unless all sensations are true, as the theory of Epicurus teaches that they are. Those who deny the validity of sensation and say that nothing can be perceived, having excluded the evidence of the senses, are unable even to expound their own argument. Besides, by abolishing knowledge and science they abolish all possibility of rational life and action. Thus Natural Philosophy supplies courage to face the fear of death; resolution to resist the terrors of religion; peace of mind, for it removes all ignorance of the mysteries of nature; self-control, for it explains the nature of the desires and distinguishes their different kinds; and, as I showed just now, the Canon or Criterion of Knowledge, which Epicurus also established, gives a method of discerning truth from falsehood.

Compare other translations & Latin

Reid: Moreover, unless the constitution of the world is thoroughly understood, we shall by no means be able to justify the verdicts of our senses. Further, our mental perceptions all arise from our sensations; and if these are all to be true, as the system of Epicurus proves to us, then only will cognition and perception become possible. Now those who invalidate sensations and say that perception is altogether impossible, cannot even clear the way for this very argument of theirs when they have thrust the senses aside. Moreover, when cognition and knowledge have been invalidated, every principle concerning the conduct of life and the performance of its business becomes invalidated. So from natural science we borrow courage to withstand the fear of death, and firmness to face superstitious dread, and tranquility of mind, through the removal of ignorance concerning the mysteries of the world, and self-control, arising from the elucidation of the nature of the passions and their different classes, and as I shewed just now, our leader again has established the canon and criterion of knowledge and thus has imparted to us a method for marking off falsehood from truth.

Yonge: For unless the nature of things is thoroughly known, we shall have no means by which we can defend the judgments formed by our senses. Moreover, whatever we discern by our intellect, all arises from the senses. And if our senses are all correct, as the theory of Epicurus affirms, then something may be discerned and understood accurately; but as to those men who deny the power of the senses, and say that nothing can be known by them, those very men, if the senses are discarded, will be unable to explain that very point which they are arguing about. Besides, if all knowledge and science is put out of the question, then there is an end also of all settled principles of living and of doing anything. Thus, by means of natural philosophy, courage is desired to withstand the fear of death, and constancy to put aside the claims engendered by superstition; and by removing ignorance of all secret things, tranquillity of mind is produced; and by explaining the nature of desires and their different kinds, we get moderation: and (as I just now explained) by means of this rule of knowledge, and of the judgment which is established and corrected by it, the power of distinguishing truth from falsehood is put into man's hands.

Latin: *Nisi autem rerum natura perspecta erit, nullo modo poterimus sensuum iudicia defendere. quicquid porro animo cernimus, id omne oritur a sensibus; qui si omnes veri erunt, ut Epicuri ratio docet, tum denique poterit aliquid cognosci et percipi. quos qui tollunt et nihil posse percipi dicunt, ii remotis sensibus ne id ipsum quidem expedire possunt, quod disserunt. praeterea sublata cognitione et scientia tollitur omnis ratio et vitae degendae et rerum gerendarum. sic e physicis et fortitudo sumitur contra mortis timorem et constantia contra metum religionis et sedatio animi omnium rerum occultarum ignoratione sublata et moderatio natura cupiditatum generibusque earum explicatis, et, ut modo docui, cognitionis regula et iudicio ab eadem illa constituto veri a falso distinctio traditur.*

§65

XX. There remains a topic that is pre-eminently germane to this discussion, I mean the subject of Friendship. Your school maintains that if pleasure be the Chief Good, friendship will cease to exist. Now Epicurus's pronouncement about friendship is that of all the means to happiness that wisdom has devised, none is greater, none more fruitful, none more delightful than this. Nor did he only commend this doctrine by his eloquence, but far more by the example of his life and conduct. How great a thing such friendship is, is shown by the mythical stories of antiquity. Review the legends from the remotest ages, and, copious and varied as they are, you will barely find in them three pairs of friends, beginning with Theseus and ending with Orestes. Yet Epicurus in a single house and that a small one maintained a whole company of friends, united by the closest sympathy and affection; and this still goes on in the Epicurean school. But to return to our subject, for there is no need of personal instances:

Compare other translations & Latin

Reid: XX. One topic remains, which is of prime importance for this discussion, that relating to friendship, which you declare will cease to exist, if pleasure be the supreme good, yet Epicurus makes this declaration concerning it, that of all the aids to happiness procured for us by wisdom, none is greater than friendship, none more fruitful, none more delightful. Nor in fact did he sanction this view by his language alone, but much more by his life and actions and character. And the greatness of friendship is made evident by the imaginary stories of the ancients, in which, numerous and diversified as they are, and reaching back to extreme antiquity, scarce three pairs of friends are mentioned, so that beginning with Theseus you end with Orestes. But in truth within the limits of a single school, and that restricted in numbers, what great flocks of friends did Epicurus secure, and how great was that harmony of affection wherein they all agreed! And his example is followed by the Epicureans in our day also. But let us return to our theme; there is no need to speak of persons.

Yonge: XX. There remains a topic necessary above all others to this discussion, that of friendship, namely: which you, if pleasure is the chief good, affirm to have no existence at all. Concerning which Epicurus speaks thus: "That of all the things which wisdom has collected to enable man to live happily, nothing is more important, more influential, or more delightful than friendship." Nor did he prove this assertion by words only, but still more by his life, and conduct, and actions. And how important a thing it is, the fables of the ancients abundantly intimate, in which, many and varied as they are, and traced back to the remotest antiquity, scarcely three pairs of friends are found, even if you begin as far back as Theseus, and come down to Orestes. But in one single house, and that a small one, what great crowds of friends did Epicurus collect, and how strong was the bond of affection that held them together! And this is the case even now among the Epicureans. However, let us return to our subject: it is not necessary for us to be discussing men.

Latin: *Restat locus huic disputationi vel maxime necessarius de amicitia, quam, si voluptas summum sit bonum, affirmatis nullam omnino fore. de qua Epicurus quidem ita dicit, omnium rerum, quas ad beate vivendum sapientia comparaverit, nihil esse maius amicitia, nihil uberius, nihil iucundius. nec vero hoc oratione solum, sed multo magis vita et factis et moribus comprobavit. quod quam magnum sit fictae veterum fabulae declarant, in quibus tam multis tamque variis ab ultima antiquitate repetitis tria vix amicorum paria reperiuntur, ut ad Orestem pervenias profectus a Theseo. at vero Epicurus una in domo, et ea quidem angusta, quam magnos quantaque amoris conspiratione consentientis tenuit amicorum greges! quod fit etiam nunc ab Epicureis. sed ad rem redeamus; de hominibus dici non necesse est.*

§66

I notice that the topic of friendship has been treated by Epicureans in three ways: (1) Some have denied that pleasures affecting our friends are in themselves to be desired by us in the same degree as we desire our own pleasures. This doctrine is thought by some critics to undermine the foundations of friendship; however, its supporters defend their position, and in my opinion have no difficulty in making good their ground. They argue that friendship can no more be sundered from pleasure than can the virtues, which we have discussed already. A solitary, friendless life must be beset by secret dangers and alarms. Hence reason itself advises the acquisition of friends; their possession gives confidence, and a firmly rooted hope of winning pleasure.

Compare other translations & Latin

Reid: I see then that friendship has been discussed by our school in three ways. Some, denying that the pleasures which affect our friends are in themselves as desirable to us as those we desire for ourselves, a view which certain persons think shakes the foundation of friendship, still defend their position, and in my opinion easily escape from their difficulties. For they affirm that friendship, like the virtues of which we spoke already, cannot be dissociated from pleasure. Now since isolation and a life without friends abound in treacheries and alarms, reason herself advises us to procure friendships, by the acquisition of which the spirit is strengthened, and cannot then be severed from the hope of achieving pleasures.

Yonge: I see, then, that the philosophers of our school have treated the question of friendship in three ways. Some, as they denied that those pleasures which concerned our friends were to be sought with as much eagerness for their own sake, as we display in seeking our own, (by pressing which topic some people think that the stability of friendship is endangered,) maintain that doctrine resolutely, and, as I think, easily explain it. For, as in the case of the virtues which I have already mentioned, so too they deny that friendship can ever be separated from pleasure. For, as a life which is solitary and destitute of friends is full of treachery and alarm, reason itself warns us to form friendships. And when such are formed, then our minds are strengthened, and cannot be drawn away from the hope of attaining pleasure.

Latin: *Tribus igitur modis video esse a nostris de amicitia disputatum. alii cum eas voluptates, quae ad amicos pertinerent, negarent esse per se ipsas tam expetendas, quam nostras expeteremus, quo loco videtur quibusdam stabilitas amicitiae vacillare, tuentur tamen eum locum seque facile, ut mihi videtur, expediunt. ut enim virtutes, de quibus ante dictum est, sic amicitiam negant posse a voluptate discedere. nam cum solitudo et vita sine amicis insidiarum et metus plena sit, ratio ipsa monet amicitias comparare, quibus partis confirmatur animus et a spe pariendarum voluptatum seiungi non potest.*

§67

And just as hatred, jealousy, and contempt are hindrances to pleasure, so friendship is the most trustworthy preserver and also creator of pleasure alike for our friends and for ourselves. It affords us enjoyment in the present, and it inspires us with hopes for the near and distant future. Thus it is not possible to secure uninterrupted gratification in life without friendship, nor yet to preserve friendship itself unless we love our friends as much as ourselves. Hence this unselfishness does occur in friendship, while also friendship is closely linked with pleasure. For we rejoice in our friends' joy as much as in our own, and are equally pained by their sorrows.

Compare other translations & Latin

Reid: And as enmity, spitefulness, scorn, are opposed to pleasures, so friendships are not only the truest promoters, but are actually efficient causes of pleasures, as well to a man's friends as to himself; and friends not only have the immediate enjoyment of these pleasures but are elate with hope as regards future and later times. Now because we can by no means apart from friendship preserve the agreeableness of life strong and unbroken, nor further can we maintain friendship itself unless we esteem our friends in the same degree as ourselves; on that account this principle is acted on in friendship, and so friendship is linked with pleasure. Truly we both rejoice at the joy of our friends as much as at our own joy, and we are equally pained by their vexations.

Yonge: And as hatred, envy, and contempt are all opposed to pleasures, so friendships are not only the most faithful favourers, but also are the efficient causes of pleasures to one's friends as well as to oneself; and men not only enjoy those pleasures at the moment, but are also roused by hopes of subsequent and future time. And as we cannot possibly maintain a lasting and continued happiness of life without friendship, nor maintain friendship itself unless we love our friends and ourselves equally, therefore this very effect is produced in friendship, and friendship is combined with pleasure. For we rejoice in the joy of our friends as much as we do in our own, and we are equally grieved at their sorrows.

Latin: *Atque ut odia, invidiae, despicationes adversantur voluptatibus, sic amicitiae non modo fautrices fidelissimae, sed etiam effectrices sunt voluptatum tam amicis quam sibi, quibus non solum praesentibus fruuntur, sed etiam spe eriguntur consequentis ac posteri temporis. quod quia nullo modo sine amicitia firmam et perpetuam iucunditatem vitae tenere possumus neque vero ipsam amicitiam tueri, nisi aeque amicos et nosmet ipsos diligamus, idcirco et hoc ipsum efficitur in amicitia, et amicitia cum voluptate conectitur. nam et laetamur amicorum laetitia aeque atque nostra et pariter dolemus angoribus.*

§68

Therefore the Wise Man will feel exactly the same towards his friend as he does towards himself, and will exert himself as much for his friend's pleasure as he would for his own. All that has been said about the essential connection of the virtues with pleasure must be repeated about friendship. Epicurus well said (I give almost his exact words): “The same creed that has given us courage to overcome all fear of everlasting or long-enduring evil hereafter, has discerned that friendship is our strongest safeguard in this present term of life.”

Compare other translations & Latin

Reid: Therefore the wise man will entertain the same feeling for his friend as for himself, and the very same efforts which he would undergo to procure his own pleasure, these he will undergo to procure that of his friend. And all that we said of the virtues to shew how they always have their root in pleasures, must be said over about friendship. For it was nobly declared by Epicurus, almost in these words: "It is one and the same feeling which strengthens the mind against the fear of eternal or lasting evil, and which clearly sees that in this actual span of life the protection afforded by friendship is the most powerful of all."

Yonge: Wherefore the wise man will feel towards his friend as he does towards himself, and whatever labour he would encounter with a view to his own pleasure, he will encounter also for the sake of that of his friend. And all that has been said of the virtues as to the way in which they are invariably combined with pleasure, should also be said of friendship. For admirably does Epicurus say, in almost these exact words: “The same science has strengthened the mind so that it should not fear any eternal or long lasting evil, inasmuch as in this very period of human life, it has clearly seen that the surest bulwark against evil is that of friendship.”

Latin: *Quocirca eodem modo sapiens erit affectus erga amicum, quo in se ipsum, quosque labores propter suam voluptatem susciperet, eosdem suscipiet propter amici voluptatem. quaeque de virtutibus dicta sunt, quem ad modum eae semper voluptatibus inhaererent, eadem de amicitia dicenda sunt. praeclare enim Epicurus his paene verbis: 'Eadem', inquit, 'scientia confirmavit animum, ne quod aut sempiternum aut diuturnum timeret malum, quae perspexit in hoc ipso vitae spatio amicitiae praesidium esse firmissimum.'*

§69

(2) Other Epicureans though by no means lacking in insight are a little less courageous in defying the opprobrious criticisms of the Academy. They fear that if we hold friendship to be desirable only for the pleasure that it affords to ourselves, it will be thought that it is crippled altogether. They therefore say that the first advances and overtures, and the original inclination to form an attachment, are prompted by the desire for pleasure, but that when the progress of intercourse has led to intimacy, the relationship blossoms into an affection strong enough to make us love our friends for their own sake, even though no practical advantage accrues from their friendship. Does not familiarity endear to us localities, temples, cities, gymnasia, and playing-grounds, horses and hounds, gladiatorial shows and fights with wild beasts? Then how much more natural and reasonable that this should be able to happen in our intercourse with our fellow-men!

Compare other translations & Latin

Reid: There are however certain Epicureans who are somewhat more nervous in facing the reproaches of your school, but are still shrewd enough ; these are afraid that if we suppose friendship to be desirable with a view to our own pleasure, friendship may appear to be altogether maimed, as it were. So they say that while the earliest meetings and associations and tendencies towards the establishment of familiarity do arise on account of pleasure, yet when experience has gradually produced intimacy, then affection ripens to such a degree that though no interest be served by the friendship, yet friends are loved in themselves and for their own sake. Again, if by familiarity we get to love localities, shrines, cities, the exercise ground, the park, dogs, horses, and exhibitions either of gymnastics or of combats with beasts, how much more easily and properly may this come about when our familiarity is with human beings?

Yonge: There are, however, some Epicureans who are rather intimidated by the reproaches of your school, but still men of sufficient acuteness, and they are afraid lest, if we think that friendship is only to be sought after with a view to our own pleasure, all friendships should, as it were, appear to be crippled. Therefore they admit that the first meetings, and unions, and desires to establish intimacy, do arise from a desire of pleasure; but, they say, that when progressive habit has engendered familiarity, then such great affection is ripened, that friends are loved by one another for their own sake, even without any idea of advantage intermingling with such love. In truth, if we are in the habit of feeling affection for places, and temples, and cities, and gymnasia, and the Campus Martius, and for dogs, and horses, and sports, in consequence of our habit of exercising ourselves, and hunting, and so on, how much more easily and reasonably may such a feeling be produced in us by our intimacy with men!

Latin: *Sunt autem quidam Epicurei timidiores paulo contra vestra convicia, sed tamen satis acuti, qui verentur ne, si amicitiam propter nostram voluptatem expetendam putemus, tota amicitia quasi claudicare videatur. itaque primos congressus copulationesque et consuetudinum instituendarum voluntates fieri propter voluptatem; cum autem usus progrediens familiaritatem effecerit, tum amorem efflorescere tantum, ut, etiamsi nulla sit utilitas ex amicitia, tamen ipsi amici propter se ipsos amentur. etenim si loca, si fana, si urbes, si gymnasia, si campum, si canes, si equos, si ludicra exercendi aut venandi consuetudine adamare solemus, quanto id in hominum consuetudine facilius fieri poterit et iustius?*

§70

(3) The third view is that wise men have made a sort of compact to love their friends no less than themselves. We can understand the possibility of this, and we often see it happen. Clearly no more effective means to happiness could be found than such an alliance. All these considerations go to prove not only that the theory of friendship is not embarrassed by the identification of the Chief Good with pleasure, but also that without this no foundation for friendship whatsoever can be found.

Compare other translations & Latin

Reid: Men are found to say that there is a certain treaty of alliance which binds wise men not to esteem their friends less than they do themselves. Such alliance we not only understand to be possible, but often see it realized, and it is plain that nothing can be found more conducive to pleasantness of life than union of this kind. From all these different views we may conclude that not only are the principles of friendship left unconstrained, if the supreme good be made to reside in pleasure, but that without this view it is entirely impossible to discover a basis for friendship.

Yonge: But some people say that there is a sort of agreement entered into by wise men not to love their friends less than themselves; which we both imagine to be possible, and indeed see to be often the case; and it is evident that nothing can be found having any influence on living agreeably, which is better suited to it than such a union. From all which considerations it may be inferred, not only that the principle of friendship is not hindered by our placing the chief good in pleasure, but that without such a principle it is quite impossible that any friendship should be established.

Latin: *Sunt autem, qui dicant foedus esse quoddam sapientium, ut ne minus amicos quam se ipsos diligant. quod et posse fieri intellegimus et saepe etiam videmus, et perspicuum est nihil ad iucunde vivendum reperiri posse, quod coniunctione tali sit aptius. Quibus ex omnibus iudicari potest non modo non impediri rationem amicitiae, si summum bonum in voluptate ponatur, sed sine hoc institutionem omnino amicitiae non posse reperiri.*

§71

XXI. If then the doctrine I have set forth is clearer and more luminous than daylight itself; if it is derived entirely from Nature's source; if my whole discourse relies throughout for confirmation on the unbiased and unimpeachable evidence of the senses; if lisping infants, nay even dumb animals, prompted by Nature's teaching, almost find voice to proclaim that there is no welfare but pleasure, no hardship but pain—and their judgment in these matters is neither sophisticated nor biased—ought we not to feel the greatest gratitude to him who caught this utterance of Nature's voice, and grasped its import so firmly and so fully that he has guided all sane-minded men into the paths of peace and happiness, calmness and repose? You are pleased to think him uneducated. The reason is that he refused to consider any education worth the name that did not help to school us in happiness.

Compare other translations & Latin

Reid: XXI. Wherefore, if the doctrines I have stated are more dazzling and luminous than the sun itself, if they are draughts drawn from nature’s spring, if our whole argument establishes its credit entirely by an appeal to our senses, that is to say, to witnesses who are untainted and unblemished, if speechless babes and even dumb beasts almost cry out that with nature for our governor and guide there is no good fortune but pleasure, no adverse fortune but pain, and their verdict upon these matters is neither perverted nor tainted, are we not bound to entertain the greatest gratitude for the man who, lending his ear to this voice of nature, as I may call it, grasped it in so strong and serious a spirit that he guided all thoroughly sober-minded men into the track of a peaceful, quiet, restful, happy life? And though you think him ill-educated, the reason is that he held no education of any worth, but such as promoted the ordered life of happiness.

Yonge: XXI. Wherefore, if the things which I have been saying are clearer and plainer than the sun itself; if all that I have said is derived from the fountain of nature; if the whole of my discourse forces assent to itself by its accordance with the senses, that is to say, with the most incorruptible and honest of all witnesses; if infant children, and even brute beasts, declare almost in words, under the teaching and guidance of nature, that nothing is prosperous but pleasure, nothing hateful but pain—a matter as to which their decision is neither erroneous nor corrupt—ought we not to feel the greatest gratitude to that man who, having heard this voice of nature, as I may call it, has embraced it with such firmness and steadiness, that he has led all sensible men into the path of a peaceful, tranquil, and happy life? And as for his appearing to you to be a man of but little learning, the reason of that is, that he thought no learning deserving of the name except such as assisted in the attainment of a happy life.

Latin: *Quapropter si ea, quae dixi, sole ipso illustriora et clariora sunt, si omnia dixi hausta e fonte naturae, si tota oratio nostra omnem sibi fidem sensibus confirmat, id est incorruptis atque integris testibus, si infantes pueri, mutae etiam bestiae paene loquuntur magistra ac duce natura nihil esse prosperum nisi voluptatem, nihil asperum nisi dolorem, de quibus neque depravate iudicant neque corrupte, nonne ei maximam gratiam habere debemus, qui hac exaudita quasi voce naturae sic eam firme graviterque comprehenderit, ut omnes bene sanos in viam placatae, tranquillae, quietae, beatae vitae deduceret? Qui quod tibi parum videtur eruditus, ea causa est, quod nullam eruditionem esse duxit, nisi quae beatae vitae disciplinam iuvaret.*

§72

Was he to spend his time, as you encourage Triarius and me to do, in perusing poets, who give us nothing solid and useful, but merely childish amusement? Was he to occupy himself like Plato with music and geometry, arithmetic and astronomy, which starting from false premises cannot be true, and which moreover if they were true would contribute nothing to make our lives pleasanter and therefore better? Was he, I say, to

study arts like these, and neglect the master art, so difficult and correspondingly so fruitful, the art of living? No! Epicurus was not uneducated: the real philistines are those who ask us to go on studying till old age the subjects that we ought to be ashamed not to have learnt in boyhood.

Compare other translations & Latin

Reid: Was he the man to spend his time in conning poets as I and Triarius do on your advice, when they afford no substantial benefit, and all the enjoyment they give is childish in kind, or was he the man to waste himself, like Plato, upon music, geometry, mathematics and astronomy, which not only start from false assumptions and so cannot be true, but if they were true would not aid us one whit towards living a more agreeable, that is a better life? Was he, I ask, the man to pursue those arts and thrust behind him the art of living, an art of such moment, so laborious too, and correspondingly rich in fruit? Epicurus then is not uneducated, but those persons are uninstructed who think that subjects which it is disgraceful to a boy not to have learned, are to be learned through life into old age?

Yonge: Was he a man to waste his time in reading poets, as Triarius and I do at your instigation? men in whose works there is no solid utility, but only a childish sort of amusement; or to devote himself, like Plato, to music, geometry, arithmetic, and astronomy? studies which, starting from erroneous principles, cannot possibly be true; and which, if they were true, would constitute nothing to our living more agreeably, that is to say, better. Should he, then, pursue such occupations as those, and abandon the task of laying down principles of living, laborious, but, at the same time, useful as they are? Epicurus, then, was not destitute of learning; but those persons are ignorant who think that those studies which it is discreditable for boys not to have learnt, are to be continued till old age.

Latin: *An ille tempus aut in poetis evolvendis, ut ego et Triarius te hortatore facimus, consumeret, in quibus nulla solida utilitas omnisque puerilis est delectatio, aut se, ut Plato, in musicis, geometria, numeris, astris contereret, quae et a falsis initiis profecta vera esse non possunt et, si essent vera, nihil afferrent, quo iucundius, id est quo melius viveremus, eas ergo artes persequeretur, vivendi artem tantam tamque et operosam et perinde fructuosam relinqueret? non ergo Epicurus ineruditus, sed ii indocti, qui, quae pueros non didicisse turpe est, ea putant usque ad senectutem esse discenda.*

2. Book II — Cicero's Reply

§1

Upon this they both looked at me, and signified their readiness to hear me. So I began: “First of all, I beg of you not to imagine that I am going to deliver you a formal lecture, like a professional philosopher. That is a procedure which even in the case of philosophers I have never very much approved. Socrates, who is entitled to be styled the father of philosophy, never did anything of the sort. It was the method of his contemporaries the Sophists, as they were called. It was one of the Sophists, Gorgias of Leontini, who first ventured in an assembly to 'invite a question,' that is, to ask anyone to state what subject he desired to hear discussed. A bold undertaking, indeed, I should call it a piece of effrontery, had not this custom later on passed over into our own school.

Compare other translations & Latin

Reid: AT this point, finding that both were looking towards me and making signs that they were ready to listen, I began : ‘In the first place I entreat you not to suppose that I am going to expound to you some thesis after the fashion of a philosopher, for that is a practice which, even when adopted by the philosophers themselves, I have never much liked. When, I ask, did Socrates, who may as of right be entitled the father of philosophy, proceed in any such manner? It was a custom distinctive of those who in his day were styled sophists; and Gorgias of Leontini was the first of their number who ventured in a meeting to demand a theme, I mean to request some one to propose a subject on which he desired to hear a lecture. A bold undertaking; I should call it shameless, but that the plan afterwards became the property of my own school of philosophy.

Still,

Yonge: On this, when both of them fixed their eyes on me, and showed that they were ready to listen to me:—In the first place, said I, I intreat you not to fancy that I, like a professed philosopher, am going to explain to you the doctrines of some particular school; a course which I have never much approved of when adopted by philosophers themselves. For when did Socrates, who may fairly be called the parent of philosophy, ever do anything of the sort? That custom was patronized by those who at that time were called Sophists, of which number Georgias of Leontium was the first who ventured in an assembly to demand a question,—that is to say, to desire any one in the company to say what he wished to hear discussed. It was a bold proceeding; I should call it an impudent one, if this fashion had not subsequently been borrowed by our own philosophers. But we see that he whom I have just mentioned, and all the other Sophists, (

Latin: *Hic cum uterque me intueretur seseque ad audiendum significarent paratos, Primum, inquam, deprecor, ne me tamquam philosophum putetis scholam vobis aliquam explicaturum, quod ne in ipsis quidem philosophis magnopere umquam probavi. quando enim Socrates, qui parens philosophiae iure dici potest, quicquam tale fecit? eorum erat iste mos qui tum sophistae nominabantur, quorum e numero primus est ausus Leontinus Gorgias in conventu poscere quaestionem, id est iubere dicere, qua de re quis vellet audire. audax negotium, dicerem impudens, nisi hoc institutum postea translatum ad philosophos nostros esset.*

§2

But we read how Socrates made fun of the aforesaid Gorgias, and the rest of the Sophists also, as we can learn from Plato. His own way was to question his interlocutors and by a process of cross-examination to elicit their opinions, so that he might express his own views by way of rejoinder to their answers. This practice was abandoned by his successors, but was afterwards revived by Arcesilas, who made it a rule that those who wished to hear him should not ask him questions but should state their own opinions; and when they had done so he argued against them. But whereas the pupils of Arcesilas did their best to defend their own position, with the rest of the philosophers the student who has put a question is then silent; and indeed this is nowadays the custom even in the Academy. The would-be learner says, for example, 'The Chief Good in my opinion is pleasure,' and the contrary is then maintained in a formal discourse; so that it is not hard to realize that those who say they are of a certain opinion do not actually hold the view they profess, but want to hear what can be argued against it.

Compare other translations & Latin

Reid: as can be seen from Plato’s writings, we find that the sophist I just named and the rest too were made ridiculous by Socrates. He by probing and questioning used to bring out the ideas of those with whom he conversed, so that he might criticize their answers if he thought fit. This custom was not observed by his successors, but Arcesilas revived it, and such persons as desired to listen to him he taught not to put questions to him but themselves to declare their thoughts, and when they had done so, he replied. But his audience maintained their own views so far as they could; in the other schools of philosophy, he who has once proposed a question holds his peace; as indeed is now usual even in the Academy. For when he who desires to be instructed has said, I hold pleasure to be the supreme good, then the discussion on the opposite side consists of a continuous speech, so that it may easily be under- stood that the men who declare themselves to hold some view are not personally of that opinion, but desire to hear the opposite side.

Yonge: as may be gathered from Plato,) were all turned into ridicule by Socrates; for he, by questioning and interrogating them, was in the habit of eliciting the opinions of those with whom he was arguing, and then, if he thought it necessary, of replying to the answers which they had given him. And as that custom had not been preserved by those who came after him, Arcesilaus re-introduced it, and established the custom, that those who wished to become his pupils were not to ask him questions, but themselves to state their opinions; and then, when they had stated them, he replied to what they had advanced; but those who came to him for instruction defended their own opinions as well as they could. But with all the rest of the philosophers the man who asks the question says no more; and this practice prevails in the Academy to this day. For when he

who wishes to receive instruction has spoken thus, "Pleasure appears to me to be the chief good," they argue against this proposition in an uninterrupted discourse; so that it may be easily understood that they who say that they entertain such and such an opinion, do not of necessity really entertain it, but wish to hear the arguments which may be brought against it.

Latin: *Sed et illum, quem nominavi, et ceteros sophistas, ut e Platone intellegi potest, lusos videmus a Socrate. is enim percontando atque interrogando elicere solebat eorum opiniones, quibuscum disserebat, ut ad ea, quae ii respondissent, si quid videretur, diceret. qui mos cum a posterioribus non esset retentus, Arcesilas eum revocavit instituitque ut ii, qui se audire vellent, non de se quaererent, sed ipsi dicerent, quid sentirent; quod cum dixissent, ille contra. sed eum qui audiebant, quoad poterant, defendebant sententiam suam. apud ceteros autem philosophos, qui quaesivit aliquid, tacet; quod quidem iam fit etiam in Academia. ubi enim is, qui audire vult, ita dixit: 'Voluptas mihi videtur esse summum bonum', perpetua oratione contra disputatur, ut facile intellegi possit eos, qui aliquid sibi videri dicant, non ipsos in ea sententia esse, sed audire velle contraria.*

§3

We are adopting a more profitable mode of procedure, for Torquatus has not only told us his own opinion but also his reasons for holding it. Still, for my part, though I enjoyed his long discourse very much, I believe all the same that it is better to stop at point after point, and make out what each person is willing to admit and what he denies, and then to draw such inferences as one desires from these admissions and so arrive at one's conclusion. When the exposition goes rushing on like a mountain stream in spate, it carries along with it a vast amount of miscellaneous material, but there is nothing one can take hold of or rescue from the flood; there is no point at which one can stem the torrent of oratory. ”However, in philosophical investigation a methodical and systematic discourse must always begin by formulating a preamble like that which occurs in certain forms of process at law, 'The issue shall be as follows'; so that the parties to the debate may be agreed as to what the subject is about which they are debating.

Compare other translations & Latin

Reid: We proceed in a more convenient way; Torquatus has not only told us what he thinks, but also why he thinks it. But, though I was exceedingly pleased with the continuous speech he made, yet I imagine it to be a more convenient method, by pausing at each step, and understanding what concessions each is prepared to make and what he refuses to make, to draw from the admissions the inferences we desire, and so arrive at a conclusion. For when a speech sweeps on- ward like a flood, although it carries along with it many things of every kind, still you would never seize on or grasp any statement, or restrain at any point the swift course of the speech. Now in investigations any discourse which is in some sense methodically and rationally conducted is bound at the outset to lay down what we find in certain legal forms: This shall be the point at issue; so that the disputants may be agreed what the matter in dispute is.

Yonge: We follow a more convenient method, for not only has Torquatus explained what his opinions are, but also why he entertains them: but I myself think, although I was exceedingly delighted with his uninterrupted discourse, that still, when you stop at each point that arises, and come to an understanding what each party grants, and what he denies, you draw the conclusion you desire from what is admitted with more convenience, and come to an end of the discussion more readily. For when a discourse is borne on uninterruptedly, like a torrent, although it hurries along in its course many things of every kind, you still can take hold of nothing, and put your hand on nothing, and can find no means of restraining that rapid discourse. But every discourse which is concerned in the investigation of any matter, and which proceeds on any system and principle, ought first to establish the rule (as is done in lawsuits, where one proceeds according to set formulas), in order that it may be agreed between the parties to the discussion, what the subject of the discussion really is.

Latin: *Nos commodius agimus. non enim solum Torquatus dixit quid sentiret, sed etiam cur. ego autem arbitror, quamquam admodum delectatus sum eius oratione perpetua, tamen commodius, cum in rebus*

singulis insistas et intellegas quid quisque concedat, quid abnuat, ex rebus concessis concludi quod velis et ad exitum perveniri. cum enim fertur quasi torrens oratio, quamvis multa cuiusque modi rapiat, nihil tamen teneas, nihil apprehendas, nusquam orationem rapidam coerceas. Omnis autem in quaerendo, quae via quadam et ratione habetur, oratio praescribere primum debet ut quibusdam in formulis ea res agetur, ut, inter quos disseritur, conveniat quid sit id, de quo disseratur.

§4

This rule is laid down by Plato in the Phaedrus, and it was approved by Epicurus, who realized that it ought to be followed in every discussion. But he failed to see what this involved. For he says that he does not hold with giving a definition of the thing in question; yet without this it is sometimes impossible for the disputants to agree what the subject under discussion is; as, for example, in the case of the very question we are now debating. We are trying to discover the End of Goods; but how can we possibly know what the nature of this is, without comparing notes as to what we mean, in the phrase 'End of Goods,' by the term 'End' and also by the term 'Good' itself?

Compare other translations & Latin

Reid: To this rule, as laid down by Plato in the Phaedrus, Epicurus gave his sanction, and declared that this proceeding should be ob- served in every debate. But the next step he did not see; for he pronounces against any definition of a subject being given, though, without such, it is impossible sometimes to secure an understanding concerning the nature of the point at issue between those who take part in the discussion; as for instance in the case of the very matter we are now debating. Our inquiry touches the ultimate good; can we learn what its nature is, without agreeing among ourselves, when we use the phrase ultimate good, what we mean by ultimate and what also we mean by good itself? But

Yonge: This rule was approved by Epicurus, as it was laid down by Plato in his "Phædrus," and he considered that it ought to be adopted in every controversy. But he did not perceive what was the necessary consequence of it, for he asserts that the subject ought not to be defined; but if this be not done, it is sometimes impossible that the disputants should agree what the matter is that is the subject of discussion, as in this very case which we are discussing now, for we are inquiring into the End of Good. How can we know what the character of this is, if, when we have used the expression the End of Good, we do not compare with one another our ideas of what is meant by the End, and of what the Good itself is? And

Latin: *Hoc positum in Phaedro a Platone probavit Epicurus sensitque in omni disputatione id fieri oportere. sed quod proximum fuit non vidit. negat enim definiri rem placere, sine quo fieri interdum non potest, ut inter eos, qui ambigunt, conveniat quid sit id, de quo agatur, velut in hoc ipso, de quo nunc disputamus. quaerimus enim finem bonorum. possumusne hic scire qualis sit, nisi contulerimus inter nos, cum finem bonorum dixerimus, quid finis, quid etiam sit ipsum bonum?*

§5

Now this process of disclosing latent meanings, of revealing what a particular thing is, is the process of definition; and you yourself now and then unconsciously employed it. For you repeatedly defined this very notion of End or final or ultimate aim as 'that to which all right actions are a means while it is not itself a means to anything else.' Excellent so far. Very likely had occasion arisen you would have defined the Good itself, either as 'the naturally desirable,' or 'the beneficial,' or 'the delightful,' or just 'that which we like.' Well then, if you don't mind, as you do not entirely disapprove of definition, and indeed practise it when it suits your purpose, I should be glad if you would now define pleasure, the thing which is the subject of the whole of our present inquiry."

Compare other translations & Latin

Reid: this disclosure of matters which were, so to say, veiled, by which we reveal the essence of each thing, its definition; and you actually adopted it occasionally unawares; for instance you defined this very ultimate or final or supreme good to be that standard whereby all right actions are judged, which is itself judged by no standard anywhere. Excellent, so far. Perhaps if you had had occasion, you would have defined the good itself as the object of natural desire, or that which is beneficial, or that which is pleasing, or that which strikes the fancy merely. Now too, if you have no objection, as you do not altogether reject definition, and practice it when you please, I should like you to define what pleasure is, for our whole inquiry deals with that.' 'Pray,' said he, '

Yonge: this laying open of things covered up, as it were, when it is once explained what each thing is, is the definition of it; which you sometimes used without being aware of it; for you defined this very thing, whether it is to be called the End, or the extremity, or the limit, to be that to which everything which was done rightly was referred, and which was itself never referred to anything. So far was very well said; and, perhaps, if it had been necessary, you would also have defined the Good itself, and told us what that was; making it to be that which is desirable by nature, or that which is profitable, or that which is useful, or that which is pleasant: and now, since you have no general objections to giving definitions, and do it when you please, if it is not too much trouble, I should be glad if you would define what is pleasure, for that is what all this discussion relates to. As if, said he,

Latin: *atqui haec patefactio quasi rerum opertarum, cum quid quidque sit aperitur, definitio est. qua tu etiam inprudens utebare non numquam. nam hunc ipsum sive finem sive extremum sive ultimum definiebas id esse, quo omnia, quae recte fierent, referrentur neque id ipsum usquam referretur. praeclare hoc quidem. bonum ipsum etiam quid esset, fortasse, si opus fuisset, definisses aut quod esset natura adpetendum aut quod prodesset aut quod iuvaret aut quod liberet modo. nunc idem, nisi molestum est, quoniam tibi non omnino displicet definire et id facis, cum vis, velim definias quid sit voluptas, de quo omnis haec quaestio est.*

§6

"Dear me," cried Torquatus, "who is there who does not know what pleasure is?" Who needs a definition to assist him to understand it?" "I should say that I myself was such a person," I replied, "did I not believe that as a matter of fact I do fully understand the nature of pleasure, and possess a well-founded conception and comprehension of it. As it is, I venture to assert that Epicurus himself does not know what pleasure is, but is uncertain about it. He is always harping on the necessity of carefully sifting out the meaning underlying the terms we employ, and yet he occasionally fails to understand what is the import of the term 'pleasure,' I mean, what is the notion that corresponds to the term." Torquatus laughed. "Come, that is a good joke," he said, "that the author of the doctrine that pleasure is the End of things desirable, the final and ultimate Good, should actually not know what manner of thing pleasure itself is!' "Well," I replied, "either Epicurus does not know what pleasure is, or the rest of mankind all the world over do not." "How so?" he asked. "Because the universal opinion is that pleasure is a sensation actively stimulating the percipient sense and diffusing over it a certain agreeable feeling."

Compare other translations & Latin

Reid: who is there that does not know what pleasure is, or requires some definition to make it plainer?' 'I should proclaim myself to be such a person,' said I, 'but that I believe myself to have a thorough notion of pleasure, and a quite stable idea and conception of it in my mind. As it is, however, I allege that Epicurus himself is in the dark about it and uncertain in his idea of it, and that the very man who often asserts that the meaning which our terms denote ought to be accurately represented, sometimes does not see what this term pleasure indicates, I mean what the thing is which is denoted by the term.' Then he said with a smile, 'this is truly an excellent thought, that he who declares pleasure to be supreme among objects of desire, and the final and ultimate good, knows no- thing of the essence and attributes of the thing itself!' 'Nay, said I, 'either Epicurus is ignorant or else all human beings who are to be found anywhere are ignorant what pleasure is.' 'How so?' he said. 'Because all pronounce that thing to be pleasure, by the reception of which sense is

excited and is pervaded by a certain agreeable feeling.' 'Well then,' said he, '

Yonge: there were any one who is ignorant what pleasure is, or who is in need of any definition to enable him to understand it better. I should say, I replied, that I myself am such a man, if I did not seem to myself to have a thorough acquaintance with, and an accurate idea and notion of, pleasure firmly implanted in my mind. But, at present, I say that Epicurus himself does not know, and that he is greatly in error on this subject; and that he who mentions the subject so often ought to explain carefully what the meaning of the words he uses is, but that he sometimes does not understand what the meaning of this word pleasure is, that is to say, what the idea is which is contained under this word. Then he laughed, and said,—This is a capital idea, indeed, that he who says that pleasure is the end of all things which are to be desired, the very extreme point and limit of Good, should be ignorant of what it is, and of what is its character. But, I replied, either Epicurus is ignorant of what pleasure is, or else all the rest of the world are. How so? said he. Because all men feel that this is pleasure which moves the senses when they receive it, and which has a certain agreeableness pervading it throughout. What then, said he,

Latin: *Quis, quaeso, inquit, est, qui quid sit voluptas nesciat, aut qui, quo magis id intellegat, definitionem aliquam desideret? Me ipsum esse dicerem, inquam, nisi mihi viderer habere bene cognitam voluptatem et satis firme conceptam animo atque comprehensam. Nunc autem dico ipsum Epicurum nescire et in eo nutare eumque, qui crebro dicat diligenter oportere exprimi quae vis subiecta sit vocibus, non intellegere interdum, quid sonet haec vox voluptatis, id est quae res huic voci subiciatur. Tum ille ridens: Hoc vero, inquit, optimum, ut is, qui finem rerum expetendarum voluptatem esse dicat, id extremum, id ultimum bonorum, id ipsum quid et quale sit, nesciat! Atqui, inquam, aut Epicurus quid sit voluptas aut omnes mortales, qui ubique sunt, nesciunt. Quonam, inquit, modo? Quia voluptatem hanc esse sentiunt omnes, quam sensus accipiens movetur et iucunditate quadam perfunditur.*

§7

"What then?" he replied; "does not Epicurus recognize pleasure in your sense?" "Not always," said I; "now and then, I admit, he recognizes it only too fully; for he solemnly avows that he cannot even understand what Good there can be or where it can be found, apart from that which is derived from food and drink, the delight of the ears, and the grosser forms of gratification. Do I misrepresent his words?" "Just as if I were ashamed of all that," he cried, "or unable to explain the sense in which it is spoken!" "Oh," said I, "I haven't the least doubt you can explain it with ease. And you have no reason to be ashamed of sharing the opinions of a Wise Man — who stands alone, so far as I am aware, in venturing to arrogate to himself that title. For I do not suppose that Metrodorus himself claimed to be a Wise Man, though he did not care to refuse the compliment when the name was bestowed upon him by Epicurus; while the famous Seven of old received their appellation not by their own votes, but by the universal suffrage of mankind.

Compare other translations & Latin

Reid: is Epicurus unfamiliar with this kind of pleasure?' 'Not always, I replied, 'for he is now and then too familiar with it, since he avers that he cannot even understand where any good exists, or what is its nature, unless such good as is experienced from food and drink and the gratification of the ears and from impure pleasures. Is this not in fact what he says?' 'As if, said he, 'I were ashamed of the words you quote, or unable to explain in what sense they are used!' 'I assure you,' said I, 'I do not question your ability to do that easily, nor have you any cause to be ashamed of repeating things said by a wise man, who is the only one, so far as I know, that ever ventured to announce himself as a wise man. I do not suppose that Metrodorus announced himself as such, but rather that when Epicurus gave him the title, he did not like to thrust from him so great a favor. The well-known seven again obtained the title not by their own vote, but by that of all nations. However,

Yonge: is Epicurus ignorant of that kind of pleasure? Not always, I replied; for sometimes he is even too well acquainted with it, inasmuch as he declares that he is unable even to understand where it is, or what any good is, except that which is enjoyed by the instrumentality of meat or drink, or the pleasure of the ears, or

sensual enjoyment: is not this what he says? As if, said he, I were ashamed of these things, or as if I were unable to explain in what sense these things are said. I do not doubt, I replied, that you can do so easily; nor is there any reason why you need be ashamed of arguing with a wise man, who is the only man, as far as I know, who has ever ventured to profess himself a wise man. For they do not think that Metrodorus himself professed this, but only that, when he was called wise by Epicurus, he was unwilling to reject such an expression of his goodwill. But the Seven had this name given to them, not by themselves, but by the universal suffrage of all nations. However, in this place,

Latin: *Quid ergo? istam voluptatem, inquit, Epicurus ignorat? Non semper, inquam; nam interdum nimis etiam novit, quippe qui testificetur ne intellegere quidem se posse ubi sit aut quod sit ullum bonum praeter illud, quod cibo et potione et aurium delectatione et obscena voluptate capiatur. an haec ab eo non dicuntur? Quasi vero me pudeat, inquit, istorum, aut non possim quem ad modum ea dicantur ostendere! Ego vero non dubito, inquam, quin facile possis, nec est quod te pudeat sapienti adsentiri, qui se unus, quod sciam, sapientem profiteri sit ausus. nam Metrodorum non puto ipsum professum, sed, cum appellaretur ab Epicuro, repudiare tantum beneficium noluisse; septem autem illi non suo, sed populorum suffragio omnium nominati sunt.*

§8

Still, for the present I take it for granted that in the utterance in question Epicurus undoubtedly recognizes the same meaning of 'pleasure' as everyone else. Every one uses the Greek word h?don? and the Latin voluptas to mean an agreeable and exhilarating stimulation of the sense." "Well then," he asked, "what more do you want?" "I will tell you," I said, "though more for the sake of ascertaining the truth than from any desire to criticize yourself or Epicurus." "I also," he replied, "would much rather learn anything you may have to contribute, than criticize your views." "Do you remember, then," I said, "what Hieronymus of Rhodes pronounces to be the Chief Good, the standard as he conceives it to which all other things should be referred?" "I remember," said he, "that he considers the End to be freedom from pain." "Well," said I, "what is the same philosopher's view about pleasure?"

Compare other translations & Latin

Reid: I take it for granted at this point that when he holds such language _Epicurus certainly understands the word pleasure to bear the same sense that the rest of the world give it. All men in fact describe by the term ????? in Greek and the term voluptas in Latin an agreeable excitement by which the sense is cheered.' 'Then,' said he, 'what else should you want?' 'I will tell you, said I, 'and that rather in the hope of being instructed, than from a desire to find fault with you or Epicurus.' 'I too, he replied, 'would be better pleased to learn anything you have to bring forward, than to find fault with you.' 'Do you understand, then, I continued, ' what Hieronymus of Rhodes declares to be the supreme good, by the standard of which he thinks all things should be judged?' 'I understand,' he answered, 'that he holds freedom from pain to be the final good. 'Well, I asked, 'what view does this same philosopher hold of pleasure?' 'He asserts, said he, '

Yonge: I will assume that Epicurus, by these expressions, certainly meant to intimate the same kind of pleasure that the rest do; for all men call that pleasing motion by which the senses are rendered cheerful, ????? in Greek, and voluptas in Latin. What is it, then, that you ask? I will tell you, said I, and that for the sake of learning rather than of finding fault with either you or Epicurus. I too, said he, should be more desirous to learn of you, if you can impart anything worth learning, than to find fault with you. Well, then, said I, you are aware of what Hieronymus of Rhodes says is the chief good, to which he thinks that everything ought to be referred? I know, said he, that he thinks that the great end is freedom from pain. Well, what are his sentiments respecting pleasure? He affirms, he replied,

Latin: *Verum hoc loco sumo verbis his eandem certe vim voluptatis Epicurum nosse quam ceteros. omnes enim iucundum motum, quo sensus hilaretur. Graece *don®n, Latine voluptatem vocant. Quid est igitur, inquit, quod requiras? Dicam, inquam, et quidem discendi causa magis, quam quo te aut Epicurum reprehensum velim. Ego quoque, inquit, didicerim libentius si quid attuleris, quam te reprehenderim. Tenesne*

igitur, inquam, Hieronymus Rhodius quid dicat esse summum bonum, quo putet omnia referri oportere? Teneo, inquit, finem illi videri nihil dolere. Quid? idem iste, inquam, de voluptate quid sentit?

§9

“He thinks that pleasure is not desirable in itself.” “Then in his opinion to feel pleasure is a different thing from not feeling pain?” “Yes,” he said, “and there he is seriously mistaken, since, as I have just shown, the complete removal of pain is the limit of the increase of pleasure.” “Oh,” I said, “as for the formula 'freedom from pain,' I will consider its meaning later on; but unless you are extraordinarily obstinate you are bound to admit that 'freedom from pain' does not mean the same as 'pleasure.'” “Well, but on this point you will find me obstinate,” said he; “for it is as true as any proposition can be.” “Pray,” said I, “when a man is thirsty, is there any pleasure in the act of drinking?” “That is undeniable,” he answered. “Is it the same pleasure as the pleasure of having quenched one's thirst?” “No, it is a different kind of pleasure. For the pleasure of having quenched one's thirst is a 'static' pleasure, but the pleasure of actually quenching it is a 'kinetic' pleasure.” “Why then,” I asked, “do you call two such different things by the same name?”

Compare other translations & Latin

Reid: that it is not essentially an object of desire.” ‘So he is of opinion that joy is one thing, absence of pain another.’ ‘Yes,’ was the answer, ‘and he is grossly mistaken, for, as I proved a little while ago, the limit to the increase of pleasure consists in the removal of all pain.’ ‘I shall examine afterwards, I said, ‘what is the sense of your expression absence of pain , but that pleasure means one thing, absence of pain another, you must grant me, unless you prove very obstinate.’ ‘Oh but,’ said he, ‘you will find me obstinate in this matter, for no doctrine can be more truly stated.’ ‘Pray,’ said I, ‘does a man when thirsty find pleasure in drinking?’ ‘Who could say no to that?’ he answered. ‘The same pleasure that he feels when the thirst has been quenched?’ ‘No, a pleasure different in kind. For the quenching of the thirst brings with it a steady pleasure, whereas the pleasure which accompanies the process of quenching itself consists in agitation. ‘Why then,’ said I, ‘do you describe two things so different by the same name ?’ ‘

Yonge: that it is not to be sought for its own sake; for he thinks that rejoicing is one thing, and being free from pain another. And indeed, continued he, he is in this point greatly mistaken, for, as I proved a little while ago, the end of increasing pleasure is the removal of all pain. I will examine, said I, presently, what the meaning of the expression, freedom from pain, is; but unless you are very obstinate, you must admit that pleasure is a perfectly distinct thing from mere freedom from pain. You will, however, said he, find that I am obstinate in this; for nothing can be more real than the identity between the two. Is there, now, said I, any pleasure felt by a thirsty man in drinking? Who can deny it? said he. Is it, asked I, the same pleasure that he feels after his thirst is extinguished? It is, replied he, another kind of pleasure; for the state of extinguished thirst has in it a certain stability of pleasure, but the pleasure of extinguishing it is pleasure in motion. Why, then, said I, do you call things so unlike one another by the same name?

Latin: *Negat esse eam, inquit, propter se expetendam. Aliud igitur esse censet gaudere, aliud non dolere. Et quidem, inquit, vehementer errat; nam, ut paulo ante docui, augendae voluptatis finis est doloris omnis amotio. Non dolere, inquam, istud quam vim habeat postea videro; aliam vero vim voluptatis esse, aliam nihil dolendi, nisi valde pertinax fueris, concedas necesse est. Atqui reperies, inquit, in hoc quidem pertinacem; dici enim nihil potest verius. Estne, quaeso, inquam, sitienti in bibendo voluptas? Quis istud possit, inquit, negare? Eademne, quae restincta siti? Immo alio genere; restincta enim sitis stabilitatem voluptatis habet, inquit, illa autem voluptas ipsius restinctionis in motu est. Cur igitur, inquam, res tam dissimiles eodem nomine appellas?*

§10

“Do you not remember,” he replied, “what I said just now, that when all pain has been removed, pleasure may vary in kind but cannot be increased in degree?” “Oh, yes, I remember,” said I; “but though your language was quite correct in form, your meaning was far from clear. 'Variation' is a good Latin term; we use it strictly of different colours, but it is applied metaphorically to a number of things that differ: we speak of a varied

poem, a varied speech, a varied character, varied fortunes. Pleasure too can be termed varied when it is derived from a number of unlike things producing unlike feelings of pleasure. If this were the variation you spoke of, I could understand the term, just as I understand it without your speaking of it. But I cannot quite grasp what you mean by 'variation' when you say that when we are free from pain we experience the highest pleasure, and that when we are enjoying things that excite a pleasant activity of the senses, we then experience an active or 'kinetic' pleasure that causes a variation of our pleasant sensations, but no increase in the former pleasure that consists in absence of pain — although why you should call this 'pleasure' I cannot make out."

Compare other translations & Latin

Reid: Do you not recollect, he answered, 'what I said a little while since, that when once all pain has been removed pleasure admits of varieties but not of increase?' 'I do indeed remember,' said I, 'but though your statement is in good Latin, it is far from clear. For variety is a Latin word, and is in its strict sense applied to differences of color, but is metaphorically used to denote many differences; we speak of a varied poem, varied speech, varied manners, varied fortune, pleasure too is usually called varied when it is derived from many unlike objects which produce pleasures that are unlike. If you intended this by the term variety, I should understand it, as indeed I do understand the word when you are not the speaker; I am far from clear what the variety is of which you speak, when you say that we experience the highest pleasure as often as we are without pain, when however we are eating things which rouse a pleasurable agitation in our senses, then the pleasure consists in the agitation, which produces a variety in our pleasures, but that the pleasure felt in absence of pain is not thereby in- creased; and why you should call that feeling pleasure, I cannot understand.'

Yonge: Do not recollect, he rejoined, what I said just now,—that when all pain is banished, pleasure is varied, not extinguished? I recollect, said I; but you spoke in admirable Latin, indeed, but yet not very intelligibly; for varietas is a Latin word, and properly applicable to a difference of colour, but it is applied metaphorically to many differences: we apply the adjective, varias, to poems, orations, manners, and changes of fortune; it is occasionally predicated also of pleasure, when it is derived from many things unlike one another, which cause pleasures which are similarly unlike. Now, if that is the variety you mean, I should understand you, as, in fact, I do understand you, without your saying so: but still, I do not see clearly what that variety is, because you say, that when we are free from pain we are then in the enjoyment of the greatest pleasure; but when we are eating those things which cause a pleasing motion to the senses, then there is a pleasure in the emotion which causes a variety in the pleasure; but still, that that pleasure which arises from the freedom from pain is not increased;—and why you call that pleasure I do not know.

Latin: *Quid paulo ante, inquit, dixerim nonne meministi, cum omnis dolor detractus esset, variari, non augeri voluptatem? Memini vero, inquam; sed tu istuc dixti bene Latine, parum plane. varietas enim Latinum verbum est, idque proprie quidem in disparibus coloribus dicitur, sed transfertur in multa disparia: varium poema, varia oratio, varii mores, varia fortuna, voluptas etiam varia dici solet, cum percipitur e multis dissimilibus rebus dissimilis efficientibus voluptates. eam si varietatem diceres, intellegerem, ut etiam non dicente te intellego; ista varietas quae sit non satis perspicio, quod ais, cum dolore careamus, tum in summa voluptate nos esse, cum autem vescamur iis rebus, quae dulcem motum afferant sensibus, tum esse in motu voluptatem, qui faciat varietatem voluptatum, sed non augeri illam non dolendi voluptatem, quam cur voluptatem appelles nescio.*

§11

"Well," he asked, "can anything be more pleasant than freedom from pain?" "Still," I replied, "granting there is nothing better (that point I waive for the moment), surely it does not therefore follow that what I may call the negation of pain is the same thing as pleasure?" "Absolutely the same," said he, "indeed the negation of pain is a very intense pleasure, the most intense pleasure possible." "If then," said I, "according to your account the Chief Good consists entirely in feeling no pain, why do you not keep to this without wavering? Why do you not firmly maintain this conception of the Good and no other?

Compare other translations & Latin

Reid: ‘Can then,’ my friend said, ‘anything be sweeter than to feel no pain?’ ‘Nay, I said, ‘be it granted that there is nothing better, for I am not yet investigating that question; does it therefore follow that painlessness, so to call it, is identical with pleasure?’ ‘It is quite identical, and is the greatest possible, and no pleasure can be greater. ‘Why then, I answered, ‘when once you have so defined your supreme good as to make it consist entirely in absence of pain, do you shrink from embracing, maintaining, and championing this exclusively? I ask what need there is for you to introduce pleasure into the assembly of the virtues,

Yonge: Is it possible, said he, for anything to be more delightful than freedom from pain? Well, said I, but grant that nothing is preferable to that, (for that is not the point which I am inquiring about at present,) does it follow on that account, that pleasure is identical with what I may call painlessness? Undoubtedly it is identical with it, said he; and that painlessness is the greatest of pleasures which no other can possibly exceed. Why, then, said I, do you hesitate, after you have defined the chief good in this manner, to uphold, and defend, and maintain the proposition, that the whole of pleasure consists in freedom from pain? For what necessity for

Latin: *An potest, inquit ille, quicquam esse suavius quam nihil dolere? Immo sit sane nihil melius, inquam—nondum enim id quaero—, num propterea idem voluptas est, quod, ut ita dicam, indolentia? Plane idem, inquit, et maxima quidem, qua fieri nulla maior potest. Quid dubitas igitur, inquam, summo bono a te ita constituto, ut id totum in non dolendo sit, id tenere unum, id tueri, id defendere?*

§12

What need is there to introduce so abandoned a character as Mistress Pleasure into the company of those honourable ladies the Virtues? Her very name is suspect, and lies under a cloud of disrepute — so much so that you Epicureans are fond of telling us that we do not understand what Epicurus means by pleasure. I am a reasonably good-tempered disputant, but for my own part when I hear this assertion (and I have encountered it fairly often), I am sometimes inclined to be a little irritated. Do I not understand the meaning of the Greek word h?don?, the Latin voluptas? Pray which of these two languages is it that I am not acquainted with? Moreover how comes it that I do not know what the word means, while all and sundry who have elected to be Epicureans do? As for that, your sect argues very plausibly that there is no need for the aspirant to philosophy to be a scholar at all. And you are as good as your word. Our ancestors brought old Cincinnatus from the plough to be dictator. You ransack the country villages for your assemblage of doubtless respectable but certainly not very learned adherents.

Compare other translations & Latin

Reid: like some harlot into a company of matrons? The name of pleasure is odious, disreputable, open to suspicion. So you are in the habit of telling us this, very often, that we do not understand what kind of pleasure Epicurus means. Now whenever I have been told this (and I have been told it not unfrequently) I have the habit of getting now and then a little angry, though I usually bear myself with tolerable calmness in discussion. Do I not understand what ????? means in Greek and voluptas in Latin? Which, pray, of the two languages is it that I do not know? Next, how comes it that I do not know this, though all those are aware of it, whoever they be, that have chosen to become Epicureans? And this is a point argued by your school most admirably, that a man who is to become a philosopher has no need to be acquainted with literature. Thus just as our ancestors brought old Cincinnatus from his plough to make him dictator, so you gather from every village men who are indeed worthies, but surely not very well educated.

Yonge: your introducing pleasure among the council of the virtues, any more than for bringing in a courtezan to an assembly of matrons? The very name of pleasure is odious, infamous, and a just object of suspicion: therefore, you are all in the constant habit of saying that we do not understand what Epicurus means when he speaks of pleasure. And whenever such an assertion is made to me,—and I hear it advanced pretty often,—although I am usually a very peaceful arguer, still I do on such occasions get a little angry. Am I to be told that I do not know what that is which the Greeks call ?????, and the Latins voluptas? Which language is

it, then, that I do not understand? Then, too, how comes it about that I do not understand, though every one else does, who chooses to call himself an Epicurean? when the disciples of your school argue most excellently, that there is no need whatever for a man, who wishes to become a philosopher, to be acquainted with literature. Therefore, just as our ancestors tore Cincinnatus away from his plough to make him Dictator, in like manner you collect from among the Greeks all those men, who may in truth be respectable men enough, but who are certainly not over-learned. Do they then understand what Epicurus means, and

Latin: *Quid enim necesse est, tamquam meretricem in matronarum coetum, sic voluptatem in virtutum concilium adducere? invidiosum nomen est, infame, suspectum. itaque hoc frequenter dici solet a vobis, non intellegere nos, quam dicat Epicurus voluptatem. quod quidem mihi si quando dictum est—est autem dictum non parum saepe—, etsi satis clemens sum in disputando, tamen interdum soleo subirasci. egone non intellego, quid sit *don® Graece, Latine voluptas? utram tandem linguam nescio? deinde qui fit, ut ego nesciam, sciant omnes, quicumque Epicurei esse voluerunt? quod vestri quidem vel optime disputant, nihil opus esse eum, qui philosophus futurus sit, scire litteras. itaque ut maiores nostri ab aratro adduxerunt Cincinnatum illum, ut dictator esset, sic vos de pagis omnibus colligitis bonos illos quidem viros, sed certe non pereruditos.*

§13

Well, if these gentlemen can understand what Epicurus means, cannot I? I will prove to you that I do. In the first place, I mean the same by 'pleasure' as he does by h?don?. One often has some trouble to discover a Latin word that shall be the precise equivalent of a Greek one; but in this case no search was necessary. No instance can be found of a Latin word that more exactly conveys the same meaning as the corresponding Greek word than does the word voluptas. Every person in the world who knows Latin attaches to this word two ideas — that of gladness of mind, and that of a delightful excitation of agreeable feeling in the body. On the one hand there is the character in Trabea who speaks of 'excessive pleasure of the mind,' meaning gladness, the same feeling as is intended by the person in Caecilius who describes himself as being 'glad with every sort of gladness.' But there is this difference, that the word 'pleasure' can denote a mental as well as a bodily feeling (the former a vicious emotion, in the opinion of the Stoics, who define it as 'elation of the mind under an irrational conviction that it is enjoying some great good'), whereas 'joy' and 'gladness' are not used of bodily sensation.

Compare other translations & Latin

Reid: They then understand what Epicurus means, and I do not? To let you know that I do understand, I first declare that by voluptas I mean what he means by ????? . Now though we often search for a Latin word equivalent to a Greek word and conveying the same sense, in this case there was no need to search. No word can possibly be discovered which more exactly represents in Latin the sense of a Greek word than voluptas . All men everywhere who know Latin denote by this word two things, delight existing in the mind and a sweet agreeable agitation in the body. In fact the character in Trabea’s play describes delight as excessive pleasure in the mind, just like the character in Caecilius, who gives out that he is delighted with all delights . But there is this distinction, that voluptas is applied also to the mind (an immoral feeling, as the Stoics think, who define it as an irrational elevation of the mind when it fancies itself in the enjoyment of some great blessing) while laetitia and gaudium are not used in connection with the body. But

Yonge: do I not understand it? However, that you may know that I do understand, first of all I tell you that voluptas is the same thing that he calls ?????. And, indeed, we often have to seek for a Latin word equivalent to, and exactly equipollent to a Greek one; but here we had nothing to seek for: for no word can be found which will more exactly express in Latin what ????? does in Greek, than voluptas . Now every man in the world who understands Latin, comprehends under this word two things,—joy in the mind, and an agreeable emotion of pleasantness in the body. For when the man in Trabea calls an excessive pleasure of the mind joy, (lætitia ,) he says much the same as the other character in Cæcilius's play, who says that he is joyful with every sort of joy. However, there is this difference, that pleasure is also spoken of as affecting the

mind; which is wrong, as the Stoics think, who define it thus: "An elation of the mind without reason, when the mind has an idea that it is enjoying some great good." But the words lætitia (gladness), and gaudium (joy), do not properly apply to the body. But the word voluptas (pleasure) is

Latin: *ergo illi intellegunt quid Epicurus dicat, ego non intellego? ut scias me intellegere, primum idem esse dico voluptatem, quod ille *don®n. et quidem saepe quaerimus verbum Latinum par Graeco et quod idem valeat; hic nihil fuit, quod quaereremus. nullum inveniri verbum potest quod magis idem declaret Latine, quod Graece, quam declarat voluptas. huic verbo omnes, qui ubique sunt, qui Latine sciunt, duas res subiciunt, laetitiam in animo, commotionem suavem iucunditatis in corpore. nam et ille apud Trabeam 'voluptatem animi nimiam' laetitiam dicit eandem, quam ille Caecilianus, qui 'omnibus laetitiis laetum' esse se narrat. sed hoc interest, quod voluptas dicitur etiam in animo—vitiosa res, ut Stoici putant, qui eam sic definiunt: sublationem animi sine ratione opinantis se magno bono frui—, non dicitur laetitia nec gaudium in corpore.*

§14

However pleasure according to the usage of all who speak good Latin consists in the enjoyment of a delightful stimulation of one of the senses. The term 'delight' also you may apply if you like to the mind ('to delight' is said of both mind and body, and from it the adjective 'delightful' is derived), so long as you understand that between the man who says So full am I of gladness That I am all confusion, and him who says Now, now my soul with anger burns, one of whom is transported with gladness and the other tormented with painful emotion, there is the intermediate state: Though our acquaintanceship is but quite recent, where the speaker feels neither gladness nor sorrow; and that similarly between the enjoyment of the most desirable bodily pleasures and the endurance of the most excruciating pains there is the neutral state devoid of either.

Compare other translations & Latin

Reid: according to the usage of all who speak Latin, pleasure consists in feeling that kind of agreeableness which agitates some one of the senses. This agreeableness too you may apply metaphorically if you please to the mind; for we use the phrase to affect agreeably in both cases, and in connection with it the word agreeable ; if only you understand that midway between the man who says I am enriched with such delight that I am unsteadied and the man who cries Now at last is my heart on fire , one of whom is transported with delight, while the other is racked by pain, comes this man’s speech Though this our acquaintance is quite recent , for he is neither in a state of delight nor of torture; and also that between him who is master of exquisite bodily pleasures and him who is tormented by the intensest pains comes he who is removed from both states.

Yonge: applied to the body by the usage of all people who speak Latin, whenever that pleasantness is felt which moves any one of the senses. Now transfer this pleasantness, if you please, to the mind; for the verb juvo (to please) is applied both to body and mind, and the word jucundus is derived from it; provided you understand that between the man who says, .mw-parser-output .wst-block-center{display:block;margin:0 auto;padding:0;position:relative;max-width:100%;height:auto;text-align:initial}.mw-parser-output .wst-block-center-title{display:inline-block;width:100%;text-align:center} .mw-parser-output .wst-size-block{line-height:1.4}.mw-parser-output .wst-size-block p{font-size:inherit}.mw-parser-output .wst-xx-smaller{font-size:58%}.mw-parser-output .wst-x-smaller{font-size:69%}.mw-parser-output .wst-smaller{font-size:83%}.mw-parser-output .wst-fine{line-height:1.4;font-size:92%}.mw-parser-output .wst-m-larger{font-size:110%}.mw-parser-output .wst-larger{font-size:120%}.mw-parser-output .wst-x-larger{font-size:144%}.mw-parser-output .wst-xx-larger{font-size:182%}.mw-parser-output .wst-xxx-larger{font-size:207%}.mw-parser-output .wst-xxxx-larger{font-size:249%} I am transported with gladness now That I am scarce myself .mw-parser-output .nowrap,.mw-parser-output .nowrap a:before,.mw-parser-output .nowrap .selflink:before{white-space:nowrap} . . . . and him who says, Now then at length my mind's on fire, . . . one of whom is beside himself with joy, and the other is being tormented with anguish, there is this intermediate person, whose language is, Although this our acquaintance is so new, who feels neither gladness nor anguish. And, in the same manner, between the

man who is in the enjoyment of the pleasures of the body, which he has been wishing for, and him who is being tormented with extreme anguish, there is a third man, who is free alike from pleasure and from pain.

Latin: *in eo autem voluptas omnium Latine loquentium more ponitur, cum percipitur ea, quae sensum aliquem moveat, iucunditas. hanc quoque iucunditatem, si vis, transfer in animum; iuvare enim in utroque dicitur, ex eoque iucundum, modo intellegas inter illum, qui dicat: 'Tanta laetitia auctus sum, ut nihil constet', et eum, qui: 'Nunc demum mihi animus ardet', quorum alter laetitia gestiat, alter dolore crucietur, esse illum medium: 'Quamquam haec inter nos nuper notitia admodum est', qui nec laetetur nec angatur, itemque inter eum, qui potiatur corporis expetitis voluptatibus, et eum, qui crucietur summis doloribus, esse eum, qui utroque careat.*

§15

”Well, do you think I have properly grasped the meaning of the terms, or do I still require lessons in the use of either Greek or Latin? And even supposing that I do not understand what Epicurus says, still I believe I really have a very clear knowledge of Greek, so that perhaps it is partly his fault for using such unintelligible language. Obscurity is excusable on two grounds: it may be deliberately adopted, as in the case of Heraclitus, The surname of the Obscure who bore, So dark his philosophic lore; or the obscurity may be due to the abstruseness of the subject and not of the style — an instance of this is Plato's Timaeus. But Epicurus, in my opinion, has no intention of not speaking plainly and clearly if he can, nor is he discussing a recondite subject like natural philosophy, nor a technical subject such as mathematics, but a lucid and easy topic, and one that is generally familiar already. And yet you Epicureans do not deny that we understand what pleasure is, but what he means by it; which proves not that we do not understand the real meaning of the word, but that Epicurus is speaking an idiom of his own and ignoring our accepted terminology.

Compare other translations & Latin

Reid: Do you think then that I sufficiently grasp the force of expressions, or am I even at my age to be taught to speak either Greek or Latin? And, putting that aside, even granting that I do not clearly comprehend what Epicurus means, though I have, I believe, a clear knowledge of Greek, look to it that there be not some fault in him who uses such language that he is not understood. This happens in two ways without reproof, when it is done intentionally, as by Heraclitus, who is styled by the surname ?????????, because he talked about physical science an very dark language, or when the darkness of the subject-matter, not the language, makes the style difficult to understand, as is the case with the Timaeus of Plato. But Epicurus, I imagine, neither lacks the desire to express himself lucidly and plainly, if he can, nor deals with dark subjects, as do the physical writers, nor with technical matters, like the mathematicians, but speaks on a doctrine which is perspicuous and easy and which has already spread itself abroad. Still you do not declare that we fail to understand what pleasure is, but what he says of it, whence it results not that we fail to under- stand the force of the word in question, but that he speaks after a fashion of his own and gives no heed to ours. If indeed his statement is identical with that of Hieronymus,

Yonge: Do I not, then, seem to you sufficiently to understand the meaning of words, or must I at this time of life be taught how to speak Greek, and even Latin? And yet I would have you consider, whether if I, who, as I think, understand Greek very fairly, do still not understand what Epicurus means, it it may not be owing to some fault of his for speaking so as not to be intelligible. And this sometimes happens in two ways, without any blame; either if you do so on purpose, as Heraclitus did, who got the surname of ?????????, because he spoke with too much obscurity about natural philosophy; or when the obscurity of the subject itself, not of the language, prevents what is said from being clearly understood, as is the case in the Timæus of Plato. But Epicurus, as I imagine, is both willing, if it is in his power, to speak intelligibly, and is also speaking, not of an obscure subject like the natural philosophers, nor of one depending on precise rules, as the mathematicians are, but he is discussing a plain and simple matter, which is a subject of common conversation among the common people. Although you do not deny that we understand the usual meaning of the word voluptas, but only what he means by it: from which it follows, not that we do not understand what is the meaning of that

word, but that he follows his own fashion, and neglects our usual one; for if he means the same thing that Hieronymus does,

Latin: *Satisne igitur videor vim verborum tenere, an sum etiam nunc vel Graece loqui vel Latine docendus? et tamen vide, ne, si ego non intellegam quid Epicurus loquatur, cum Graece, ut videor, luculenter sciam, sit aliqua culpa eius, qui ita loquatur, ut non intellegatur. quod duobus modis sine reprehensione fit, si aut de industria facias, ut Heraclitus, 'cognomento qui skoteinñw perhibetur, quia de natura nimis obscure memoravit', aut cum rerum obscuritas, non verborum, facit ut non intellegatur oratio, qualis est in Timaeo Platonis. Epicurus autem, ut opinor, nec non vult, si possit, plane et aperte loqui, nec de re obscura, ut physici, aut artificiosa, ut mathematici, sed de illustri et facili et iam in vulgus pervagata loquitur. Quamquam non negatis nos intellegere quid sit voluptas, sed quid ille dicat. e quo efficitur, non ut nos non intellegamus quae vis sit istius verbi, sed ut ille suo more loquatur, nostrum neglegat.*

§16

For if he means the same as Hieronymus, who holds that the Chief Good is a life entirely devoid of trouble, why does he insist on using the term pleasure, and not rather 'freedom from pain,' as does Hieronymus, who understands his own meaning? Whereas if his view is that the End must include kinetic pleasure (for so he describes this vivid sort of pleasure, calling it 'kinetic' in contrary with the pleasure of freedom from pain, which is 'static' pleasure), what is he really aiming at? For he cannot possibly convince any person who knows himself — anyone who has studied his own nature and sensations — that freedom from pain is the same thing as pleasure. This, Torquatus, is to do violence to the senses — this uprooting from our minds our knowledge of the meaning of words ingrained. Who is not aware that the world of experience contains these three states of feeling: first, the enjoyment of pleasure; second, the sensation of pain; and third, which is my own condition and doubtless also yours at the present moment, the absence of both pleasure and pain? Pleasure is the feeling of a man eating a good dinner, pain that of one being broken on the rack; but do you really not see the intermediate between those two extremes lies a vast multitude of persons who are feeling neither gratification nor pain?"

Compare other translations & Latin

Reid: who pronounces that supreme good consists in a life apart from all annoyance, why does he prefer to talk of pleasure rather than of freedom from pain, as Hieronymus does, who well understands what he is describing? And if he thinks he must add to this the pleasure which depends on agitation (for he thus speaks of this sweet kind of pleasure, as consisting in agitation, and of the other, felt by a man free from pain, as consisting in steadiness) why does he fight? He cannot bring it about that any man who knows him- self, I mean who has thoroughly examined his own constitution and his own senses, should think that freedom from pain is one and the same thing with pleasure. It is as good as doing violence to the senses, Torquatus, to uproot from our minds those notions of words which are ingrained in us. Why, who can fail to see that there are, in the nature of things, these three states, one when we are in pleasure, another when we are in pain, the third, the state in which I am now, and I suppose you too, when we are neither in pain nor in pleasure; thus he who is feasting is in pleasure, while he who is on the rack is in pain. But do you not see that between these extremes lies a great crowd of men who feel neither delight nor sorrow?' 'Not at all" said he; '

Yonge: who thinks that the chief good is to live without any annoyance, why does he prefer using the term "pleasure" rather than freedom from pain, as Hieronymus does, who is quite aware of the force of the words which he employs? But, if he thinks that he ought to add, that pleasure which consists in motion, (for this is the distinction he draws, that this agreeable pleasure is pleasure in motion, but the pleasure of him who is free from pain is a state of pleasure,) then why does he appear to aim at what is impossible, namely, to make any one who knows himself—that is to say, who has any proper comprehension of his own nature and sensations—think freedom from pain, and pleasure, the same thing? This, O Torquatus, is doing violence to one's senses; it is wresting out of our minds the understanding of words with which we are imbued; for who can avoid seeing that these three states exist in the nature of things: first, the state of being in pleasure;

secondly, that of being in pain; thirdly, that of being in such a condition as we are at this moment, and you too, I imagine, that is to say, neither in pleasure nor in pain; in such pleasure, I mean, as a man who is at a banquet, or in such pain as a man who is being tortured. What! do you not see a vast multitude of men who are neither rejoicing nor suffering, but in an intermediate state between these two conditions? No, indeed, said he;

Latin: *si enim idem dicit, quod Hieronymus, qui censet summum bonum esse sine ulla molestia vivere, cur mavult dicere voluptatem quam vacuitatem doloris, ut ille facit, qui quid dicat intellegit? sin autem voluptatem putat adiungendam eam, quae sit in motu—sic enim appellat hanc dulcem: 'in motu', illam nihil dolentis 'in stabilitate'—, quid tendit? cum efficere non possit ut cuiquam, qui ipse sibi notus sit, hoc est qui suam naturam sensumque perspexerit, vacuitas doloris et voluptas idem esse videatur. hoc est vim afferre, Torquate, sensibus, extorquere ex animis cognitiones verborum, quibus inbuti sumus. quis enim est, qui non videat haec esse in natura rerum tria? unum, cum in voluptate sumus, alterum, cum in dolore, tertium hoc, in quo nunc equidem sum, credo item vos, nec in dolore nec in voluptate; ut in voluptate sit, qui epuletur, in dolore, qui torqueatur. tu autem inter haec tantam multitudinem hominum interiectam non vides nec laetantium nec dolentium?*

§17

“I certainly do not,” said he; “I maintain that all who are without pain are enjoying pleasure, and what is more the highest form of pleasure.” “Then you think that a man who, not being himself thirsty, mixes a drink for another, feels the same pleasure as the thirsty man who drinks it?” At this Torquatus exclaimed: “A truce to question and answer, if you do not mind. I told you from the beginning that I preferred continuous speeches. I foresaw this kind of thing exactly; I knew we should come to logic-chopping and quibbling.” “Then,” said I, “would you sooner we adopted the rhetorical and not the dialectical mode of debate?” “Why,” he cried, “just as if continuous discourse were proper for orators only, and not for philosophers as well!” “That is the view of Zeno the Stoic,” I rejoined; “he used to say that the faculty of speech in general falls into two departments, as Aristotle had already laid down; and that Rhetoric was like the palm of the hand, Dialectic like the closed fist; because rhetoricians employ an expansive style, and dialecticians one that is more compressed. So I will defer to your wish, and will speak if I can in the rhetorical manner, but with the rhetoric of the philosophers, not with the sort which we use in the law-courts. The latter, as it employed a popular style, must necessarily sometimes be a little lacking in subtlety.

Compare other translations & Latin

Reid: and I affirm that all who are without pain are in pleasure and that the fullest possible.’ ‘Therefore he who, not thirsty himself, mixes mead for another, and he who, being thirsty, drinks the mead, are in just the same state of pleasure?’ Then he replied: ‘Make an end of questioning if you please; and I said at the outset that I preferred to have it so, foreseeing just what has come about, I mean logical quibbles.’ ‘Then, said I, ‘would you rather that we debated in rhetorical than in logical style?’ ‘You speak,’ he answered, ‘as though continuous speech belonged to rhetoricians only and not to philosophers also.’ ‘This,’ I replied, ‘is: what Zeno the Stoic says; that all power of speech has two divisions (so it seemed to Aristotle before him); rhetoric he declared to resemble the open hand, logic the closed fist, because rhetoricians speak in a more extended, and logicians in a more condensed style. I will therefore bow to your wish, and will speak in the rhetorical manner if I can, but using the rhetoric of philosophers, not our rhetoric of the forum, which must needs be sometimes a little more obtuse, because it talks to catch the mob. But

Yonge: I say that all men who are free from pain are in pleasure, and in the greatest pleasure too. Do you, then, say that the man who, not being thirsty himself, mingles some wine for another, and the thirsty man who drinks it when mixed, are both enjoying the same pleasure? Then, said he, a truce, if you please, to all your questions; and, indeed, I said at the beginning that I would rather have none of them, for I had a provident dread of these captious dialectics. Would you rather, then, said I, that we should argue rhetorically than dialectically? As if, said he, a continuous discourse belonged solely to orators, and not to philosophers

also! I will tell you, said I, what Zeno the Stoic said; he said, as Aristotle had said before him, that all speaking was divided into two kinds, and that rhetoric resembled the open palm, dialectics the closed fist, because orators usually spoke in a rather diffuse, and dialecticians in a somewhat compressed style. I will comply, then, with your desires, and will speak, if I can, in an oratorical style, but still with the oratory of the philosophers, and not that which we use in the forum; which is forced at times, when it is speaking so as to suit the multitude, to submit to a very ordinary style. But while Epicurus, O Torquatus,

Latin: *Non prorsus, inquit, omnisque, qui sine dolore sint, in voluptate, et ea quidem summa, esse dico. Ergo in eadem voluptate eum, qui alteri misceat mulsum ipse non sitiens, et eum, qui illud sitiens bibat? Tum ille: Finem, inquit, interrogandi, si videtur, quod quidem ego a principio ita me malle dixeram hoc ipsum providens, dialecticas captiones. Rhetorice igitur, inquam, nos mavis quam dialectice disputare? Quasi vero, inquit, perpetua oratio rhetorum solum, non etiam philosophorum sit. Zenonis est, inquam, hoc Stoici. omnem vim loquendi, ut iam ante Aristoteles, in duas tributam esse partes, rhetoricam palmae, dialecticam pugni similem esse dicebat, quod latius loquerentur rhetores, dialectici autem compressius. obsequar igitur voluntati tuae dicamque, si potero, rhetorice, sed hac rhetorica philosophorum, non nostra illa forensi, quam necesse est, cum populariter loquatur, esse interdum paulo hebetiorem.*

§18

Epicurus however, Torquatus, in his contempt for dialectic, which comprises at once the entire science of discerning the essence of things, of judging their qualities, and of conducting a systematic and logical argument, — Epicurus, I say, makes havoc of his exposition. He entirely fails, in my opinion at all events, to impart scientific precision to the doctrines he desires to convey. Take for example the particular tenet that we have just been discussing. The Chief Good is pleasure, say you Epicureans. Well then, you must explain what pleasure is; otherwise it is impossible to make clear the subject under discussion. Had Epicurus cleared up the meaning of pleasure, he would not have fallen into such confusion. Either he would have upheld pleasure in the same sense as Aristippus, that is, an agreeable and delightful excitation of the sense, which is what even dumb cattle, if they could speak, would call pleasure; or, if he preferred to use an idiom of his own, instead of speaking the language of the Danaans one and all, men of Mycenae, Scions of Athens, and the rest of the Greeks invoked in these anapaests, he might have confined the name of pleasure to this state of freedom from pain, and despised pleasure as Aristippus understands it; or else, if he approved of both sorts of pleasure, as in fact he does, then he ought to combine together pleasure and absence of pain, and profess two ultimate Goods.

Compare other translations & Latin

Reid: while Epicurus disregards logic, Torquatus, which is the sole foundation of all skill both in discovering the essence of every object and in determining its qualities, and also in conducting discussion reasonably and methodically, he makes shipwreck, in my opinion, of his exposition, and uses no art to define the matters he desires to demonstrate, as in the very instance of which we were even now talking. You declare pleasure to be the supreme good. You have therefore to unfold the nature of pleasure; for otherwise the object of the inquiry cannot be made clear. And if he had made it clear, he would not be in such difficulties; he would either defend the kind of pleasure adopted by Aristippus, to wit, that whereby sense is sweetly and agreeably agitated, which even beasts would call pleasure if they had power to talk, or else, if he decided to speak after a fashion of his own rather than as all men of Argos and Mycenae, and the Attic youth to boot , and the rest of the Greeks who are summoned in these anapaestic lines, he would describe this absence of pain alone by the term pleasure, and would disregard the pleasure of Aristippus, or again, if he accepted both kinds, as he does, he would combine freedom from pain with pleasure, and adopt two kinds of ultimate good. Indeed

Yonge: is expressing his contempt for dialectics, an art which by itself contains the whole science both of perceiving what the real subject is in every question, and also of judging what the character of each thing is, by its system and method of conducting the argument, he goes on too fast, as it seems to me, and does not distinguish with any skill at all the different points which he is intent upon proving, as in this very instance

which we were just now speaking of. Pleasure is pronounced to be the chief good. We must then open the question, What is pleasure? for otherwise, the thing which we are seeking for cannot be explained. But, if he had explained it, he would not hesitate; for either he would maintain that same definition of pleasure which Aristippus did, namely, that it is that feeling by which the senses are agreeably and pleasantly moved, which even cattle, if they could speak, would call pleasure; or else, if he chose rather to speak in his own style, than like All the Greeks from high Mycenæ, All Minerva's Attic youth, and the rest of the Greeks who are spoken of in these anapæsts, then he would call this freedom from pain alone by the name of pleasure, and would despise the definition of Aristippus; or, if he thought both definitions good, as in fact he does, he would combine freedom from pain with pleasure, and would employ the two extremes in his own definition: for many, and they, too,

Latin: *sed dum dialecticam, Torquate, contemnit Epicurus, quae una continet omnem et perspiciendi quid in quaque re sit scientiam et iudicandi quale quidque sit et ratione ac via disputandi, ruit in dicendo, ut mihi quidem videtur, nec ea, quae docere vult, ulla arte distinguit, ut haec ipsa, quae modo loquebamur. summum a vobis bonum voluptas dicitur. aperiendum est igitur, quid sit voluptas; aliter enim explicari, quod quaeritur, non potest. quam si explicavisset, non tam haesitaret. aut enim eam voluptatem tueretur, quam Aristippus, id est, qua sensus dulciter ac iucunde movetur, quam etiam pecudes, si loqui possent, appellarent voluptatem, aut, si magis placeret suo more loqui, quam ut Omnes Danai atque Mycenenses. Attica pubes reliquique Graeci, qui hoc anapaesto citantur, hoc non dolere solum voluptatis nomine appellaret, illud Aristippeum contemneret, aut, si utrumque probaret, ut probat, coniungeret doloris vacuitatem cum voluptate et duobus ultimis uteretur.*

§19

Many distinguished philosophers have as a matter of fact thus interpreted the ultimate good as composite. For instance, Aristotle combined the exercise of virtue with well-being lasting throughout a complete lifetime; Callipho united pleasure with moral worth; Diodorus to moral worth added freedom from pain. Epicurus would have followed their example, had he coupled the view we are now discussing, which as it is belongs to Hieronymus, with the old doctrine of Aristippus. For there is a real difference of opinion between them, and accordingly each sets up his own separate End; and as both speak unimpeachable Greek, Aristippus, who calls pleasure the Chief Good, does not count absence of pain as pleasure, while Hieronymus, who makes the Chief Good absence of pain, never employs the name pleasure to denote this negation of pain, and in fact does not reckon pleasure among things desirable at all.

Compare other translations & Latin

Reid: many great philosophers have thus invented complex views of ultimate good; for example, Aristotle combined the practice of virtue with the good fortune of a life complete in itself; Callipho attached pleasure to morality; Diodorus added to morality again freedom from pain. Epicurus would have acted in the same way, if he had combined the view, which is now the property of Hieronymus, with the old view of Aristippus. These two philosophers are at variance, therefore each adopts his own view of the ethical standard; and as both use excellent Greek, neither Aristippus, who affirms pleasure to be the supreme good, makes absence of pain a part of pleasure, nor does Hieronymus, who lays down that the supreme good is absence of pain, ever use the term pleasure to denote such painlessness, since he does not reckon pleasure as even having a place among objects of desire.

Yonge: great philosophers, have combined these extremities of goods, as, for instance, Aristotle, who united in his idea the practice of virtue with the prosperity of an entire life. Callipho added pleasure to what is honourable. Diodorus, in his definition, added to the same honourableness, freedom from pain. Epicurus would have done so too, if he had combined the opinion which was held by Hieronymus, with the ancient theory of Aristippus. For those two men disagree with one another, and on this account they employ separate definitions; and, while they both write the most beautiful Greek, still, neither does Aristippus, who calls pleasure the chief good, ever speak of freedom from pain as pleasure; nor does Hieronymus, who lays it

down that freedom from pain is the chief good, ever use the word "pleasure" for that painlessness, inasmuch as he never even reckons pleasure at all among the things which are desirable.

Latin: *multi enim et magni philosophi haec ultima bonorum iuncta fecerunt, ut Aristoteles virtutis usum cum vitae perfectae prosperitate coniunxit, Callipho adiunxit ad honestatem voluptatem, Diodorus ad eandem honestatem addidit vacuitatem doloris. idem fecisset Epicurus, si sententiam hanc, quae nunc Hieronymi est, coniunxisset cum Aristippi vetere sententia. illi enim inter se dissentiunt. propterea singulis finibus utuntur et, cum uterque Graece egregie loquatur, nec Aristippus, qui voluptatem summum bonum dicit, in voluptate ponit non dolere, neque Hieronymus, qui summum bonum statuit non dolere, voluptatis nomine umquam utitur pro illa indolentia, quippe qui ne in expetendis quidem rebus numeret voluptatem.*

§20

”For you must not suppose it is merely a verbal distinction: the things themselves are different. To be without pain is one thing, to feel pleasure another; yet you Epicureans try to combine these quite dissimilar feelings — not merely under a single name (for that I could more easily tolerate), but as actually being a single thing, instead of really two; which is absolutely impossible. Epicurus, approving both sorts of pleasure, ought to have recognized both sorts; as he really does in fact, though he does not distinguish them in words. In a number of passages where he is commending that real pleasure which all of us call by the same name, he goes so far as to say that he cannot even imagine any Good that is not connected with pleasure of the kind intended by Aristippus. This is the language that he holds it discourse dealing solely with the topic of the Chief Good. Then there is another treatise containing his most important doctrines in a compendious form, in which we are told he uttered the very oracles of Wisdom. Here he writes the following words, with which you, Torquatus, are of course familiar (for every good Epicurean has got by heart the master's Kuriai Doxai or Authoritative Doctrines, since these brief aphorisms or maxims are held to be of sovereign efficacy for happiness). So I will ask you kindly to notice whether I translate this maxim correctly:

Compare other translations & Latin

Reid: Lest you should suppose that the words only differ, I say that the things denoted are also two. Freedom from pain is one thing, possession of pleasure another; you attempt not merely to compound out of these two things, diverse as they are, one single term (for I should find that easier to endure) but to roll the two things into one, which cannot possibly be done. Your philosopher, who approves both things, was bound formally to adopt both, as he does in fact, without distinguishing them in words. For when in numerous passages he eulogizes that very kind of pleasure, which all men call by the same name, he makes bold to say that he cannot even imagine any form of good unconnected with that kind of pleasure which Aristippus approves; and he makes this declaration in passages where his whole language refers to the supreme good. But in another book, in which, by putting briefly his most weighty maxims, he is said to have published the oracles, as it were, of wisdom, he writes in these terms, which of course are familiar to you, Torquatus; who indeed of your school has not got by heart the ????? ???? , that is, maxims tersely expressed, the most authoritative, so to speak, because they have the most important bearing on happiness ?—Well then, consider whether I translate this maxim properly: ' If the objects which are

Yonge: They are also two distinct things, that you may not think that the difference consists only in words and names. One is to be without pain, the other to be with pleasure. But your school not only attempt to make one name for these two things which are so exceedingly unlike, (for I would not mind that so much,) but you endeavour also to make one thing out of the two, which is utterly impossible. But Epicurus, who admits both things, ought to use both expressions, and in fact he does divide them in reality, but still he does not distinguish between them in words. For though he in many places praises that very pleasure which we all call by the same name, he ventures to say that he does not even suspect that there is any good whatever unconnected with that kind of pleasure which Aristippus means; and he makes this statement in the very place where his whole discourse is about the chief good. But in another book, in which he utters opinions of the greatest weight in a concise form of words, and in which he is said to have delivered oracles of wisdom,

he writes in those words which you are well acquainted with, O Torquatus. For who is there of you who has not learnt the ?????? ????? of Epicurus, that is to say, his fundamental maxims? because they are sentiments of the greatest gravity intended to guide men to a happy life, and enunciated with suitable brevity. Consider, therefore, whether I am not translating this maxim of his correctly. "If those things which are the

Latin: *duae sunt enim res quoque, ne tu verba solum putes. unum est sine dolore esse, alterum cum voluptate. vos ex his tam dissimilibus rebus non modo nomen unum —nam id facilius paterer—, sed etiam rem unam ex duabus facere conamini, quod fieri nullo modo potest. hic, qui utrumque probat, ambobus debuit uti, sicut facit re, neque tamen dividit verbis. cum enim eam ipsam voluptatem, quam eodem nomine omnes appellamus, laudat locis plurimis, audet dicere ne suspicari quidem se ullum bonum seiunctum ab illo Aristippeo genere voluptatis, atque ibi hoc dicit, ubi omnis eius est oratio de summo bono. in alio vero libro, in quo breviter comprehensis gravissimis sententiis quasi oracula edidisse sapientiae dicitur, scribit his verbis, quae nota tibi profecto, Torquate, sunt—quis enim vestrum non edidicit Epicuri kurÛaw dñjaw, id est quasi maxime ratas, quia gravissimae sint ad beate vivendum breviter enuntiatae sententiae?—animadverte igitur rectene hanc sententiam interpreter: '*

§21

'If the things in which sensualists find pleasure could deliver them from the fear of the gods and of death and pain, and could teach them to set bounds to their desires, we should have no reason to blame them, since on every hand they would be abundantly supplied with pleasures, and on no side would be exposed to any pain or grief, which are the sole evil.'" At this point Triarius could contain himself no longer. “Seriously now, Torquatus,” he broke out, “does Epicurus really say that?” (For my own part, I believe that he knew it to be true, but wanted to hear Torquatus admit it.) Torquatus, nothing daunted, answered with complete assurance: “Certainly, those are his very words. But you don't perceive his meaning.” “Oh,” I retorted, “if he means one thing and says another, I never shall understand his meaning. But what he understands he expresses clearly enough. If what he here says is that sensualists are not to be blamed provided they are wise men, he is talking nonsense. He might as well say that parricides are not to be blamed provided they are free from avarice and from fear of the gods, of death and pain. Even so, what is the point of granting the sensual any saving clause? Why imagine certain fictitious persons who, though living sensually, would not be blamed by the wisest of philosophers for their sensuality, provided they avoided other faults?

Compare other translations & Latin

Reid: productive of pleasures to sybarites, freed them from the fear of gods, and of death and of pain, and proved to them what are the proper limits to our passions, we should find nothing to blame, since these men would be enriched with pleasures on all sides and would not experience in any direction anything painful or grievous, which is what we mean by evil.' At this point Triarius could not contain himself. ‘Pray, Torquatus, said he, ‘is this what Epicurus says?’ For my part, I think that though he knew it, he still wanted to hear Torquatus admit it. He, how- ever, did not shrink, but very boldly answered: ‘yes, in those very words; but you here do not see through his meaning.’ ‘If he means one thing and utters another, said I, ‘I shall never under- stand what his meaning is; but whatever he grasps he states clearly. And if what he states is this, that sybarites are not to be blamed, if they be wise men, then he states nonsense, just- as much as if he were to declare that assassins are not to be blamed if they are not passionate and if they fear neither gods nor death nor pain. And yet what propriety is there in allowing any saving clause for sybarites, or in imagining persons, who, though they live like sybarites, are not blamed by the prince of philosophers on that account at least, while they guard against all else ? But for all that would you not, Epicurus, blame sybarites for this very reason, because they so live as to aim at pleasures of every class, and that although the supreme pleasure, as you yourself say, is to feel no pain? But, even so, we shall find profligates who, in the first place, are

Yonge: efficient causes of pleasures to luxurious men were to release them from all fear of the gods, and of death, and of pain, and to show them what are the proper limits to their desires, we should have nothing to find fault with; as men would then be filled with pleasures from all quarters, and have on no side anything

painful or melancholy, for all such things are evil." On this Triarius could restrain himself no longer. I beg of you, Torquatus, said he, to tell me, is this what Epicurus says?—because he appeared to me, although he knew it himself, still to wish to hear Torquatus admit it. But he was not at all put out, and said with great confidence, Indeed, he does, and in these identical words; but you do not perceive what he means. If, said I, he says one thing and means another, then I never shall understand what he means, but he speaks plainly enough for me to see what he says. And if what he says is that luxurious men are not to be blamed if they are wise men, he talks absurdly; just as if he were to say that parricides are not to be found fault with if they are not covetous, and if they fear neither gods, nor death, nor pain. And yet, what is the object of making any exception as to the luxurious, or of supposing any people, who, while living luxuriously, would not be reproved by that consummate philosopher, provided only they guard against all other vices. Still, would not you, Epicurus, blame luxurious men for the mere fact of their living in such a manner as to pursue every sort of pleasure; especially when, as you say, the chief pleasure of all is to be free from pain? But yet we find

Latin: *Si ea, quae sunt luxuriosis efficientia voluptatum, liberarent eos deorum et mortis et doloris metu docerentque qui essent fines cupiditatum, nihil haberemus <quod reprehenderemus>, cum undique complerentur voluptatibus nec haberent ulla ex parte aliquid aut dolens aut aegrum, id est autem malum.' Hoc loco tenere se Triarius non potuit. Obsecro, inquit, Torquate, haec dicit Epicurus? quod mihi quidem visus est, cum sciret, velle tamen confitentem audire Torquatum. At ille non pertimuit saneque fidenter: Istis quidem ipsis verbis, inquit; sed quid sentiat, non videtis. Si alia sentit, inquam, alia loquitur, numquam intellegam quid sentiat; sed plane dicit quod intellegit. idque si ita dicit, non esse reprehendendos luxuriosos, si sapientes sint, dicit absurde, similiter et si dicat non reprehendendos parricidas, si nec cupidi sint nec deos metuant nec mortem nec dolorem. et tamen quid attinet luxuriosis ullam exceptionem dari aut fingere aliquos, qui, cum luxuriose viverent, a summo philosopho non reprehenderentur eo nomine dumtaxat, cetera caverent?*

§22

All the same, Epicurus, would not you blame sensualists for the very reason that their one object in life is the pursuit of pleasure of any and every sort, especially as according to you the highest pleasure is to feel no pain? Yet we shall find profligates in the first place so devoid of religious scruples that they will 'eat the food on the paten,' and secondly so fearless of death as to be always quoting the lines from the Hymnis: Enough for me six months of life, the seventh to Hell I pledge! Or if they want an antidote to pain, out comes from their phial the great Epicurean panacea, 'Short if it's strong, light if it's long.' Only one point I can't make out: how can a man at once be a sensualist and keep his desires within bounds?

Compare other translations & Latin

Reid: so destitute of superstition as to dine off the patin, and next are so thoroughly without fear of death, that they have on their lips the line of the Hymnis— For me six months suffice of life, the seventh to death I vow . Further, they will produce, as though from a medicine chest, the Epicurean panacea for their pain: If ts hard, tis short; of tis long, tis light. One thing I do not know, how a man can, if a sybarite, keep his passions within bounds,

Yonge: some debauched men so far from having any religious scruples, that they will eat even out of the sacred vessels; and so far from fearing death that they are constantly repeating that passage out of the Hymnis,— Six months of life for me are quite sufficient, The seventh may be for the shades below,— and bringing up that Epicurean remedy for pain, as if they were taking it out of a medicine chest: "If it is bitter, it is of short duration; if it lasts a long time, it must be slight in degree." There is one thing which I do not understand, namely, how a man who is devoted to luxury can possibly have his appetites under restraint.

Latin: *sed tamen nonne reprehenderes, Epicure, luxuriosos ob eam ipsam causam, quod ita viverent, ut persequerentur cuiusque modi voluptates, cum esset praesertim, ut ais tu, summa voluptas nihil dolere? atqui reperiemus asotos primum ita non religiosos, ut edint de patella, deinde ita mortem non timentes, ut illud in ore habeant ex Hymnide: 'Mihi sex menses satis sunt vitae, septimum Orco spondeo'. iam doloris*

medicamenta illa Epicurea tamquam de narthecio proment: 'Si gravis, brevis; si longus, levis.' Unum nescio, quo modo possit, si luxuriosus sit, finitas cupiditates habere.

§23

”What then is the point of saying 'I should have no fault to find with them if they kept their desires within bounds'? That is tantamount to saying 'I should not blame the profligate if they were not profligate.' He might as well say he would not blame the dishonest either, if they were upright men. Here is our rigid moralist maintaining that sensuality is not in itself blameworthy! And I profess, Torquatus, on the hypothesis that pleasure is the Chief Good he is perfectly justified in thinking so. I should be sorry to picture to myself, as you are so fond of doing, debauchees who are sick at table, have to be carried home from dinner-parties, and next day gorge themselves again before they have recovered from the effects of the night before; men who, as the saying goes, have never seen either sunset or sunrise; men who run through their inheritance and sink into penury. None of us supposes that profligates of that description live pleasantly. No, but men of taste and refinement, with first-rate chefs and confectioners, fish, birds, game and the like of the choicest; careful of their digestion; with Wine in flask Decanted from a new-broach'd cask, . . . as Lucilius has it, Wine of tang bereft, All harshness in the strainer left; with the accompaniment of dramatic performances and their usual sequel, the pleasures apart from which Epicurus, as he loudly proclaims, does not what Good is; give them also beautiful boys to wait upon them, with drapery, silver, Corinthian bronzes, and the scene of the feast, the banqueting-room, all in keeping; take profligates of this sort; that these live well or enjoy happiness I will never allow.

Compare other translations & Latin

Reid: What propriety then is there in saying: I should find nothing to blame, if they kept their passions within bounds ? This is as much as to say: I should not blame profligates, if they were not profligates . Nor, on the same method, the unprincipled people if they were good men. At this point the stern fellow declines to think that sybaritism is in itself a thing to blame. And emphatically, Torquatus, to be candid, he is very right in declining, if pleasure is the supreme good. I should be sorry to imagine to myself profligates, as you often do, who are sick at table, and are carried away from banquets, and though dyspeptic gorge themselves again next day, who, as the saying has it, have never caught a glimpse of either the setting or the rising sun, who run through their inheritance and are beggars. There is not a man on our side who thinks that profligates of that kind have an agreeable life. Those who are refined and tasteful, with excellent cooks and confectioners, with fish, fowl and game, and all such things of recherché descriptions, who avoid dyspepsia, whose wine is drawn golden from a full cask , as Lucilius says, which has no harshness, but the strainer has removed it all —who introduce sports and their accompaniments, the things in the absence of which Epicurus (as he noisily tells us) cannot understand what good means ; let handsome youths stand by, to wait; let dress, plate, bronzes, the room itself and the building be all in keeping ;—well then, even such profligates as these I should never declare to live well or happily. From this it results, not that pleasure is not pleasure, but that pleasure is not the supreme good.

Yonge: What then is the use of saying, I should have nothing to reproach them with if they only set bounds to their appetites? This is the same as saying, I should not blame debauched men if they were not debauched men. In the same way one might say, I should not blame even wicked men if they were virtuous. This man of strict morality does not think luxury of itself a thing to be blamed. And, indeed, O Torquatus, to speak the truth, if pleasure is the chief good, he is quite right not to think so. For I should be sorry to picture to myself, (as you are in the habit of doing,) men so debauched as to vomit over the table and be carried away from banquets, and then the next day, while still suffering from indigestion, gorge themselves again; men who, as they say, have never in their lives seen the sun set or rise, and who, having devoured their patrimony, are reduced to indi gence. None of us imagine that debauched men of that sort live pleasantly. You, however, rather mean to speak of refined and elegant bons vivans , men who, by the employment of the most skilful cooks and bakers, and by carefully culling the choicest products of fishermen, fowlers, and hunters, avoid all indigestion— Men who draw richer wines from foaming casks. As Lucilius says, men who So strain, so cool

the rosy wine with snow, That all the flavour still remains uninjured— and so on—men in the enjoyment of luxuries such that, if they are taken away, Epicurus says that he does not know what there is that can be called good. Let them also have beautiful boys to attend upon them; let their clothes, their plate, their articles of Corinthian vertu, the banqueting-room itself, all correspond, still I should never be induced to say that these men so devoted to luxury were living either well or happily. From which it follows, not indeed that pleasure is not pleasure, but that pleasure is not the chief good.

Latin: *quid ergo attinet dicere: 'Nihil haberem, quod reprehenderem, si finitas cupiditates haberent'? hoc est dicere: 'Non reprehenderem asotos, si non essent asoti.' isto modo ne improbos quidem, si essent boni viri. hic homo severus luxuriam ipsam per se reprehendendam non putat, et hercule, Torquate, ut verum loquamur, si summum bonum voluptas est, rectissime non putat. Noli enim mihi fingere asotos, ut soletis, qui in mensam vomant, et qui de conviviis auferantur crudique postridie se rursus ingurgitent, qui solem, ut aiunt, nec occidentem umquam viderint nec orientem, qui consumptis patrimoniis egeant. nemo nostrum istius generis asotos iucunde putat vivere. mundos, elegantis, optimis cocis, pistoribus, piscatu, aucupio, venatione, his omnibus exquisitis, vitantes cruditatem, quibus vinum defusum e pleno sit chrysizon, ut ait Lucilius, cui nihildum situlus et sacculus abstulerit, adhibentis ludos et quae sequuntur, illa, quibus detractis clamat Epicurus se nescire quid sit bonum; adsint etiam formosi pueri, qui ministrent, respondeat his vestis, argentum, Corinthium, locus ipse, aedificium—hos ergo asotos bene quidem vivere aut beate numquam dixerim.*

§24

The conclusion is, not that pleasure is not pleasure but that pleasure is not the Chief Good. The famous Laelius, who had been a pupil of Diogenes the Stoic in his youth and later of Panaetius, was not called 'the Wise' because he was no judge of good eating (for a wise mind is not necessarily incompatible with a nice palate), but because he set little store by it. Dinner of herbs, how all the earth Derides thee and ignores thy worth! Tho' Laelius, our old Roman sage, Shouted thy praises to the age, Our gourmands one by one arraigning. Bravo, Laelius, 'sage' indeed. How true the lines: 'O bottomless gulf of gluttony, Publius Gallonius,' cried he, 'You're a poor devil, truth to tell, Who never in your life dined well, No, never once, although you pay A fortune for a fish away, Lobster or sturgeon Brobdingnagian.' The speaker is a man who, setting no value on pleasure, declares that he who makes pleasure his all in all cannot dine well. Observe, he does not say Gallonius never dined pleasantly (which would be untrue), but never well. So strict and severe is the distinction he draws between pleasure and good. The conclusion is that though all who dine well dine pleasantly, yet he who dines pleasantly does not necessarily dine well. Laelius always dined well.

Compare other translations & Latin

Reid: Nor was the great Laelius, who in his youth had learnt of Diogenes the Stoic, and later of Panaetius, surnamed the wise , because he did not perceive what thing had the best flavour (it does not follow that when a man’s heart has true taste, his palate has none) but because he held such things in low esteem. Oh sorrel, how art thou despised nor ts thy worth truly known ! ‘ Twas o'er thee that Laelius, the great sage, used to utter loud praises, addressing our gourmands one by one . Finely does Laelius speak, and like a true sage, and this of his is true: Oh Publius, Oh thou glutton Gallonius, a wretched man art thou, says he. Thou hast never yet dined well in thy life, though thou hast spent it all upon thy lobsters, and thy monstrous sturgeons . This language is used by one who, attaching no importance to pleasure, does not allow that a man dines well, who stakes his all on pleasure ; and yet he does not decline to admit that Gallonius ever dined to his satisfaction (that would indeed be a falsehood) but merely that he ever dined well. So seriously and so strictly did he divorce pleasure from good. From this the inference is drawn that all who dine well, dine to their satisfaction, while not all who dine to their satisfaction, there- by dine well. Laelius always dined well.

Yonge: Nor was Lælius, who, when a young man, was a pupil of Diogenes the Stoic, and afterwards of Panætius, called a wise man because he did not understand what was most pleasant to the taste, (for it does not follow that the man who has a discerning heart must necessarily have a palate destitute of discernment,)

but because he thought it of but small importance. O sorrel, how that man may boast himself, By whom you're known and valued! Proud of you, That wise man Lælius would loudly shout, Addressing all our epicures in order. And it was well said by Lælius, and he may be truly called a wise man,— You Publius, Gallonius, you whirlpool, You are a miserable man; you never In all your life have really feasted well, Though spending all your substance on those prawns, And overgrown huge sturgeons. The man who says this is one who, as he attributes no importance to pleasure himself, denies that the man feasts well who refers everything to pleasure. And yet he does not deny that Gallonius has at times feasted as he wished; for that would be speaking untruly: he only denies that he has ever feasted well. With such dignity and severe principle does he distinguish between pleasure and good. And the natural inference is, that all who feast well feast as they wish, but that it does not follow that all who feast as they wish do therefore feast well. Lælius always feasted well.

Latin: *ex quo efficitur, non ut voluptas ne sit voluptas, sed ut voluptas non sit summum bonum. Nec ille, qui Diogenem Stoicum adolescens, post autem Panaetium audierat, Laelius, eo dictus est sapiens, quod non intellegeret quid suavissimum esset—nec enim sequitur, ut, cui cor sapiat, ei non sapiat palatus—, sed quia parvi id duceret. O lapathe, ut iactare, nec es satis cognitu' qui sis! In quo [cognitu] Laelius clamores sofòw ille so lebat Edere compellans gumias ex ordine nostros. praeclare Laelius, et recte sofñw, illudque vere: O Publi, o gurges, Galloni! es homo miser, inquit. Cenasti in vita numquam bene, cum omnia in ista Consumis squilla atque acupensere cum decimano. is haec loquitur, qui in voluptate nihil ponens negat eum bene cenare, qui omnia ponat in voluptate, et tamen non negat libenter cenasse umquam Gallonium— mentiretur enim—, sed bene. ita graviter et severe voluptatem secrevit a bono. ex quo illud efficitur, qui bene cenent omnis libenter cenare, qui libenter, non continuo bene.*

§25

What does 'well' mean? Lucilius shall say, Well-cook'd, well-season'd, an, but now the principal dish: with a deal Of honest talk, and the result: a pleasant meal; for he came to dinner that with mind at ease he might satisfy the wants of Nature. Laelius is right therefore in denying that Gallonius ever dined well, right in calling him unhappy, and that too although all his thoughts were centred on the pleasures of the table. No one will deny that he dined pleasantly. Then why not 'well'? Because 'well' implies rightly, respectably, worthily; whereas Gallonius dined wrongly, disreputably, basely; therefore he did not dine well. It was not that Laelius thought his 'dinner of herbs' more palatable than Gallonius's sturgeon, but that he disregarded the pleasures of the palate altogether; and this he could not have done, had he made the Chief Good consist in pleasure.

Compare other translations & Latin

Reid: What do we mean by well? Laelius shall say: on food well cooked, well seasoned ; but tell me the pièce de resistance at the dinner: good conversation ; what was the result? To our satisfaction, if you want to know. For in coming to dinner he purposed with mind at rest to satisfied the cravings of nature. Rightly then does he refuse to allow that Gallonius had ever dined well; rightly call him wretched, and that though he expended all his thoughts upon the matter; yet no one declines to admit that he dined to his satisfaction. Why not well , then? Because well means rightly, honestly, reputably; he on the contrary dined wrongly, wickedly, flagitiously ; so not well. It was not that Laelius rated the flavor of sorrel above that of sturgeon; but flavor was just what he disregarded ; though he would never do so, if he made the supreme good consist in pleasure.

Yonge: How so? Lucilius shall tell you— He feasted on well season'd, well arranged— what? What was the chief part of his supper? Converse of prudent men,— Well, and what else? with cheerful mind. For he came to a banquet with a tranquil mind, desirous only of appeasing the wants of nature. Lælius then is quite right to deny that Gallonius had ever feasted well; he is quite right to call him miserable; especially as he devoted the whole of his attention to that point. And yet no one affirms that he did not sup as he wished. Why then did he not feast well? Because feasting well is feasting with propriety, frugality, and good order; but this man was in the habit of feasting badly, that is, in a dissolute, profligate, gluttonous, unseemly manner. Lælius, then, was not preferring the flavour of sorrel to Gallonius's sturgeon, but merely treating the taste of the sturgeon with

indifference; which he would not have done if he had placed the chief good in pleasure.

Latin: *semper Laelius bene. quid bene? dicet Lucilius: 'cocto, condito', sed cedo caput cenae: 'sermone bono', quid ex eo? 'si quaeris, libenter'; veniebat enim ad cenam, ut animo quieto satiaret desideria naturae. recte ergo is negat umquam bene cenasse Gallonium, recte miserum, cum praesertim in eo omne studium consumeret. quem libenter cenasse nemo negat. cur igitur non bene? quia, quod bene, id recte, frugaliter, honeste; ille porro [male] prave, nequiter, turpiter cenabat; non igitur <bene>. nec lapathi suavitatem acupenseri Galloni Laelius anteponebat, sed suavitatem ipsam neglegebat; quod non faceret, si in voluptate summum bonum poneret.*

§26

“Consequently you are bound to discard pleasure, not merely if you are to guide your conduct aright, but even if you are to be able consistently to use the language of respectable people. Can we possibly therefore call a thing the Chief Good with regard to living, when we feel we cannot call it so even in regard to dining? But how says our philosopher? 'The desires are of three kinds, natural and necessary, natural but not necessary, neither natural nor necessary.' To begin with, this is a clumsy division; it makes three classes when there are really only two. This is not dividing but hacking in pieces. Thinkers trained in the science which Epicurus despised usually put it thus: 'The desires are of two kinds, natural and imaginary; natural desires again fall into two subdivisions, necessary and not necessary.' That would have rounded it off properly. It is a fault in division to reckon a species as a genus.

Compare other translations & Latin

Reid: You must then set pleasure aside, not only if you want to pursue a right course, but if you want it to be seemly for you to speak the language of honest men. Can we then assert that a thing is for the whole of life the supreme good, though we do not think we can say it is so even fora dinner? Yet how does our philosopher talk? There are three kinds of passions, one natural and necessary, another natural but not necessary, a third neither natural nor necessary . In the first place his subdivision lacks neatness; for he has made what were really two classes into three. This is not to subdivide, but to rend asunder. The men who have learned the lessons he sets at nought usually proceed thus: there are two kinds of passions, the natural and the false ; of the natural there are two, the necessary and the unnecessary. The process would have been finished off. It is faulty in subdivision to count a species as a genus,

Yonge: We must then discard pleasure, not only in order to follow what is right, but even to be able to talk becomingly. Can we then call that the chief good in life, which we see cannot possibly be so even in a banquet? But how is it that this philosopher speaks of three kinds of appetites,—some natural and necessary, some natural but not necessary, and others neither natural nor necessary? In the first place, he has not made a neat division; for out of two kinds he has made three. Now this is not dividing, but breaking in pieces. If he had said that there are two kinds of appetites, natural and superfluous ones, and that the natural appetites might be also subdivided into two kinds, necessary and not necessary, he would have been all right. And those who have learnt what he despises do usually say so. For it is a vicious division to reckon a part as a genus. However,

Latin: *Semovenda est igitur voluptas, non solum ut recta sequamini, sed etiam ut loqui deceat frugaliter. possumusne ergo in vita summum bonum dicere, cum id ne in cena quidem posse videamur? Quo modo autem philosophus loquitur? 'Tria genera cupiditatum, naturales et necessariae, naturales et non necessariae, nec naturales nec necessariae.' primum divisit ineleganter; duo enim genera quae erant, fecit tria. hoc est non dividere, sed frangere. qui haec didicerunt, quae ille contemnit, sic solent: 'Duo genera cupiditatum, naturales et inanes, naturalium duo, necessariae et non necessariae.' confecta res esset. vitiosum est enim in dividendo partem in genere numerare.*

§27

Still, do not let us stickle about form. Epicurus despises the niceties of dialectic; his style neglects distinctions; we must humour him in this, provided that his meaning is correct. But for my own part I cannot cordially approve, I merely tolerate, a philosopher who talks of setting bounds to the desires. Is it possible for desire to be kept within bounds? It ought to be destroyed, uprooted altogether. On your principle there is no form of desire whose possessor could not be morally approved. He will be a miser — within limits; an adulterer — in moderation; and a sensualist to correspond. What sort of a philosophy is this, that instead of dealing wickedness its death-blow, is satisfied with moderating our vices? Albeit I quite approve the substance of this classification; it is the form of it to which I take exception. Let him speak of the first class as 'the needs of nature,' and keep the term 'desire' for another occasion, to be put on trial for its life when he comes to deal with Avarice, Intemperance, and all the major vices.

Compare other translations & Latin

Reid: But let us if you please waive this point. He is indifferent to logical neatness ; his talk is disorderly ; we must humor him, if only he thinks aright. To my mind this is exactly what is not very satisfactory (though I just do put up with it) that a philosopher should talk of limiting the passions. Can passion be limited? It is rather a thing to abolish and drag out by the roots. Who is there that cannot, if passion be in him, be rightly called passionate? So we shall have a miser, but within limits, and an adulterer, but he will keep within bounds, and a sybarite in the same way. What sort of philosophy is this, which does not lead to the extinction of depravity, but is satisfied with moderation in sin? Yet in the case of this subdivision, I entirely approve of its purpose, though I feel the absence of neatness. Let him call these feelings the cravings of nature; let him keep the term passion for another use, so that when he comes to speak of miserliness, self-indulgence, and the greatest sins, he may arraign the term (so to speak) on a capital charge. But he states these doctrines with greater freedom not unfrequently. Now I do not blame this; for

Yonge: let us pass over this, for he despises elegance in arguing; he speaks confusedly. We must submit to this as long as his sentiments are right. I do not, however, approve, and it is as much as I can do to endure, a philosopher speaking of the necessity of setting bounds to the desires. Is it possible to set bounds to the desires? I say that they must be banished, eradicated by the roots. For what man is there in whom appetites dwell, who can deny that he may with propriety be called appetitive? If so, he will be avaricious, though to a limited extent; and an adulterer, but only in moderation; and he will be luxurious in the same manner. Now what sort of a philosophy is that which does not bring with it the destruction of depravity, but is content with a moderate degree of vice? Although in this division I am altogether on his side as to the facts, only I wish he would express himself better. Let him call these feelings the wishes of nature; and let him keep the name of desire for other objects, so as, when speaking of avarice, of intemperance, and of the greatest vices, to be able to indict it as it were on a capital charge. However,

Latin: *sed hoc sane concedamus. contemnit enim disserendi elegantiam, confuse loquitur. gerendus est mos, modo recte sentiat. et quidem illud ipsum non nimium probo et tantum patior, philosophum loqui de cupiditatibus finiendis. an potest cupiditas finiri? tollenda est atque extrahenda radicitus. quis est enim, in quo sit cupiditas, quin recte cupidus dici possit? ergo et avarus erit, sed finite, et adulter, verum habebit modum, et luxuriosus eodem modo. qualis ista philosophia est, quae non interitum afferat pravitatis, sed sit contenta mediocritate vitiorum? quamquam in hac divisione rem ipsam prorsus probo, elegantiam desidero. appellet haec desideria naturae, cupiditatis nomen servet alio, ut eam, cum de avaritia, cum de intemperantia, cum de maximis vitiis loquetur, tamquam capitis accuset.*

§28

”This classification of the desires is then a subject on which Epicurus is fond of enlarging. Not that I find fault with him for that; we expect and famous a philosopher to maintain his dogmas boldly. But he often seems unduly eager to approve of pleasure in the common acceptation of the term, for this occasionally lands him in a very awkward position. It conveys the impression that there is no action so base but that he would be ready to commit it for the sake of pleasure, provided he were guaranteed against detection. Afterwards, put to the blush by this conclusion (for the force of natural instinct after all is overwhelming), he turns for refuge to the assertion that nothing can enhance the pleasure of freedom from pain. 'Oh but,' we urge, 'your static

condition of feeling no pain is not what is termed pleasure at all.' — 'I don't trouble about the name,' he replies. — 'Well, but the thing itself is absolutely different.' — 'Oh, I can find hundreds and thousands of people less precise and troublesome than yourselves, who will be glad to accept as true anything I like to teach them.' — 'Then why do we not go a step further and argue that, if not to feel pain is the highest pleasure, therefore not to feel pleasure is the greatest pain? Why does not this hold good?' — 'Because the opposite of pain is not pleasure but absence of pain.'

Compare other translations & Latin

Reid: we must expect a philosopher so great and so famed boldly to maintain his own dogmas; but owing to the fact that he seems often to embrace somewhat ardently that pleasure which all nations denote by the term, he sometimes is involved in great straits, so much so that there is nothing so disreputable that he does not seem likely to do it for the sake of pleasure, if only he were secure from the cognizance of his fellow men. Then blushing (for the force of nature is very great) he makes his escape in this way, by denying that any addition can be made to the pleasure felt by one who is free from pain. But this condition of freedom from pain is not called pleasure. I am not anxious about terms, says he . But how if the thing signified is entirely different? I shall find many persons, or rather persons without number, who are not so pedantic or so troublesome as you are, and such that I may easily win them over to any doctrine I choose . Why then do we hesitate to say, if absence of pain be the highest pleasure, that to be without pleasure is the intensest pain? Why does not this hold good, as I put it? Because pain has for its opposite not pleasure, but the removal of pain.

Yonge: all this is said by him with a good deal of freedom, and is often repeated; and I do not blame him, for it is becoming in so great a philosopher, and one of such a great reputation, to defend his own degrees fearlessly. But still, from the fact of his often appearing to embrace that pleasure, (I mean that which all nations call by this name,) with a good deal of eagerness, he is at times in great difficulties, so that, if he could only pass undetected, there is nothing so shameful that it does not seem likely that he would do it for the sake of pleasure. And then, when he has been put to the blush, (for the power of nature is very great,) he takes refuge in denying that any addition can possibly be made to the pleasure of the man who is free from pain. But that state of freedom from pain is not called pleasure. I do not care, says he, about the name. But what do you say about the thing being utterly different?—I will find you many men, or I may say an innumerable host, not so curious nor so embarrassing as you are, whom I can easily convince of whatever I choose. Why then do we hesitate to say that, if to be free from pain is the highest degree of pleasure, to be destitute of pleasure is the highest degree of pain? Because it is not pleasure which is the contrary to pain, but the absence of pain.

Latin: *Sed haec quidem liberius ab eo dicuntur et saepius. quod equidem non reprehendo; est enim tanti philosophi tamque nobilis audacter sua decreta defendere. sed tamen ex eo, quod eam voluptatem, quam omnes gentes hoc nomine appellant, videtur amplexari saepe vehementius, in magnis interdum versatur angustiis, ut hominum conscientia remota nihil tam turpe sit, quod voluptatis causa non videatur esse facturus. deinde, ubi erubuit—vis enim est permagna naturae—, confugit illuc, ut neget accedere quicquam posse ad voluptatem nihil dolentis. at iste non dolendi status non vocatur voluptas. 'Non laboro', inquit, 'de nomine'. Quid, quod res alia tota est? 'Reperiam multos, vel innumerabilis potius, non tam curiosos nec tam molestos, quam vos estis, quibus, quid velim, facile persuadeam.' quid ergo dubitamus, quin, si non dolere voluptas sit summa, non esse in voluptate dolor sit maximus? cur id non ita fit? 'Quia dolori non voluptas contraria est, sed doloris privatio.'*

§29

“But fancy his failing to see how strong a proof it is that the sort of pleasure, without which he declares he has no idea at all what Good means (and he defines it in detail as the pleasure of the palate, of the ears, and subjoins the other kinds of pleasure, which cannot be specified without an apology), — he fails, I say, to see that this, the sole Good which our strict and serious philosopher recognizes, is actually not even desirable, inasmuch as on his own showing we feel no need of this sort of pleasure, so long as we are free from pain! How inconsistent this is!

Compare other translations & Latin

Reid: Now not to see that the greatest proof we have with regard to that form of pleasure apart from which he declares himself wholly unable to understand the nature of good (he pursues this pleasure into detail thus, that which we enjoy through the palate, and through the ears; then he adds the rest, things not to be named without an apologetic preface) —very well, this stern and serious philosopher does not see that the only good within his knowledge is a thing not even to be desired, because, on the authority of the same thinker, whenever we are without pain we do not crave that form of pleasure. How irreconcilable these statements are!

Yonge: But this he does not see, that it is a great proof that at the very moment when he says that if pleasure be once taken away he has no idea at all what remaining thing can be called good, (and he follows up this assertion with the statement that he means such pleasure as is perceptible by the palate and by the ears, and adds other things which decency ought to forbid him to mention,) he is, like a strict and worthy philosopher, aware that this which he calls the chief good is not even a thing which is worth desiring for its own sake, that he himself informs us that we have no reason to wish for pleasure at all, if we are free from pain. How inconsistent are these statements!

Latin: *Hoc vero non videre, maximo argumento esse voluptatem illam, qua sublata neget se intellegere omnino quid sit bonum—eam autem ita persequitur: quae palato percipiatur, quae auribus; cetera addit, quae si appelles, honos praefandus sit—hoc igitur, quod solum bonum severus et gravis philosophus novit, idem non videt ne expetendum quidem esse, quod eam voluptatem hoc eodem auctore non desideremus, cum dolore careamus.*

§30

If only Epicurus had studied Definition and Division, if he understood the meaning of Predication or even the customary use of terms, he would never have fallen into such a quandary. As it is, you see what he does. He calls a thing pleasure that no one ever called by that name before; he confounds two things that are distinct. The 'kinetic' sort of pleasure (for so he terms the delightful and so to speak sweet-flavoured pleasures we are considering) at one moment he so disparages that you would think you were listening to Manius Curius, while at another moment he so extols it that he tells us he is incapable even of imagining what other good there can be. Now that is language that does not call for a philosopher to answer it, — it ought to be put down by the police. His morality is at fault, and not only his logic. He does not censure profligacy, provided it be free from unbridled desire, and from fear of consequences. Here he seems to be making a bid for converts: the would-be roué need only turn philosopher.

Compare other translations & Latin

Reid: If he had been instructed in the processes of definition and subdivision, did he only understand the power of speech, or indeed the familiar usage of words, he would never have strayed into such rough paths; as it is you see what he does. What no one ever called pleasure, he calls so; he rolls two things into one. This active form of pleasure (for thus he describes these sweet and sugared pleasures, so to call them) he sometimes so refines away, that you think Manius Curius is the speaker, while he sometimes so extols it, that he declares himself to be without even an idea of what good is over and above this. When we get to this kind of language, it should be put down, not by some philosopher, but by the censor, for its fault is not a matter of language only but of morality as well. He finds nothing to blame in sybaritism, if only it be free from unbounded passion and fear. At this point I believe he is anxious to get pupils, to the intent that those who want to be profligates may become philosophers first.

Yonge: If he had learnt to make correct divisions or definitions of his subject, if he had a proper regard to the usages of speaking and the common meaning of words, he would never have fallen into such difficulties. But as it is, you see what it is he is doing. That which no one has ever called pleasure at all, and that also which is real active pleasure, which are two distinct things, he makes but one. For he calls them agreeable and, as I may say, sweet-tasted pleasures. At times he speaks so lightly of them that you might fancy you were

listening to Marcus Curius. At times he extols them so highly that he says he cannot form even the slightest idea of what else is good—a sentiment which deserves not the reproof of a philosopher, but the brand of the censor. For vice does not confine itself to language, but penetrates also into the manners. He does not find fault with luxury provided it to be free from boundless desires and from fear. While speaking in this way he appears to be fishing for disciples, that men who wish to become debauchees may become philosophers first. Now, in my opinion,

Latin: *quam haec sunt contraria! hic si definire, si dividere didicisset, si loquendi vim, si denique consuetudinem verborum teneret, numquam in tantas salebras incidisset. nunc vides, quid faciat. quam nemo umquam voluptatem appellavit, appellat; quae duo sunt, unum facit. hanc in motu voluptatem —sic enim has suaves et quasi dulces voluptates appellat—interdum ita extenuat, ut M'. Curium putes loqui, interdum ita laudat, ut quid praeterea sit bonum neget se posse ne suspicari quidem. quae iam oratio non a philosopho aliquo, sed a censore opprimenda est. non est enim vitium in oratione solum, sed etiam in moribus. luxuriam non reprehendit, modo sit vacua infinita cupiditate et timore. hoc loco discipulos quaerere videtur, ut, qui asoti esse velint, philosophi ante fiant.*

§31

”For the origin of the Chief Good he goes back, I understand, to the birth of living things. As soon as an animal is born, it delights in pleasure and seeks it as a good, but shuns pain as an evil. Creatures as yet uncorrupted are according to him the best judges of Good and Evil. That is the position both as you expounded it and as it is expressed in the phraseology of your school. What a mass of fallacies! Which kind of pleasure will it be that guides a mewling infant to distinguish between the Chief Good and Evil, 'static' pleasure or 'kinetic'? — since we learn our language, heaven help us! from Epicurus. If the 'static' kind, the natural instinct is clearly towards self-preservation, as we agree; but if the 'kinetic,' and this is after all what you maintain, then no pleasure will be too base to be accepted; and also our new-born animal in this case does not find its earliest motive in the highest form of pleasure, since this on your showing consists in absence of pain.

Compare other translations & Latin

Reid: The beginning of the supreme good, I believe, is looked for in the earliest life of living creatures. As soon as the creature is born, it rejoices in pleasure and yearns for it as being good, and rejects pain as evil. He says however that creatures which are as yet uncorrupted give the best judgment about things evil and things good. You have yourself placed the matter in this light, and the phrases belong to your school. How many faults are here! By which kind of pleasure shall a puling babe determine the supreme good and evil, by the steady pleasure, or the active, since it pleases heaven that we should learn from Epicurus how to talk? If by the steady kind, of course the aim of nature is that her safety should be secured, and this we grant; if by the active, which after all is what you say, then no form of pleasure will be disreputable, so that it should be neglected, while at the same time the creature you imagine as newly born does not start from the supreme form of pleasure, which has been defined by you as consisting in the absence of pain.

Yonge: the origin of the chief good is to be sought in the first origin of living animals. As soon as an animal is born it rejoices in pleasure, and seeks it as a good; it shuns pain as an evil. And Epicurus says that excellent decisions on the subject of the good and the evil are come to by those animals which are not yet depraved. You, too, have laid down the same position, and these are your own words. How many errors are there in them! For by reference to which kind of pleasure will a puling infant judge of the chief good; pleasure in stability or pleasure in motion?—since, if the gods so will, we are learning how to speak from Epicurus. If it is from pleasure as a state, then certainly nature desires to be exempt from evil herself; which we grant; if it is from pleasure in motion, which, however, is what you say, then there will be no pleasure so discreditable as to deserve to be passed over. And at the same time that just-born animal you are speaking of does not begin with the highest pleasure; which has been defined by you to consist in not being in pain. However,

Latin: *A primo, ut opinor, animantium ortu petitur origo summi boni. 'Simul atque natum animal est, gaudet voluptate et eam appetit ut bonum, aspernatur dolorem ut malum.' De malis autem et bonis ab iis animalibus, quae nondum depravata sint, ait optime iudicari. haec et tu ita posuisti, et verba vestra sunt. quam multa vitiosa! summum enim bonum et malum vagiens puer utra voluptate diiudicabit, stante an movente? quoniam, si dis placet, ab Epicuro loqui discimus. si stante, hoc natura videlicet vult, salvam esse se, quod concedimus; si movente, quod tamen dicitis, nulla turpis voluptas erit, quae praetermittenda sit, et simul non proficiscitur animal illud modo natum a summa voluptate, quae est a te posita in non dolendo.*

§32

For proof of this, however, Epicurus cannot have gone to children nor yet to animals, which according to him hold a mirror up to nature; he could hardly say that natural instinct guides the young to desire the pleasure of freedom from pain. This cannot excite appetition; the 'static' condition of feeling no pain exerts no driving-power, supplies no impulse to the will (so that Hieronymus also is wrong here); it is the positive sensation of pleasure and delight that furnishes a motive. Accordingly Epicurus's standing argument to prove that pleasure is naturally desired is that infants and animals are attracted by the 'kinetic' sort of pleasure, not the 'static' kind which consists merely in freedom from pain. Surely then it is inconsistent to say that natural instinct starts from one sort of pleasure, but that the Chief Good is found in another.

Compare other translations & Latin

Reid: Yet Epicurus did not look to babes or even to animals, though he thinks them the mirrors of nature, for any proof to shew that they under the guidance of nature do desire this kind of pleasure which consists in absence of pain. Indeed this pleasure cannot stimulate our impulses, nor has this condition of freedom from pain any force whereby it may strike upon the mind; so Hieronymus sins in the same matter; but that condition which charms the sense by the presence of pleasure does strike upon the mind. So it is this condition which Epicurus always employs to prove that pleasure is naturally an object of desire, because it is the pleasure which consists in activity that attracts to itself: babes and animals alike, and not the other pleasure of the steady kind, which comprises only the absence of pain. How then is it consistent to say that nature starts from one kind of pleasure and then to lay down another kind as constituting the supreme good ?

Yonge: Epicurus did not seek to derive this argument from infants, or even from beasts, which he looks upon as mirrors of nature as it were; so as to say that they, under the guidance of nature, seek only this pleasure of being free from pain. For this sort of pleasure cannot excite the desires of the mind; nor has this state of freedom from pain any impulse by which it can act upon the mind. Therefore Hieronymus blunders in this same thing. For that pleasure only acts upon the mind which has the power of alluring the senses. Therefore Epicurus always has recourse to this pleasure when wishing to prove that pleasure is sought for naturally; because that pleasure which consists in motion both allures infants to itself, and beasts; and this is not done by that pleasure which is a state in which there is no other ingredient but freedom from pain. How then can it be proper to say that nature begins with one kind of pleasure, and yet to put the chief good in another?

Latin: *Nec tamen argumentum hoc Epicurus a parvis petivit aut etiam a bestiis, quae putat esse specula naturae, ut diceret ab iis duce natura hanc voluptatem expeti nihil dolendi. nec enim haec movere potest appetitum animi, nec ullum habet ictum, quo pellat animum, status hic non dolendi, itaque in hoc eodem peccat Hieronymus. at ille pellit, qui permulcet sensum voluptate. itaque Epicurus semper hoc utitur, ut probet voluptatem natura expeti, quod ea voluptas, quae in motu sit, et parvos ad se alliciat et bestias, non illa stabilis, in qua tantum inest nihil dolere. qui igitur convenit ab alia voluptate dicere naturam proficisci, in alia summum bonum ponere?*

§33

“As for the lower animals, I set no value on their verdict. Their instincts may be wrong, although we cannot say they are perverted. One stick has been bent and twisted on purpose, another has grown crooked; similarly the nature of wild animals, though not indeed corrupted by bad education, is corrupt of its own nature. Again in the infant the natural instinct is not to seek pleasure; its instinct is merely towards self-

regard, self-preservation and protection from injury. Every living creature, from the moment of birth, loves itself and all its members; primarily this self-regard embraces the two main divisions of mind and body, and subsequently the parts of each of these. Both mind and body have certain excellences; of these the young animal grows vaguely conscious, and later begins to discriminate, and to seek for the primary endowments of Nature and shun their opposites.

Compare other translations & Latin

Reid: But I believe animals have no power of judging; since though they be uncorrupted, yet they may be corrupt. Just as one stick is bent and twisted intentionally, while another grows in that way, so the nature of beasts is not indeed corrupted by bad training, but is corrupt in its own constitution. Nor, moreover, does nature impel the babe to desire pleasure, but merely to love himself, and to desire himself to remain sound and secure. For every creature, from the moment of its birth, loves itself and all the divisions of itself, and is especially devoted to the two of these which are of most importance, its mind and body, and after them the subdivisions of each. For there are certain characteristics conspicuous both in mind and body, and when the creature has even slightly recognized these, it begins to draw distinctions, and to feel drawn towards the endowments which are primarily assigned to it by nature, and to reject their opposites.

Yonge: But as for beasts, I do not consider that they can pronounce any judgment at all. For although they are not depraved, it is still possible for them to be wrong. Just as one stick may be bent and crooked by having been made so on purpose, and another may be so naturally; so the nature of beasts is not indeed depraved by evil education, but is wrong naturally. Nor is it correct to say that nature excites the infant to desire pleasure, but only to love itself and to desire to preserve itself safe and unhurt. For every animal the moment that it is born loves itself, and every part of itself, and above all does it love its two principal parts, namely its mind and body, and afterwards it proceeds to love the sepa rate parts of each. For there are in the mind and also in the body some parts of especial consequence; and as soon as it has got a slight perception of this fact, it then begins to make distinctions, so as to desire those things which are by nature given to it as its principal goods, and to reject the contrary. Now it is a great question

Latin: *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. nec vero ut voluptatem expetat, natura movet infantem, sed tantum ut se ipse diligat, ut integrum se salvumque velit. omne enim animal, simul et ortum est, se ipsum et omnes partes suas diligit duasque, quae maximae sunt, in primis amplectitur, animum et corpus, deinde utriusque partes. nam sunt et in animo praecipua quaedam et in corpore, quae cum leviter agnovit, tum discernere incipit, ut ea, quae prima data sunt natura, appetat asperneturque contraria.*

§34

Whether the list of these primary natural objects of desire includes pleasure or not is a much debated question; but to hold that it includes nothing else but pleasure, neither the limbs, nor the senses, nor mental activity, nor bodily integrity nor health, seems to me to be the height of stupidity. And this is the fountain-head from which one's whole theory of Goods and Evils must necessarily flow. Polemo, and also before him Aristotle, held that the primary objects were the ones I have just mentioned. Thus arose the doctrine of the Old Academy and of the Peripatetics, maintaining that the End of Goods is to live in accordance with Nature, that is, to enjoy the primary gifts of Nature's bestowal with the accompaniment of virtue. Callipho coupled with virtue pleasure alone; Diodorus freedom from pain. . . . In the case of all the philosophers mentioned, their End of Goods logically follows: with Aristippus it is pleasure pure and simple; with the Stoics, harmony with Nature, which they interpret as meaning virtuous or morally good life, and further explain this as meaning to live with an understanding of the natural course of events, selecting things that are in accordance with Nature and rejecting the opposite.

Compare other translations & Latin

Reid: Whether pleasure is one of these primary natural endowments or not is a great problem, but to suppose that they comprise nothing but pleasure, putting aside our limbs, our senses, our intellectual activity, soundness of body, health, is in my opinion the extreme of ignorance. Yet this is the source from which must needs flow the whole theory of good and evil. Polemo and Aristotle before him believed the primary endowments to be as I stated them just now. Hence there sprang up the view of the old Academics and Peripatetics, which affirms ultimate good to consist of a life in harmony with nature, or rather the enjoyment of the primary endowments assigned by nature, with the addition of virtue. To virtue Callipho joined nothing but pleasure; Diodorus nothing but freedom from pain. In the case of all that I have mentioned, the theories of absolute good are consistent; Aristippus proposes pleasure unaccompanied, the Stoics agreement with nature, whereby they mean life after the law of virtue or rather of morality, which they expound as a life attended by understanding of the operations which come to pass in the'order of nature, with choice of such objects as accord with nature and rejection of their opposites.

Yonge: whether among these primary natural goods, pleasure has any place or not. But to think that there is nothing beyond pleasure, no limbs, no sensations, no emotions of the mind, no integrity of the body, no health, appears to me to be a token of the greatest ignorance. And on this the whole question of good and evil turns. Now Polemo and also Aristotle thought those things which I mentioned just now the greatest of goods. And from this originated that opinion of the Old Academy and of the Peripatetic School, which led them to say that the greatest good was to live in accordance with nature—that is to say, to enjoy the chief good things which are given by nature, with the accompaniment of virtue. Callipho added nothing to virtue except pleasure; Diodorus nothing except freedom from pain. And all these men attach the idea of the greatest good to some one of these things which I have mentioned. Aristippus thought it was simple pleasure. The Stoics defined it to be agreeing with nature, which they say can only be living virtuously, living honourably. And they interpret it further thus—to live with an understanding of those things which happen naturally, selecting those which are in accordance with nature, and rejecting the contrary. So

Latin: *in his primis naturalibus voluptas insit necne, magna quaestio est. nihil vero putare esse praeter voluptatem, non membra, non sensus, non ingenii motum, non integritatem corporis, non valitudinem [corporis], summae mihi videtur inscitiae. Atque ab isto capite fluere necesse est omnem rationem bonorum et malorum. Polemoni et iam ante Aristoteli ea prima visa sunt, quae paulo ante dixi. ergo nata est sententia veterum Academicorum et Peripateticorum, ut finem bonorum dicerent secundum naturam vivere, id est virtute adhibita frui primis a natura datis. Callipho ad virtutem nihil adiunxit nisi voluptatem, Diodorus vacuitatem doloris. * * his omnibus, quos dixi, consequentes fines sunt bonorum, Aristippo simplex voluptas, Stoicis consentire naturae, quod esse volunt e virtute, id est honeste, vivere, quod ita interpretantur: vivere cum intellegentia rerum earum, quae natura evenirent, eligentem ea, quae essent secundum naturam, reicientemque contraria.*

§35

Thus there are three Ends that do not include moral worth, one that of Aristippus or Epicurus, the second that of Hieronymus, and the third that of Carneades; three that comprise moral goodness together with some additional element, those of Polemo, Callipho and Diodorus; and one theory that is simple, of which Zeno was the author, and which is based entirely on propriety, that is, on moral worth. (As for Pyrrho, Aristo and Herillus, they have long ago been exploded.) All of these but Epicurus were consistent, and made their final ends agree with their first principles, — Aristippus holding the End to be Pleasure, Hieronymus freedom from pain, Carneades the enjoyment of the primary natural objects. What Epicurus, if in saying that pleasure was the primary object of attraction, he meant pleasure in the sense of Aristippus, ought to have maintained the same ultimate Good as Aristippus; or if he made pleasure in the sense of Hieronymus his Chief Good, should he at the same time have allowed himself to make the former kind of pleasure, that of Aristippus, the primary attraction?

Compare other translations & Latin

Reid: There are thus three theories of ultimate good which have nothing to do with morality; one that of Aristippus or of Epicurus, the second that of Hieronymus, the third that of Carneades; three in which we find morality combined with some addition; those of Polemo, Callipho, Diodorus; one view in which morality stands alone, of which Zeno is author; this view wholly em- braces seemliness or rather morality ; Pyrrho, Aristo, Erillus have surely long since dropped out of memory. While the other philosophers have been consistent with themselves, their absolute good agreeing with their first principles, since the absolute good is pleasure in the case of Aristippus, freedom from pain in the case of Hieronymus, in the case of Carneades the enjoyment of primary natural advantages; ... yet Epicurus after speaking of pleasure as the primary attraction, was bound to hold the same form of ultimate good with Aristippus, if he meant the same kind of pleasure; while if he meant by pleasure what Hieronymus held, he would have followed the same course, that of laying down his form of pleasure to be the primary attraction.

Yonge: there are three definitions, all of which exclude honesty:—one, that of Aristippus or Epicurus; the second, that of Hieronymus; the third, that of Carneades: three in which honesty is admitted with some qualifying additions; those, namely, of Polemo, Callipho, and Diodorus: one single one, of which Zeno is the author, which is wholly referred to what is becoming; that is to say, to honesty. For Pyrrho, Aristo, and Herillus, have long since sunk into oblivion. The rest have been consistent with themselves, so as to make their ends agree with their beginnings; so that Aristippus has defined it to be pleasure; Hieronymus, freedom from pain; and Carneades, the enjoyment of what are pointed out by nature as the principal goods.

Latin: *ita tres sunt fines expertes honestatis, unus Aristippi vel Epicuri, alter Hieronymi, Carneadi tertius, tres, in quibus honestas cum aliqua accessione, Polemonis, Calliphontis, Diodori, una simplex, cuius Zeno auctor, posita in decore tota, id est in honestate; nam Pyrrho, Aristo, Erillus iam diu abiecti. reliqui sibi constiterunt, ut extrema cum initiis convenirent, ut Aristippo voluptas, Hieronymo doloris vacuitas, Carneadi frui principiis naturalibus esset extremum. Epicurus autem cum in prima commendatione voluptatem dixisset, si eam, quam Aristippus, idem tenere debuit ultimum bonorum, quod ille; sin eam, quam Hieronymus, <ne> fecisset idem, ut voluptatem illam Aristippi in prima commendatione poneret.*

§36

”The fact is that when he says that the verdict of the senses themselves decides pleasure to be good and pain evil, he assigns more authority to the senses than the law allows to us when we sit as judges in private suits. We cannot decide any issue not within our jurisdiction; and there is not really any point in the proviso which judges are fond of adding to their verdicts: 'if it be a matter within my jurisdiction,' for if it was not within their jurisdiction, the verdict is equally invalid with the proviso omitted. What does come under the verdict of the senses? Sweetness, sourness, smoothness, roughness, proximity, distance; whether an object is stationary or moving, square or round.

Compare other translations & Latin

Reid: Now as to his statement that pleasure is decided by the senses themselves to be good, and pain to be evil, he allows more authority to the senses than our laws grant to us when we act as judges in private suits. For we are unable to decide anything, except that which falls within our jurisdiction. In this matter judges often uselessly add, in giving their decision, the words if a thing falls within my jurisdiction ; since if the affair was not within their jurisdiction, the decision is none the more valid for the omission of the words. On what do the senses decide? On sweet and bitter, smooth and rough, nearness and distance, rest and motion, the rectangular form and the circular.

Yonge: But when Epicurus had given pleasure the highest rank, if he meant the same pleasure that Aristippus did he ought to have adopted the same thing as the chief good that he did; if he meant the same that Hieronymus did, he would then have been assigning the first rank to Hieronymus's pleasure, and not to that of Aristippus. For, as to what he says, that it is decided by the senses themselves that pleasure is a good and that pain is an evil, he has attributed more weight to the senses than the laws allow them. We are the

judges of private actions, but we cannot decide anything which does not legally come under the cognisance of our tribunal; and, in such a case, it is to no purpose that judges are in the habit, when they pronounce sentence, of adding, "if the question belongs to my jurisdiction;" for, if the matter did not come under their jurisdiction, this additional form of words would not any the more give validity to their decision. Now, what is it that the senses are judges of? Whether a thing is sweet or bitter, soft or hard, near or far off; whether it is standing still or moving; whether it is square or round. What sentence, then, will reason pronounce, having first of all called in the aid of the knowledge of divine and human affairs, which is properly called wisdom; and having, after that, associated to itself the virtues which reason points out as the mistresses of all things, but which you make out to be only the satellites and handmaidens of pleasures? The sentence, however, of all these qualities,

Latin: *Nam quod ait sensibus ipsis iudicari voluptatem bonum esse, dolorem malum, plus tribuit sensibus, quam nobis leges permittunt, <cum> privatarum litium iudices sumus. nihil enim possumus iudicare, nisi quod est nostri iudicii—in quo frustra iudices solent, cum sententiam pronuntiant, addere: 'si quid mei iudicii est'; si enim non fuit eorum iudicii, nihilo magis hoc non addito illud est iudicatum—. quid iudicant sensus? dulce amarum, leve asperum, prope longe, stare movere, quadratum rotundum.*

§37

A just decision can therefore only be delivered by Reason, with the aid in the first place of that knowledge of things human and divine, which may rightly claim the title of Wisdom; and secondly with the assistance of the Virtues, which Reason would have to be the mistresses of all things, but you considered as the handmaids and subordinates of the pleasures. After calling all of these into council, she will pronounce first as to Pleasure, that she has no claim, not merely to be enthroned alone in the seat of our ideal Chief Good, but even to be admitted as the associate of Moral Worth. As regards freedom from pain her decision will be the same.

Compare other translations & Latin

Reid: Reason then will declare an unbiased opinion, aided first by the knowledge of all things human and divine, which may justly be called wisdom, then by the association of the virtues, which reason has appointed to be rulers over all things, you to be the attendants and handmaidens of the pleasures; truly then the opinion of all these will in the first place declare concerning pleasure that there is no chance for her, I will not say to occupy alone the throne of the supreme good, but none even for her to occupy it with morality in the way described. As to freedom from pain their opinion will be the same.

Yonge: will pronounce first of all, respecting pleasure, that there is no room for it; not only no room for its being placed by itself in the rank of the chief good, which is what we are looking for, but no room even for its being placed in connexion even with what is honourable. The same sentence will be passed upon freedom from pain;

Latin: *aequam igitur pronuntiabit sententiam ratio adhibita primum divinarum humanarumque rerum scientia, quae potest appellari rite sapientia, deinde adiunctis virtutibus, quas ratio rerum omnium dominas, tu voluptatum satellites et ministras esse voluisti. quarum adeo omnium sententia pronuntiabit primum de voluptate nihil esse ei loci, non modo ut sola ponatur in summi boni sede, quam quaerimus, sed ne illo quidem modo, ut ad honestatem applicetur. de vacuitate doloris eadem sententia erit.*

§38

For Carneades will be put out of court, and no theory of the Chief Good will be approved that either includes pleasure or absence of pain, or does not include moral worth. Two views will thus be left. After prolonged consideration of these, either her final verdict will be that there is no Good but moral worth and no Evil but moral baseness, all other things being either entirely unimportant or of so little importance that they are not desirable or to be avoided, but only to be selected or rejected; or else she will prefer the theory which she will recognize as including the full beauty of moral worth, enriched by the addition of the primary natural objects

and of a life completed to its perfect span. And her judgment will be all the clearer, if she can first of all settle whether the dispute between these rival theories is one of fact, or turns on verbal differences only.

Compare other translations & Latin

Reid: Carneades too will be turned away, nor will any system concerning the supreme good be accepted which has any connection with either pleasure or absence of pain, or is dissociated from morality. So reason will reserve two schemes for her repeated deliberations; for she will either on the one hand decide that there is nothing good which is not moral, and nothing bad which is not immoral, that all other things are either entirely without importance, or have just so much that they are neither objects for our desire nor for our avoidance, but merely for our choice or our rejection; or she will prefer on the other hand that scheme which she sees not only furnished to the fullest extent with morality, but also enriched by those very primary endowments of nature, and by the perfection of life on all its sides. And she will be clearer in her judgment, if she understands whether the difference between these schemes is one of things or of names.

Yonge: Carneades also will be disregarded; nor will any definition of the chief good be approved of, which has any close connexion with pleasure, or freedom from pain, or which is devoid of what is honourable. And so it will leave two, which it will consider over and over again; for it will either lay down the maxim, that nothing is good except what is honourable, nothing evil except what is disgraceful; that everything else is either of no consequence at all, or, at all events, of only so much, that it is neither to be sought after nor avoided, but only selected or rejected; or else, it will prefer that which it shall perceive to be the most richly endowed with what is honourable, and enriched, at the same time, with the primary good things of nature, and with the perfection of the whole life; and it will do so all the more clearly, if it comes to a right understanding whether the controversy between them is one of facts, or only of words.

Latin: *reicietur etiam Carneades, nec ulla de summo bono ratio aut voluptatis non dolendive particeps aut honestatis expers probabitur. ita relinquet duas, de quibus etiam atque etiam consideret. aut enim statuet nihil esse bonum nisi honestum, nihil malum nisi turpe, cetera aut omnino nihil habere momenti aut tantum, ut nec expetenda nec fugienda, sed eligenda modo aut reicienda sint, aut anteponet eam, quam cum honestate ornatissimam, tum etiam ipsis initiis naturae et totius perfectione vitae locupletatam videbit. quod eo liquidius faciet, si perspexerit rerum inter eas verborumne sit controversia.*

§39

“Guided by the authority of Reason I will now adopt a similar procedure myself. As far as possible I will narrow the issue, and will assume that all the simple theories, of those who include no admixture of virtue, are to be eliminated from philosophy altogether. First among these comes the system of Aristippus and the Cyrenaic school in general, who did not shrink from finding their Chief Good in pleasure of the sort that excites the highest amount of actively agreeable sensation, and who despised your freedom from pain.

Compare other translations & Latin

Reid: Attaching myself to her opinion I shall now take the same course. So far as I can I shall narrow the field of the dispute, and shall assume that all the uncomplex schemes of the philosophers, in which virtue is not added, are to be entirely banished from philosophy, first the scheme of Aristippus and all the Cyrenaics, who were not afraid to make their supreme good lie in that form of pleasure which excites sense with the greatest possible sweetness, while they made light of your freedom from pain.

Yonge: I now, following the authority of this man, will do the same as he has done; for, as far as I can, I will diminish the disputes, and will regard all their simple opinions in which there is no association of virtue, as judgments which ought to be utterly removed to a distance from philosophy. First of all, I will discard the principles of Aristippus, and of all the Cyrenaics,—men who were not afraid to place the chief good in that pleasure which especially excited the senses with its sweetness, disregarding that freedom from pain. These men did not perceive that,

Latin: *Huius ego nunc auctoritatem sequens idem faciam. quantum enim potero, minuam contentiones omnesque simplices sententias eorum, in quibus nulla inest virtutis adiunctio, omnino a philosophia semovendas putabo, primum Aristippi Cyrenaicorumque omnium, quos non est veritum in ea voluptate, quae maxima dulcedine sensum moveret, summum bonum ponere contemnentis istam vacuitatem doloris.*

§40

They failed to see that just as the horse is designed by nature for running, the ox for ploughing, and the dog for hunting, so man, as Aristotle observes, is born for two purposes, thought and action: he is as it were a mortal God. The Cyrenaics held on the contrary that this godlike animal came into being, like some dull, half-witted sheep, in order to feed and to enjoy the pleasure of procreation, — a view that seems to me the climax of absurdity.

Compare other translations & Latin

Reid: These men did not see that just as the horse is created for speed, the ox for ploughing, the dog for hunting, so man is created for two purposes, as Aristotle says, thought and action, being, so to speak a god subject to death, and in opposition to these views they have made up their minds that this godlike creature, like some sluggish and lazy beast, came into being to feed and take pleasure in propagating its kind; though I can imagine no view sillier than this.

Yonge: as a horse is born for galloping, and an ox for ploughing, and a dog for hunting, so man, also, is born for two objects, as Aristotle says, namely, for understanding and for acting as if he were a kind of mortal god. But, on the other hand, as a slow moving and languid sheep is born to feed, and to take pleasure in propagating his species, they fancied also that this divine animal was born for the same purposes; than which nothing can appear to me more absurd; and all this is

Latin: *hi non viderunt, ut ad cursum equum, ad arandum bovem, ad indagandum canem, sic hominem ad duas res, ut ait Aristoteles, ad intellegendum et 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 absurdius.*

§41

So much in answer to Aristippus, who considers pleasure in the only sense in which we all of us employ the term to be not merely the highest but the sole pleasure that exists. Your school holds a different view. However, as I said, Aristippus is wrong. Neither man's bodily conformation nor his surpassing mental faculty of reason indicates that he was born for the sole purpose of enjoying pleasure. Nor yet can we listen to Hieronymus, whose Chief Good is the same as is occasionally, or rather only too frequently, upheld by yourselves, freedom from pain. If pain is an evil, to be without this evil is not enough to constitute the Good Life. Let Ennius say if he likes that Enough, and more, of good Is his who hath no ill; but let us reckon happiness not by the avoidance of evil but by the attainment of good. Let us seek it not in the idle acceptance whether of positive delights, like Aristippus, or of freedom from pain, like Hieronymus, but in a life of action or of contemplation.

Compare other translations & Latin

Reid: Well, this is directed against Aristippus, who accounts that pleasure which all of us alone call pleasure, to be not only the highest but the only form of pleasure; while your school holds different doctrine. But he, as I have said, is in fault; since neither the shape of the human body nor reason, preeminent among man's mental endowments, gives any indication that man came into existence for the sole purpose of enjoying pleasures. Nor indeed must we listen to Hieronymus, whose supreme good is the same as that on which your school sometimes or rather very often insists, absence of pain. For if pain is an evil it does not follow that to

be free from that evil suffices to produce the life of happiness. Let Ennius rather speak thus: he has a vast amount of good who has no ill; let us estimate happiness not by the banishment of evil, but by the acquisition of good, and let us not seek this in inactivity, whether of a joyous kind, like that of Aristippus, or marked by absence of pain, like that of our philosopher, but in action of some sort and reflection.

Yonge: in opposition to Aristippus, who considers that pleasure not only the highest, but also the only one, which all the rest of us consider as only one of the pleasures. You, however, think differently; but he, as I have already said, is egregiously wrong,—for neither does the figure of the human body, nor the admirable reasoning powers of the human mind, intimate that man was born for no other end than the mere enjoyment of pleasure; nor must we listen to Hieronymus, whose chief good is the same which you sometimes, or, I might say, too often call so, namely, freedom from pain; for it does not follow, because pain is an evil, that to be free from that evil is sufficient for living well. Ennius speaks more correctly, when he says,— The man who feels no evil, does Enjoy too great a good. Let us define a happy life as consisting, not in the repelling of evil, but in the acquisition of good; and let us seek to procure it, not by doing nothing, whether one is feeling plea sure, as Aristippus says, or feeling no pain, as Hieronymus insists, but by doing something, and giving our mind to thought. And all these same things

Latin: *Atque haec contra Aristippum, qui eam voluptatem non modo summam, sed solam etiam ducit, quam omnes unam appellamus voluptatem. aliter autem vobis placet. sed ille, ut dixi, vitiose. nec enim figura corporis nec ratio excellens ingenii humani significat ad unam hanc rem natum hominem, ut frueretur voluptatibus. Nec vero audiendus Hieronymus, cui summum bonum est idem, quod vos interdum vel potius nimium saepe dicitis, nihil dolere. non enim, si malum est dolor, carere eo malo satis est ad bene vivendum. hoc dixerit potius Ennius: 'Nimium boni est, cui nihil est mali'. nos beatam vitam non depulsione mali, sed adeptione boni iudicemus, nec eam cessando, sive gaudentem, ut Aristippus, sive non dolentem, ut hic, sed agendo aliquid considerandove quaeramus.*

§42

”The same arguments can be urged against the Chief Good of Carneades, which he advanced less from a desire to adopt it himself than to use it as a weapon in his battle with the Stoics; though it is such that if added to Virtue it may be thought to be of importance and to be likely to augment the sum total of Happiness, which is the one subject of our inquiry. Whereas those who join with Virtue either pleasure, the one thing she values least, or freedom from pain, which even though it is devoid of evil yet is not the Chief Good, make a not very acceptable combination; nor yet can I understand why they go to work in so cautious and niggardly a fashion. You would think they had to purchase the commodity which is to be added to virtue. To begin with they choose the cheapest things they can find to add, and then they each dole out one only, instead of coupling with moral worth all the things initially approved by Nature.

Compare other translations & Latin

Reid: Now these arguments may be advanced in the same form against the Carneadean view of the supreme good, though he proposed it not so much with the purpose of securing approval as with the intention of combating the Stoics, against whom he waged war; his supreme good is however of such a nature that when joined to virtue it seems likely to exert influence and to furnish forth abundantly the life of happiness, with which subject our whole inquiry is concerned. Those indeed who join to virtue either pleasure, the thing of all others which virtue holds in least esteem, or the absence of pain, which though it is unassociated with evil, still is not the supreme good, make an addition which is not very plausible, yet I do not under- stand why they should carry out the idea in such a niggardly and narrow manner. For, as though they had to pay for anything which they join with virtue, they in the first place unite with her the cheapest articles, next they would rather add things singly than combine with morality all those objects to which nature had primarily given her sanction. And because

Yonge: may be said against that chief good which Carneades calls such; which he, however, brought forward, not so much for the purpose of proving his position, as of contradicting the Stoics, with whom he was

at variance: and this good of his is such, that, when added to virtue, it appears likely to have some authority, and to be able to perfect a happy life in a most complete manner, and it is this that the whole of this present discussion is about; for they who add to virtue pleasure, which is the thing which above all others virtue thinks of small importance, or freedom from pain, which, even if it be a freedom from evil, is nevertheless not the chief good, make use of an addition which is not very easily recommended to men in general, and yet I do not understand why they do it in such a niggardly and restricted manner: for, as if they had to bring something to add to virtue, first of all they add things of the least possible value; afterwards they add things one by one, instead of uniting everything which nature had approved of as the highest goods, to pleasure. And as all these things

Latin: *quae possunt eadem contra Carneadeum illud summum bonum dici, quod is non tam, ut probaret, protulit, quam ut Stoicis, quibuscum bellum gerebat, opponeret. id autem eius modi est, ut additum ad virtutem auctoritatem videatur habiturum et expleturum cumulate vitam beatam, de quo omnis haec quaestio est. nam qui ad virtutem adiungunt vel voluptatem, quam unam virtus minimi facit, vel vacuitatem doloris, quae etiamsi malo caret, tamen non est summum bonum, accessione utuntur non ita probabili, nec tamen, cur id tam parce tamque restricte faciant, intellego. quasi enim emendum eis sit, quod addant ad virtutem, primum vilissimas res addunt, dein singulas potius, quam omnia, quae prima natura approbavisset, ea cum honestate coniungerent.*

§43

Aristo and Pyrrho thought all these things utterly worthless, and said, for example, that there was absolutely nothing to choose between the most perfect health and the most grievous sickness; and consequently men have long ago quite rightly given up arguing against them. For in insisting upon the unique importance of virtue in such a sense as to rob it of any power of choice among external things and to deny it any starting-point or basis, they destroyed the very virtue they desired to cherish. Again, Herillus, in basing everything on knowledge, fixed his eyes on one definite Good, but this not the greatest Good, nor one that could serve as the guide of life. Accordingly Herillus himself has long ago been set aside; since Chrysippus no one has even troubled to refute him. “Accordingly your school remains; for there is no coming to grips with the Academics, who affirm nothing positively, and despairing of a knowledge of certain truth, make up their minds to take apparent probability as their guide.

Compare other translations & Latin

Reid: these objects were held worthless by Pyrrho and Aristo, so that they said there was absolutely no distinction of value between the best possible health and the most serious illness, people have quite rightly ceased long ago to argue against these philosophers. For by determining that on virtue alone everything so entirely depends, that they robbed her of free selection from among these objects, and allowed her neither starting point nor foothold, they abolished that very virtue of which they were enamored. Erillus again by assigning all importance to know- ledge, kept in view a single kind of good, but not the best kind nor one by whose aid life can possibly be steered. So he too was long ago cast into oblivion, for since the time of Chrysippus there have certainly been no discussions about him. Your school then remains; for the struggle with the Academics is dubious, since they wake no assertions, and as if hopeless of sure knowledge, declare themselves to follow whatever appears probable.

Yonge: appeared to Aristo and to Pyrrho absolutely of no consequence at all, so that they said that there was literally no difference whatever between being in a most perfect state of health, and in a most terrible condition of disease, people rightly enough have long ago given up arguing against them; for, while they insisted upon it that everything was comprised in virtue alone, to such a degree as to deprive it of all power of making any selection of external circumstances, and while they gave it nothing from which it could originate, or on which it could rely, they in reality destroyed virtue itself, which they were professing to embrace. But Herillus, who sought to refer everything to knowledge, saw, indeed, that there was one good, but what he saw was not the greatest possible good, nor such an one that life could be regulated by it; therefore, he also

has been discarded a long time ago, for, indeed, there has been no one who has argued against him since Chrysippus.

Latin: *Quae quod Aristoni et Pyrrhoni omnino visa sunt pro nihilo, ut inter optime valere et gravissime aegrotare nihil prorsus dicerent interesse, recte iam pridem contra eos desitum est disputari. dum enim in una virtute sic omnia esse voluerunt, ut eam rerum selectione expoliarent nec ei quicquam, aut unde oriretur, darent, aut ubi niteretur, virtutem ipsam, quam amplexabantur, sustulerunt. Erillus autem ad scientiam omnia revocans unum quoddam bonum vidit, sed nec optimum nec quo vita gubernari possit. itaque hic ipse iam pridem est reiectus; post enim Chrysippum <eum> non sane est disputatum. Restatis igitur vos; nam cum Academicis incerta luctatio est, qui nihil affirmant et quasi desperata cognitione certi id sequi volunt, quodcumque veri simile videatur.*

§44

Epicurus however is a more troublesome opponent, because he is a combination of two different sorts of pleasure, and because besides himself and his friends there have been so many later champions of his theory, which somehow or other enlists the support of that least competent but most powerful adherent, the general public. Unless we refute these adversaries, all virtue, all honour, all true merit must be abandoned. Thus, when all the other systems have been discarded, there remains a duel in which the combatants are, not myself and Torquatus, but Virtue and Pleasure. This contest is by no means scouted by so penetrating and so industrious a writer as Chrysippus, who considers that the rivalry between pleasure and virtue is the cardinal issue in the whole question of the Chief Good. My own view is that, if I can succeed in proving the existence of Moral Worth as a thing essentially and for itself desirable, your entire system at once collapses. Accordingly I will begin by defining, with such brevity as the occasion demands, the Nature of Moral Worth; and then, Torquatus, I will proceed to deal with each of your points, unless my memory should happen to fail me.

Compare other translations & Latin

Reid: With Epicurus the contest is the more troublesome on these grounds, that he is a compound of two kinds of pleasure, and that besides himself and his friends, many champions of his system have arisen since his time, and somehow or other the multitude, whose credit is insignificant, but whose power is wast, acts on their side. Now unless we refute this company, we must turn our backs upon all virtue, all honor, all true merit. So setting aside the systems of ail the rest, there remains a contest not between me and Torquatus, but between virtue and pleasure: a contest of which Chrysippus, a man both shrewd and careful, does not think lightly, for he considers that the entire decision about the supreme good is involved in the opposition between these things. It is however my opinion that if I shew there is something moral, which is essentially desirable by reason of its inherent qualities and for its own sake, all the doctrines of your school are over-thrown. So when I have once briefly, as our time requires, determined the nature of this object, I will touch upon all your statements, Torquatus, unless perchance my recollection fails me. Well,

Yonge: Your school, then, is now the only one remaining to be combated; for the contest with the Academicians is an uncertain one, for they affirm nothing, and, as if they despaired of arriving at any certain knowledge, wish to follow whatever is probable. But we have more trouble with Epicurus, because he combines two kinds of pleasure, and because he and his friends, and many others since, have been advocates of that opinion; and somehow or other, the people, who, though they have the least authority, have nevertheless the greatest power, are on his side; and, unless we refute them, all virtue, and all reputation, and all true glory, must be abandoned. And so, having put aside the opinions of all the rest, there remains a contest, not between Torquatus and me, but between virtue and pleasure; and this contest Chrysippus, a man of great acuteness and great industry, is far from despising; and he thinks that the whole question as to the chief good is at stake in this controversy: but I think, if I show the reality of what is honourable, and that it is a thing to be sought for by reason of its own intrinsic excellence, and for its own sake, that all your arguments are at once overthrown; therefore, when I have once established what its character is, speaking

briefly, as the time requires, I shall approach all your arguments, O Torquatus, unless my memory fails me.

Latin: *cum Epicuro autem hoc plus est negotii, quod e duplici genere voluptatis coniunctus est, quodque et ipse et amici eius et multi postea defensores eius sententiae fuerunt, et nescio quo modo, is qui auctoritatem minimam habet, maximam vim, populus cum illis facit. quos nisi redarguimus, omnis virtus, omne decus, omnis vera laus deserenda est. ita ceterorum sententiis semotis relinquitur non mihi cum Torquato, sed virtuti cum voluptate certatio. quam quidem certationem homo et acutus et diligens, Chrysippus, non contemnit totumque discrimen summi boni in earum comparatione positum putat. ego autem existimo, si honestum esse aliquid ostendero, quod sit ipsum vi sua propter seque expetendum, iacere vestra omnia. itaque eo, quale sit, breviter, ut tempus postulat, constituto accedam ad omnia tua, Torquate, nisi memoria forte defecerit.*

§45

”By Moral Worth, then, we understand that which is of such a nature that, though devoid of all utility, it can justly be commended in and for itself, apart from any profit or reward. A formal definition such as I have given may do something to indicate its nature; but this is more clearly explained by the general verdict of mankind at large, and by the aims and actions of all persons of high character. Good men do a great many things from which they anticipate no advantage, solely from the motive of propriety, morality and right. For among the many points of difference between man and the lower animals, the greatest difference is that Nature has bestowed on man the gift of Reason, of an active, vigorous intelligence, able to carry on several operations at the same time with extreme speed, and having, so to speak, a keen scent to discern the causes and effects of things, to draw analogies, combine things separate, connect the future with the present, and survey the entire field of the subsequent course of life. It is Reason moreover that has inspired man with a relish for his kind; she has produced a natural conformity both of language and of habit; she has prompted the individual, starting from friendship and from family affection, to expand his interests, forming social ties first with his fellow-citizens and later with all mankind. She reminds him that, as Plato puts it in his letter to Archytas, man was not born for self alone, but for country and for kindred, claims that leave but a small part of him for himself.

Compare other translations & Latin

Reid: by what is moral we understand something of such a nature that, even if absolutely deprived of utility, it may with justice be eulogized for its own qualities, apart from all rewards or advantages. Now the nature of this object cannot be so easily understood from the definition I have adopted (though to a considerable extent it can) as from the general verdict of all mankind, and the inclinations and actions of all the best men, who do very many things for the sole reason that they are seemly, right and moral, though they see that no profit will follow. Men indeed, while differing in many other points from brutes, differ especially in this, that they possess reason as a gift of nature, and a sharp and powerful intellect, which carries on with the utmost speed many operations at the same moment, and is, if I may so speak, keen- scented, for it discerns the causes of phenomena and their results, and abstracts their common features, gets together scattered facts, and links the future with the present, and brings within its ken the entire condition of life in its future course. And this same reason has given man a yearning for his fellow men, and an agreement with them based on nature and language and intercourse, so that starting from affection for those of his own household and his own kin, he gradually takes wider range and connects himself by fellowship first with his countrymen, then with the whole human race, and, as Plato wrote to Archytas, bears in mind that he was not born for him- self alone, but for his fatherland and his kindred, so that only a slight part of his existence remains for himself. And seeing that

Yonge: We understand, then, that to be honourable which is such that, leaving all advantage out of the question, it can be deservedly praised by itself, without thinking of any reward or profit derived from it. And what its character is may be understood, not so much by the definition which I have employed, (although that may help in some degree,) as by the common sentiments of all men, and by the zeal and conduct of every virtuous man; for such do many things for this sole reason, because they are becoming, because they are

right, because they are honourable, even though they do not perceive any advantage likely to result from them: for men differ from beasts in many other things indeed, but especially in this one particular, that they have reason and intellect given to them by nature, and a mind, active, vigorous, revolving many things at the same time with the greatest rapidity, and, if I may so say, sagacious to perceive the causes of things, and their consequences and connexions, and to use metaphors, and to combine things which are unconnected, and to connect the future with the present, and to embrace in its view the whole course of a consistent life. The same reason has also made man desirous of the society of men, and inclined to agree with them by nature, and conversation, and custom; so that, setting out with affection for his friends and relations, he proceeds further, and unites himself in a society, first of all of his fellow-countrymen, and subsequently of all mortals; and as Plato wrote to Archytas, recollects that he has been born, not for himself alone, but for his country and his family; so that there is but a small portion of himself left for himself. And since

Latin: *Honestum igitur id intellegimus, quod tale est, ut detracta omni utilitate sine ullis praemiis fructibusve per se ipsum possit iure laudari. quod quale sit, non tam definitione, qua sum usus, intellegi potest, quamquam aliquantum potest, quam communi omnium iudicio et optimi cuiusque studiis atque factis, qui permulta ob eam unam causam faciunt, quia decet, quia rectum, quia honestum est, etsi nullum consecuturum emolumentum vident. 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 et, ut ita dicam, sagacem, quae et causas rerum et consecutiones videat et similitudines transferat et disiuncta coniungat et cum praesentibus futura copulet omnemque complectatur vitae consequentis statum. eademque ratio fecit hominem hominum adpetentem cumque iis natura et sermone et usu congruentem, ut profectus a caritate domesticorum ac suorum serpat longius et se implicet primum civium, deinde omnium mortalium societate atque, ut ad Archytam scripsit Plato, non sibi se soli natum meminerit, sed patriae, sed suis, ut perexigua pars ipsi relinquatur.*

§46

Nature has also engendered in mankind the desire of contemplating truth. This is most clearly manifested in our hours of leisure; when our minds are at ease we are eager to acquire knowledge even of the movements of the heavenly bodies. This primary instinct leads us on to love all truth as such, that is, all that is trustworthy, simple and consistent, and to hate things insincere, false and deceptive, such as cheating, perjury, malice and injustice. Further, Reason possesses an intrinsic element of dignity and grandeur, suited rather to require obedience than to render it, esteeming all the accidents of human fortunes not merely as endurable but also as unimportant; a quality of loftiness and elevation, fearing nothing, submitting to no one, ever unsubdued.

Compare other translations & Latin

Reid: nature again has implanted in man a passion for gazing upon the truth, as is seen very clearly when, being free from anxieties, we long to know even what takes place in the sky; so led on by these instincts we love all forms of truth, I mean all things trustworthy, candid and consistent, while we hate things unsound, insincere and deceptive, for instance cheating, perjury, spite, injustice. Reason again brings with it a rich and splendid spirit, suited to command rather than obedience, regarding all that may happen to man as not only endurable, but even inconsiderable, a certain lofty and exalted spirit, which fears nothing, bows to none, and is ever unconquerable. And now that

Yonge: the same nature has implanted in man a desire of ascertaining the truth, which is most easily visible when, being free from all cares, we wish to know what is taking place, even in the heavens; led on from these beginnings we love everything that is true, that is to say, that is faithful, simple, consistent, and we hate what is vain, false and deceitful, such as fraud, perjury, cunning and injustice. The same reason has in itself something large and magnificent, suited for command rather than for obedience; thinking all events which can befal a man not only endurable, but insignificant; something lofty and sublime, fearing nothing, yielding to no one, always invincible. And, when

Latin: *et quoniam eadem natura cupiditatem ingenuit homini veri videndi, quod facillime apparet, cum vacui curis etiam quid in caelo fiat scire avemus, his initiis inducti omnia vera diligimus, id est fidelia, simplicia, constantia, tum vana, falsa, fallentia odimus, ut fraudem, periurium, malitiam, iniuriam. eadem ratio habet in se quiddam amplum atque magnificum, ad imperandum magis quam ad parendum accommodatum, omnia humana non tolerabilia solum, sed etiam levia ducens, altum quiddam et excelsum, nihil timens, nemini cedens, semper invictum.*

§47

These three kinds of moral goodness being noted, there follows a fourth kind, possessed of equal beauty, and indeed arising out of the other three. This is the principle of order and restraint. From recognizing something analogous to this principle in the beauty and dignity of outward forms, we pass to beauty in the moral sphere of speech and conduct. Each of the three excellences mentioned before contributes something to this fourth one: it dreads rashness; it shrinks from injuring anyone by wanton word or deed; and it fears to do or say anything that may appear unmanly.

Compare other translations & Latin

Reid: we have marked out these three classes of things moral, there follows a fourth endued with the same loveliness and dependent on the other three; in this is comprised the spirit of orderliness and self-control. When the analogies of this spirit have been recognized in the beauty and grandeur of outward shapes, a man advances to the display of moral beauty in his words and deeds. For in consequence of the three classes of meritorious qualities which I mentioned before, he shrinks from reckless conduct, and does not venture to inflict injury by either a petulant word or action, and dreads to do or utter anything which seems unworthy of a man.

Yonge: these three kinds of the honourable have been noticed, a fourth follows, of the same beauty and suited to the other three, in which order and moderation exist; and when the likeness of it to the others is perceived in the beauty and dignity of all their separate forms, we are transported across to what is honourable in words and actions; for, in consequence of these three virtues which I have already mentioned, a man avoids rashness, and does not venture to injure any one by any wanton word or action, and is afraid either to do or to say anything which may appear at all unsuited to the dignity of a man.

Latin: *atque his tribus generibus honestorum notatis quartum sequitur et in eadem pulchritudine et aptum ex illis tribus, in quo inest ordo et moderatio. cuius similitudine perspecta in formarum specie ac dignitate transitum est ad honestatem dictorum atque factorum. nam ex his tribus laudibus, quas ante dixi, et temeritatem reformidat et non audet cuiquam aut dicto protervo aut facto nocere vereturque quicquam aut facere aut eloqui, quod parum virile videatur.*

§48

“There, Torquatus, is a full, detailed and complete scheme of Moral Worth, a whole of which these four virtues, which you also mentioned, constitute the parts. Yet your Epicurus tells us that he is utterly at a loss to know what nature or qualities are assigned to this Morality by those who make it the measure of the Chief Good. For if Morality be the standard to which all things are referred, while yet they will not allow that pleasure forms any part of it, he declares that they are uttering sounds devoid of sense (those are his actual words), and that he has no notion or perception whatever of any meaning that this term Morality can have attached to it. In common parlance 'moral' (honourable) means merely that which ranks high in popular esteem. And popular esteem, says Epicurus, though often in itself more agreeable than certain forms of pleasure, yet is desired simply as a means to pleasure.

Compare other translations & Latin

Reid: Here you have a picture of morality, Torquatus, finished and complete on all sides, which is wholly comprised in these four virtues, concerning which you also talked. Your friend Epicurus says he is altogether ignorant of the nature and properties assigned to morality by those who make it the measure of the supreme good. For if, he says, they judge all things by the standard of morality and declare that in morality pleasure has no part, they raise a clamor of empty sound (these are the very words he uses) without understanding or seeing what meaning must needs be put on this term morality. For according to the language of custom, those qualities alone are called moral which are vaunted by the talk of the people. And these qualities, he says, although they are often sweeter than certain of the pleasures, are still desired for the sake of pleasure.

Yonge: Here, now, O Torquatus, you have a picture of what is honourable completely filled in and finished; and it is contained wholly in these four virtues which you also mentioned. But your master Epicurus says that he knows nothing whatever of it, and does not understand what, or what sort of quality those people assert it to be, who profess to measure the chief good by the standard of what is honourable. For if everything is referred to that, and if they say that pleasure has no part in it, then he says that they are talking idly, (these are his very words,) and do not understand or see what real meaning ought to be conveyed under this word honourable; for, as custom has it, he says that that alone is honour able which is accounted glorious by common report; and that, says he, although it is often more pleasant than some pleasures, still is sought for the sake of pleasure.

Latin: *Habes undique expletam et perfectam, Torquate, formam honestatis, quae tota quattuor his virtutibus, quae a te quoque commemoratae sunt, continetur. hanc se tuus Epicurus omnino ignorare dicit quam aut qualem esse velint qui honestate summum bonum metiantur. Si enim ad honestatem omnia referant neque in ea voluptatem dicant inesse, ait eos voce inani sonare— his enim ipsis verbis utitur—neque intellegere nec videre sub hanc vocem honestatis quae sit subicienda sententia. ut enim consuetudo loquitur, id solum dicitur honestum, quod est populari fama gloriosum. 'Quod', inquit, 'quamquam voluptatibus quibusdam est saepe iucundius, tamen expetitur propter voluptatem.'*

§49

Do you realize how vast a difference of opinion this is? Here is a famous philosopher, whose influence has spread not only over Greece and Italy but throughout all barbarian lands as well, protesting that he cannot understand what Moral Worth is, if it does not consist in pleasure; unless indeed it be that which wins the approval and applause of the multitude. For my part I hold that what is popular is often positively base, and that, if ever it is not base, this is only when the multitude happens to applaud something that is right and praiseworthy in and for itself; which even so is not called 'moral' (honourable) because it is widely applauded, but because it is of such a nature that even if men were unaware of its existence, or never spoke of it, it would still be worthy of praise for its own beauty and loveliness. Hence Epicurus is compelled by the irresistible force of instinct to say in another passage what you also said just now, that it is impossible to live pleasantly without also living morally (honourably).

Compare other translations & Latin

Reid: Do you not see how extensive is this disagreement? A famous philosopher, by whom not only Greece and Italy, but even all foreign nations have been thrown into excitement, declares that he does not understand what morality means, if it does not lie in pleasure, unless perhaps it be some qualities extolled by the babble of the crowd. But I hold such qualities to be often actually immoral, and if at any time they be not immoral, they are then not immoral when the crowd extols what is essentially in its own nature right and deserves to be extolled; yet it is not called moral for the reason that it is applauded by many men, but because it is of such a nature that even if men knew nothing -about it, or had even been struck with dumbness, it would deserve to be extolled for its inherent loveliness and beauty. So again, yielding to nature, which cannot be with- stood, he makes in another passage the statement which you also put forward a little while ago, that an agreeable life is not possible, unless it be also a moral life.

Yonge: Do you not see how greatly these two parties differ? A noble philosopher, by whom not only Greece and Italy, but all the countries of the barbarians are influenced, says that he does not understand what honourableness is, if it be not in pleasure, unless, perchance, it is that thing which is praised by the common conversation of the populace. But my opinion is, that this is often even dishonourable, and that real honourableness is not called so from the circumstance of its being praised by the many, but because it is such a thing that even if men were unacquainted with it, or if they said nothing about it, it would still be praiseworthy by reason of its own intrinsic beauty and excellence. And so he again, being forced to yield to the power of nature, which is always irresistible, says in another place what you also said a little while ago,—that a man cannot live pleasantly unless he also lives honourably. Now then,

Latin: *Videsne quam sit magna dissensio? philosophus nobilis, a quo non solum Graecia et Italia, sed etiam omnis barbaria commota est, honestum quid sit, si id non sit in voluptate, negat se intellegere, nisi forte illud, quod multitudinis rumore laudetur. ego autem hoc etiam turpe esse saepe iudico et, si quando turpe non sit, tum esse non turpe, cum id a multitudine laudetur, quod sit ipsum per se rectum atque laudabile, non ob eam causam tamen illud dici esse honestum, quia laudetur a multis, sed quia tale sit, ut, vel si ignorarent id homines, vel si obmutuissent, sua tamen pulchritudine esset specieque laudabile. itaque idem natura victus, cui obsisti non potest, dicit alio loco id, quod a te etiam paulo ante dictum est, non posse iucunde vivi nisi etiam honeste.*

§50

What does he mean by 'morally' now? The same as 'pleasantly'? If so, does it amount to saying that it is impossible to live morally unless you — live morally? Or, unless you make public opinion your standard? He means then that he cannot live pleasantly without the approval of public opinion? But what can be baser than to make the conduct of the Wise Man depend upon the gossip of the foolish? What therefore does he understand by 'moral' in this passage? Clearly, nothing but that which can be rightly praised for its own sake. For if it be praised as being a means to pleasure, what is there creditable about this? You can get pleasure at the provision-dealer's. No, — Epicurus, who esteems Moral Worth so highly as to say that it is impossible to live pleasantly without it, is not the man to identify 'moral' (honourable) with 'popular' and maintain that it is impossible to live pleasantly without popular esteem; he cannot understand 'moral" to mean anything else than that which is right, — that which is in and for itself, independently, intrinsically, and of its own nature praiseworthy.

Compare other translations & Latin

Reid: What does he now mean by moral? The same that he means by agreeable? So this is it, that a moral life is not possible, unless it be also a moral life? Or, unless it accord with the talk of the multitude? He declares then that without this he cannot live agreeably? What is more immoral than that the life of a wise man should depend on the conversation of those who are no wise men? What is it then that in this passage he understands by moral? Assuredly nothing but what can with justice be extolled in and for itself. Since if it be extolled for the pleasure it brings, what kind of merit is that which can be bought in the meat- market? Seeing that he assigns such a place to morality as to declare that without it an agreeable life is impossible, he s not the man to adopt the kind of morality which depends on the multitude, and to declare that without that an agreeable life is an impossibility, or to understand anything else to be moral except what is right in itself and worthy of eulogy for its own sake, in its own essence, unaided, and by its own constitution. So, Torquatus,

Yonge: what is the meaning of honourably? does it mean the same as pleasantly? If so, this statement will come to this, that a man cannot live honourably unless he lives honourably. Is it honourably according to public report? Therefore he affirms that a man cannot live pleasantly without he has public report in his favour. What can be more shameful than for the life of a wise man to depend on the conversation of fools? What is it, then, that in this place he understands by the word honourable? Certainly nothing except what can be deservedly praised for its own sake; for if it be praised for the sake of pleasure, then what sort of praise, I

should like to know, is that which can be sought for in the shambles? He is not a man, while he places honourableness in such a rank that he affirms it to be impossible to live pleasantly without it, to think that honourable which is popular, and to affirm that one cannot live pleasantly without popularity; or to understand by the word honourable anything except what is right, and deservedly to be praised by itself and for itself, from a regard to its own power and influence and intrinsic nature.

Latin: *quid nunc 'honeste' dicit? idemne, quod iucunde? ergo ita: non posse honeste vivi, nisi honeste vivatur? an nisi populari fama? sine ea igitur iucunde negat posse <se> vivere? quid turpius quam sapientis vitam ex insipientium sermone pendere? quid ergo hoc loco intellegit honestum? certe nihil nisi quod possit ipsum propter se iure laudari. nam si propter voluptatem, quae est ista laus, quae possit e macello peti? non is vir est, ut, cum honestatem eo loco habeat, ut sine ea iucunde neget posse vivi, illud honestum, quod populare sit, sentiat et sine eo neget iucunde vivi posse, aut quicquam aliud honestum intellegat, nisi quod sit rectum ipsumque per se sua vi, sua natura, sua sponte laudabile.*

§51

“This, Torquatus, accounts for the glow of pride with which, as I noticed, you informed us how loudly Epicurus proclaims the impossibility of living pleasantly without living morally, wisely and justly. Your words derived potency from the grandeur of the things that they denoted; you drew yourself up to your full height, and kept stopping and fixing us with your gaze, as if solemnly asseverating that Epicurus does occasionally commend morality and justice. Were those names never mentioned by philosophers we should have no use for philosophy; how well they sounded on your lips! Too seldom does Epicurus speak to us of Wisdom, Courage, Justice, Temperance. Yet it is the love that those great names inspire which has lured the ablest of mankind to devote themselves to philosophical studies.

Compare other translations & Latin

Reid: when you stated how Epicurus cries aloud that an agreeable life is not possible, unless it be a moral, a wise, and a just life, you yourself seemed to me to be uttering a vaunt. Such energy was breathed into your words by the grandeur of those objects which your words represented, that you seemed to grow taller, and sometimes ceased your walk, and gazing at us almost deposed as a witness that morality and justice are sometimes eulogized by Epicurus. How well it became you to take these words on your lips, for if they were never uttered by philosophers, we should not care to have any philosophy at all! It is from a passion for those phrases which are very seldom employed by Epicurus, wisdom, I mean, courage, justice, temperance, that men of preeminent ability have devoted themselves to the pursuit of philosophy.

Yonge: Therefore, Torquatus, when you said that Epicurus asserted loudly that a man could not live pleasantly if he did not also live honourably, and wisely, and justly, you appeared to me to be boasting yourself. There was such energy in your words, on account of the dignity of those things which were indicated by those words, that you became taller, that you rose up, and fixed your eyes upon us as if you were giving a solemn testimony that honourableness and justice are sometimes praised by Epicurus. How becoming was it to you to use that language, which is so necessary for philosophers, that if they did not use it we should have no great need of philosophy at all! For it is out of love for those words, which are very seldom employed by Epicurus—I mean wisdom, fortitude, justice, and temperance—that men of the most admirable powers of mind have betaken themselves to the study of philosophy. "The sense of our eyes," says Plato, "

Latin: *Itaque, Torquate, cum diceres clamare Epicurum non posse iucunde vivi, nisi honeste et sapienter et iuste viveretur, tu ipse mihi gloriari videbare. tanta vis inerat in verbis propter earum rerum, quae significabantur his verbis, dignitatem, ut altior fieres, ut interdum insisteres, ut nos intuens quasi testificarere laudari honestatem et iustitiam aliquando ab Epicuro. quam te decebat iis verbis uti, quibus si philosophi non uterentur, philosophia omnino non egeremus! istorum enim verborum amore, quae perraro appellantur ab Epicuro, sapientiae, fortitudinis, iustitiae, temperantiae, praestantissimis ingeniis homines se ad philosophiae studium contulerunt.*

§52

The sense of sight, says Plato, is the keenest sense we possess, yet our eyes cannot behold Wisdom; could we see her, what passionate love would she awaken! And why is this so? Is it because of her supreme ability and cunning in the art of contriving pleasures? Why is Justice commended? What gave rise to the old familiar saying, 'A man with whom you might play odd and even in the dark'? This proverb strictly applies to the particular case of honesty, but it has this general application, that in all our conduct we should be influenced by the character of the action, not by the presence or absence of a witness.

Compare other translations & Latin

Reid: Our eyesight, says Plato, is the keenest sense we have, yet it does not enable us to descry wisdom. What passionate affection for herself would she inspire in us! Why so? Because she is so crafty that she can build the fabric of the pleasures in the most excellent manner? Why is justice praised, or whence comes this saying so hackneyed from of old, a man you may play with in the dark? This proverb, though pointed at one thing only, has this very wide application, that in all transactions we should be influenced by the character of our actions and not by the presence of witnesses. Indeed

Yonge: is most acute in us; but yet we do not see wisdom with them. What a vehement passion for itself would it excite if it could be beheld by the eyes!" Why so? Because it is so ingenious as to be able to devise pleasures in the most skilful manner. Why is justice extolled? or what is it that has given rise to that old and much-worn proverb, "He is a man with whom you may play in the dark." This, though applied to only one thing, has a very extensive application; so that in every case we are influenced by the facts, and not by the witness. For those things which you were saying

Latin: *'Oculorum', inquit Plato, 'est in nobis sensus acerrimus, quibus sapientiam non cernimus. quam illa ardentis amores excitaret sui!' Cur tandem? an quod ita callida est, ut optime possit architectari voluptates? Cur iustitia laudatur? aut unde est hoc contritum vetustate proverbium: 'quicum in tenebris'? hoc dictum in una re latissime patet, ut in omnibus factis re, non teste moveamur.*

§53

How weak and ineffectual are the deterrents you put forward, — the torture of a guilty conscience, and the fear of the punishment that offenders incur, or at all events stand in continual dread of incurring in the end! We must not picture our unprincipled man as a poor-spirited coward, tormenting himself about his past misdeeds, and afraid of everything; but as shrewdly calculating profit in all he does, sharp, dexterous, a practised hand, fertile in devices for cheating in secret, without witness or accomplice.

Compare other translations & Latin

Reid: the arguments you alleged were insignificant and very weak, I mean, that unprincipled men are tortured by their own consciousness within them, and also by the fear of punishment, which they either suffer, or live in dread of suffering at some time. It is not proper to imagine your bad man as a coward or a weakling, torturing himself about any- thing he has done, and frightened at everything, but rather as one who craftily judges of everything by his interests, being keen, shrewd and hardened, so that he readily devises means for cheating without detection, without witnesses, without any accomplice.

Yonge: were very weak and powerless arguments,—when you urged that the wicked were tormented by their own consciences, and also by fear of punishment, which is either inflicted on them, or keeps them in constant fear that it will be inflicted. One ought not to imagine a man timid, or weak in his mind, nor a good man, who, whatever he has done, keeps tormenting himself, and dreads everything; but rather let us fancy one, who with great shrewdness refers everything to usefulness—an acute, crafty, wary man, able with ease to devise plans for deceiving any one secretly, without any witness, or any one being privy to it.

Latin: *sunt enim levia et perinfirma, quae dicebantur a te, animi conscientia improbos excruciari, tum etiam poenae timore, qua aut afficiantur aut semper sint in metu ne afficiantur aliquando. non oportet timidum aut inbecillo animo fingi non bonum illum virum, qui, quicquid fecerit, ipse se cruciet omniaque formidet, sed*

omnia callide referentem ad utilitatem, acutum, versutum, veteratorem, facile ut excogitet quo modo occulte, sine teste, sine ullo conscio fallat.

§54

Don't suppose I am speaking of a Lucius Tubulus, who when he sat as praetor to try charges of murder made so little concealment of taking bribes for his verdict that next year the tribune of the plebs, Publius Scaevola, moved in the plebeian assembly for a special inquiry. The bill passed the plebs, and the senate commissioned the consul Gnaeus Caepio to hold the investigation; but Tubulus promptly left the country, and did not venture to stand his trial, so open was his guilt. ”It is not therefore a question of a rascal merely, but of a crafty rascal, like Quintus Pompeius when he disowned the treaty he had made with the Numantines; nor yet of a timid, cowardly knave, but of one who to begin with is deaf to the voice of conscience, which it is assuredly no difficult matter to stifle. The man we call stealthy and secret, so far from betraying his own guilt, will actually make believe to be indignant at the knavery of another; that is what we mean by a cunning old hand.

Compare other translations & Latin

Reid: Do you think I am speaking of Lucius Tubulus? He, having presided as praetor over the court for trying murderers, took bribes in view of trials with such openness, that in the following year Publius Scaevola, the tribune of the commons, carried a bill in the popular assembly directing an inquiry to be made into the matter. Under this bill the senate voted that the inquiry should be conducted by Gnaeus Caepio the consul; Tubulus went into exile at once, and did not venture to defend himself; the facts were indeed evident. We are inquiring then not merely about an unprincipled man but about one who is both crafty and unprincipled, as Quintus Pompeius shewed himself when he disowned the treaty with Numantia, one moreover who is not afraid of everything, but, to begin with, sets at nought the consciousness that is within him, which it costs him no effort to suppress. The man whom we call secret and deep, so far from informing against himself, will actually produce the impression that he is grieved by another person’s unprincipled action; for what does shrewdness mean, if not this?

Yonge: Do you think that I am speaking of Lucius Tubulus?—who, when as prætor he had been sitting as judge upon the trial of some assassins, took money to influence his decision so undisguisedly, that the next year Publius Scævola, being tribune of the people, made a motion before the people, that an inquiry should be made into the case. In accordance with which decree of the people, Cnæus Cæpio, the consul, was ordered by the senate to investigate the affair. Tubulus immediately went into banishment, and did not dare to make any reply to the charge, for the matter was notorious. We are not, therefore, inquiring about a man who is merely wicked, but about one who mingles cunning with his wickedness, (as Quintus Pompeius did when he repudiated the treaty of Numantia,) and yet who is not afraid of everything, but who has rather no regard for the stings of conscience, which it costs him no trouble at all to stifle; for a man who is called close and secret is so far from informing against himself, that he will even pretend to grieve at what is done wrong by another; for what else is the meaning of the word crafty (versutus)? I recollect on one occasion

Latin: *an tu me de L. Tubulo putas dicere? qui cum praetor quaestionem inter sicarios exercuisset, ita aperte cepit pecunias ob rem iudicandam, ut anno proximo P. Scaevola tribunus plebis ferret ad plebem vellentne de ea re quaeri. quo plebiscito decreta a senatu est consuli quaestio Cn. Caepioni. profectus in exilium Tubulus statim nec respondere ausus; erat enim res aperta. Non igitur de improbo, sed <de> callido improbo quaerimus, qualis Q. Pompeius in foedere Numantino infitiando fuit, nec vero omnia timente, sed primum qui animi conscientiam non curet, quam scilicet comprimere nihil est negotii. is enim, qui occultus et tectus dicitur, tantum abest ut se indicet, perficiet etiam ut dolere alterius improbe facto videatur. quid est enim aliud esse versutum?*

§55

"I remember assisting at a consultation which Publius Sextilius Rufus held with his friends on the following matter. He had been left heir to Quintus Fadius Gallus. Fadius's will contained a statement that he had

requested Sextilius to allow the whole of his estate to pass to his daughter. Sextilius now denied the arrangement, as he could do with impunity, for there was no one to rebut him. Not one of us believed his denial; it was more probable that he should be lying, as his pocket was concerned, than the testator, who had left it in writing that he had made a request which it had been his duty to make. Sextilius actually went on to say that, having sworn to maintain the Voconian law, he would not venture to break it, unless his friends thought he ought to do so. I was only a young man, but many of the company were persons of high consideration; and every one of these advised him not to give Fadia more than she was entitled to get under the Voconian law. Sextilius kept a handsome property, not a penny of which he would have touched had he followed the advice of those who placed honour and right above all considerations of profit and advantage. Do you therefore suppose that he was afterwards troubled by remorse? Not a bit of it. On the contrary, the inheritance made him a rich man, and he was thoroughly pleased with himself in consequence. He thought he had scored heavily: he had won a fortune, not only by no illegal means, but actually by the aid of the law. And according to your school it is right to try to get money even at some risk; for money procures many very delightful pleasures.

Compare other translations & Latin

Reid: I recollect acting as adviser to Publius Sextilius Rufus when he laid before his friends this difficulty, that he was heir to Quintus Fadius Gallus, in whose will there was a statement that he had requested Rufus to see that the whole property passed to the daughter. This statement Sextilius said was untrue, and he might say so without fear, for who was to refute him? None of us believed him, and it was more probable that the falsehood lay with the man to whom it brought advantage than with him who had written that he had made the very request which it was his duty to make. The man said further that having sworn to observe the Voconian law he could not venture, unless his friends thought otherwise, to contravene it. I was quite young when I assisted at this conference, but there were many men of high distinction, not one of whom pronounced that any more money should be handed over to Fadia than might devolve upon her by the Voconian law. Sextilius kept a very large property, of which he would never have touched a single penny if he had accepted the tenets of those who set morality and uprightness above all gains and advantages. Well, do you suppose that his mind was afterwards troubled or disturbed? Nothing could be less true; on the contrary he was enriched by the property and this made him glad. He placed a high value on money gained not merely without breach of the laws, but actually by observance of the laws; and money your school must get in spite of risks, because it is productive of many and great pleasures. Thus, as

Yonge: being present at a consultation held by Publius Sextilius Rufus, when he reported the case on which he asked advice to his friends in this manner: That he had been left heir to Quintus Fadius Gallus; in whose will it had been written that he had entreated Sextilius to take care that what he left behind him should come to his daughter. Sextilius denied that he had done so. He could deny it with impunity, for who was there to convict him? None of us believed him; and it was more likely that he should tell a lie whose interest it was to do so, than he who had set down in his will that he had made the request which he ought to have made. He added, moreover, that having sworn to comply with the Voconian law, he did not dare to violate it, unless his friends were of a contrary opinion. I myself was very young when I was present on this occasion, but there were present also many men of the highest character, not one of whom thought that more ought to be given to Fadia than could come to her under the provisions of the Voconian law. Sextilius retained a very large inheritance; of which, if he had followed the opinion of those men who preferred what was right and honourable to all profit and advantage, he would never have touched a single penny. Do you think that he was afterwards anxious and uneasy in his mind on that account? Not a bit of it: on the contrary, he was a rich man, owing to that inheritance, and he rejoiced in his riches, for he set a great value on money which was acquired not only without violating the laws, but even by the law. And money is what you also think worth seeking for, even with great risk, for it is the efficient cause of many and great pleasures. As, therefore,

Latin: *memini me adesse P. Sextilio Rufo, cum is rem ad amicos ita deferret, se esse heredem Q. Fadio Gallo, cuius in testamento scriptum esset se ab eo rogatum ut omnis hereditas ad filiam perveniret. id Sextilius factum negabat. poterat autem inpune; quis enim redargueret? nemo nostrum credebat, eratque veri similius hunc mentiri, cuius interesset, quam illum, qui id se rogasse scripsisset, quod debuisset rogare. addebat etiam se in legem Voconiam iuratum contra eam facere non audere, nisi aliter amicis videretur.*

aderamus nos quidem adolescentes, sed multi amplissimi viri, quorum nemo censuit plus Fadiae dandum, quam posset ad eam lege Voconia pervenire. tenuit permagnam Sextilius hereditatem, unde, si secutus esset eorum sententiam, qui honesta et recta emolumentis omnibus et commodis anteponerent, nummum nullum attigisset. num igitur eum postea censes anxio animo aut sollicito fuisse? nihil minus, contraque illa hereditate dives ob eamque rem laetus. magni enim aestimabat pecuniam non modo non contra leges, sed etiam legibus partam. quae quidem vel cum periculo est quaerenda vobis; est enim effectrix multarum et magnarum voluptatum.

§56

"Therefore just as those who hold that things right and honourable are desirable for their own sake must often take risks in the cause of honour and morality, so Epicureans, who measure all things by pleasure, may properly take risks in order to obtain considerable pleasures. If a large sum of money or a great inheritance is at stake, inasmuch as money procures a great many pleasures, your Epicurus, if he wishes to attain his own end of Goods, will have to act as Scipio did, when he had the chance of winning great renown by enticing Hannibal back to Africa. To do so, he risked enormous dangers. For honour and pleasure was the aim of that great enterprise. Similarly, your Epicurean Wise Man, when stirred by the prospect of some considerable gain, will fight to the death, if need be, and with good reason.

Compare other translations & Latin

Reid: the men who lay down that everything upright and moral is desirable for its own sake must often face dangers in the interests of seemliness and morality, so your friends, who measure everything by the standard of pleasure, must face dangers in order to make them- selves masters of great pleasures. If great wealth or a great property is at stake, seeing that money purchases very many pleasures, Epicurus must, if he desires to carry out his own view of ultimate good, act in the same manner as Scipio, who saw great fame in store for him, if he succeeded in drawing back Hannibal into Africa. Therefore how great was the danger that he faced! In this entire enterprise of his he was guided by morality and not by pleasure. So your wise man, when urged on by some great gain, will do battle for money's sake, if occasion requires.

Yonge: every danger appears fit to be encountered for the sake of what is becoming and honourable, by those who decide that what is right and honourable is to be sought for its own sake; so the men of your school, who measure everything by pleasure, must encounter every danger in order to acquire great pleasures, if any great property or any important inheritance is at stake, since numerous pleasures are procured by money. And

Latin: *ut igitur illis, qui, recta et honesta quae sunt, ea statuunt per se expetenda, adeunda sunt saepe pericula decoris honestatisque causa, sic vestris, qui omnia voluptate metiuntur, pericula adeunda sunt, ut adipiscantur magnas voluptates. si magna res, magna hereditas agetur, cum pecunia voluptates pariantur plurimae, idem erit Epicuro vestro faciendum, si suum finem bonorum sequi volet, quod Scipioni magna gloria proposita, si Hannibalem in Africam retraxisset. itaque quantum adiit periculum! ad honestatem enim illum omnem conatum suum referebat, non ad voluptatem. sic vester sapiens magno aliquo emolumento commotus cicuta, si opus erit, dimicabit.*

§57

Do circumstances allow his crime to go undetected, so much the better; but if found out, he will make light of every penalty. For he will have been schooled to make light of death, of exile, even of pain itself. The latter indeed you make out to be unendurable when you are enacting penalties for the wicked, but easy to bear when you are maintaining that the Wise Man will always command a preponderance of Good. "But suppose that our evil-doer is not only clever but also supremely powerful, as was Marcus Crassus, — who however used actually to be guided by his natural goodness; or like our friend Pompeius at the present time, who deserves our gratitude for his upright conduct, since he might be as unjust as he liked with impunity. But how many unrighteous acts are possible which no one would be in a position to censure!

Compare other translations & Latin

Reid: Perhaps it may have been possible for a crime to remain concealed; he will be delighted; if caught, he will make light of all punishments, since he will be trained to think lightly of death and banishment and even pain itself. At least you and your friends represent pain as intolerable when you set punishment before the eyes of unprincipled men, but as endurable, when you make out that the wise man has always a preponderance of good. But suppose that a man who does some unprincipled act is not only crafty, but also all-powerful, as was M. Crassus (who nevertheless used to rely on his own form of good) and as at the present time our friend Pompeius is, to whom we must feel obliged for his upright conduct, since he might have been as wicked as he pleased, without fear. Again how many unjust deeds may be committed, which no man is permitted to blame!

Yonge: your master Epicurus must, if he wishes to pursue what he himself considers the chief of all good things, do the same that Scipio did, who had a prospect of great glory before him if he could compel Annibal to return into Africa. And with this view, what great dangers did he encounter! for he measured the whole of his enterprise by the standard of honour, not of pleasure. And in like manner, your wise man, being excited by the prospect of some advantage, will fight courageously, if it should be necessary. If his exploits are undiscovered, he will rejoice; if he is taken, he will despise every kind of punishment, for he will be thoroughly armed for a contempt of death, banishment, and even of pain, which you indeed represent as intolerable when you hold it out to wicked men as a punishment, but as endurable when you argue that a wise man has always more good than evil in his fortune.

Latin: *occultum facinus esse potuerit, gaudebit; deprehensus omnem poenam contemnet. erit enim instructus ad mortem contemnendam, ad exilium, ad ipsum etiam dolorem. quem quidem vos, cum improbis poenam proponitis, inpetibilem facitis, cum sapientem semper boni plus habere vultis, tolerabilem. Sed finge non solum callidum eum, qui aliquid improbe faciat, verum etiam praepotentem, ut M. Crassus fuit, qui tamen solebat uti suo bono, ut hodie est noster Pompeius, cui recte facienti gratia est habenda; esse enim quam vellet iniquus iustus poterat inpune. quam multa vero iniuste fieri possunt, quae nemo possit reprehendere!*

§58

If a friend of yours requests you on his death-bed to hand over his estate to his daughter, without leaving his intention anywhere in writing, as Fadius did, or speaking of it to anybody, what will you do? You no doubt will hand over the money; perhaps Epicurus himself would have done the same; as did Sextus Peducaeus, son of Sextus, a scholar and a gentleman of scrupulous honour, who left behind him a son, our friend of to-day, to recall his father's culture and integrity. No one knew that such a request had been made to Sextus by a distinguished Roman knight named Gaius Plotius, of Nursia; but Sextus of his own accord went to Plotius's widow, informed her, much to her surprise, of her husband's commission, and handed over the property to her. But the question I want to put to you is this: since you yourself would undoubtedly have done the same, do you not see that the force of natural instinct is all the more firmly established by the fact that even you Epicureans, who profess to make your own interest and pleasure your sole standard, nevertheless perform actions that prove you to be really aiming not at pleasure but at duty; prove, I say, that the natural impulse towards right is more powerful than corrupt reason?

Compare other translations & Latin

Reid: If a friend of yours on his death-bed asks you to hand over his property to his daughter, and does not record the fact anywhere, as Fadius did, nor mention it to any one, what will you do? You, personally, would hand it over; possibly Epicurus himself would; so Sextus Peducaeus, the son of Sextus, who has left behind him a son, our friend, in whom are mirrored his culture and his integrity; he being not only a scholar, but the best and most just of men, though no one knew that such a request had been made to him by Gaius Plotius, a Roman knight of distinction belonging to Nursia, yet did actually come to the lady, and explained to her the husband’s commission, when she had no suspicion of it, and then handed over to her the property. But, as you assuredly would have acted in the same way, I put the question to you whether you do not see how the

power of nature is exalted by the fact that you, who determine all your actions by your own convenience and your own pleasure, as you your- selves declare, do in spite of that so act as to make it plain that you are guided not by pleasure but by duty, and that natural uprightness has more influence with you than your perverted philosophy?

Yonge: But picture to yourself a man not only cunning, so as to be prepared to act dishonestly in any circumstances that may arise, but also exceedingly powerful; as, for instance, Marcus Crassus was, who, however, always exercised his own natural good disposition; or as at this day our friend Pompeius is, to whom we ought to feel grateful for his virtuous conduct; for, although he is inclined to act justly, he could be unjust with perfect impunity. But how many unjust actions can be committed which nevertheless no one could find any ground for attacking! Suppose your friend, when dying, has entreated you to restore his inheritance to his daughter, and yet has never set it down in his will, as Fadius did, and has never mentioned to any one that he has done so, what will you do? You indeed will restore it. Perhaps Epicurus himself would have restored it; just as Sextus Peducæus the son of Sextus did; he who has left behind him a son, our intimate friend, a living image of his own virtue and honesty, a learned person, and the most virtuous and upright of all men; for he, though no one was aware that he had been entreated by Caius Plotius, a Roman knight of high character and great fortune, of the district of Nursia, to do so, came of his own accord to his widow, and, though she had no notion of the fact, detailed to her the commission which he had received from her husband, and made over the inheritance to her. But I ask you (since you would certainly have acted in the same manner yourself), do you not understand that the power of nature is all the greater, inasmuch as you yourselves, who refer everything to your own advantage, and, as you yourselves say, to pleasure, still perform actions from which it is evident that you are guided not by pleasure, but by principles of duty, and that your own upright nature has more influence over you than any vicious reasoning? If you knew,

Latin: *si te amicus tuus moriens rogaverit, ut hereditatem reddas suae filiae, nec usquam id scripserit, ut scripsit Fadius, nec cuiquam dixerit, quid facies? tu quidem reddes; ipse Epicurus fortasse redderet, ut Sextus Peducaeus, Sex. F., is qui hunc nostrum reliquit effigiem et humanitatis et probitatis suae filium, cum doctus, tum omnium vir optimus et iustissimus, cum sciret nemo eum rogatum a Caio Plotio, equite Romano splendido, Nursino, ultro ad mulierem venit eique nihil opinanti viri mandatum euit hereditatemque reddidit. sed ego ex te quaero, quoniam idem tu certe fecisses, nonne intellegas eo maiorem vim esse naturae, quod ipsi vos, qui omnia ad vestrum commodum et, ut ipsi dicitis, ad voluptatem referatis, tamen ea faciatis, e quibus appareat non voluptatem vos, sed officium sequi, plusque rectam naturam quam rationem pravam valere.*

§59

Suppose, says Carneades, you should know that there is a viper lurking somewhere, and that some one, by whose death you stand to profit, is about to sit down on it unawares; then you will do a wicked deed if you do not warn him not to sit down. But still your wickedness would go unpunished, for who could possibly prove that you knew? However, I labour the point unnecessarily. It is obvious that, if fair-dealing, honesty and justice have not their source in nature, and if all these things are only valuable for their utility, no good man can anywhere be found. The subject is fully discussed by Laelius in my volumes On the State.

Compare other translations & Latin

Reid: If, says Carneades, you know that a snake is concealed somewhere and that some one, by whose death you will gain, is intending to sit down on it unawares, you will do a rascally action, if you do not warn him not to sit down. But still, you would not be punished, for who could prove that you knew? But I am too diffuse, since it is clear that unless equity, faith and justice spring from nature, and if all these virtues be estimated by interest, a good man cannot anywhere be discovered, and enough has been said about this matter by Laelius in my volume about the commonwealth.

Yonge: says Carneades, that a snake was lying hid in any place, and that some one was going ignorantly to sit down upon it whose death would bring you some advantage, you would be acting wickedly if you did not

warn him not to sit down there; and yet you could not be punished, for who could possibly convict you? However, I am dwelling too long on this point; for it is evident, unless equity, good faith and justice proceed from nature, and if all these things are referred to advantage, that a good man cannot possibly be found. But on this subject we have put a sufficient number of arguments into the mouth of Lælius, in our books on a Republic.

Latin: *si scieris, inquit Carneades, aspidem occulte latere uspiam, et velle aliquem inprudentem super eam assidere, cuius mors tibi emolumentum futura sit, improbe feceris, nisi monueris ne assidat, sed inpunite tamen; scisse enim te quis coarguere possit? Sed nimis multa. perspicuum est enim, nisi aequitas, fides, iustitia proficiscantur a natura, et si omnia haec ad utilitatem referantur, virum bonum non posse reperiri; deque his rebus satis multa in nostris de re publica libris sunt dicta a Laelio.*

§60

"Apply the same test to Temperance or Moderation, which means the control of the appetites in obedience to the reason. Suppose a man yields to vicious impulses in secret, — is it no offence against purity? Or is it not true that an act can be sinful in itself, even though no disgrace attends it? And again, does a brave soldier go into battle and shed his blood for his country upon a nice calculation of the balance of pleasures, or in hot blood and under the stimulus of impulse? Come, Torquatus, if the great Imperiosus were listening to our debate, which of our two speeches about himself would he have heard with greater satisfaction, yours or mine? Me declaring that no deed of his was done for selfish ends, but all from motives of patriotism, or you maintaining that he acted solely for self? And suppose you had wanted to make your meaning clearer, and had said more explicitly that all his actions were prompted by desire for pleasure, pray how do you imagine he would have taken it?

Compare other translations & Latin

Reid: Apply the same remarks to self-restraint or temperance, by which I mean a government of the desires which pays allegiance to reason. Well then, supposing a man to yield to vice, in the absence of witnesses, would he shew sufficient regard for modesty, or is there something which is in itself abominable, though attended by no disgrace? What? Do brave men go to battle and pour out their blood for their country, because they have gone through the arithmetic of pleasures, or because they are carried away by a certain enthusiasm and tide of feeling? Pray do you think, Torquatus, that old Imperiosus, if he were listening to our talk, would find greater pleasure in giving ear to your speech about himself, or to mine, in which I stated that he had done nothing from regard for himself, but everything in the interest of the commonwealth; while on the contrary you said he had done nothing but what he did out of regard to himself? If more- over you had further chosen to make the matter clear, and to state your view more plainly, that he acted entirely with an eye to pleasure, how do you think he would have endured it? Be it so;

Yonge: Now apply the same arguments to modesty, or temperance, which is a moderation of the appetites, in subordination to reason. Can we say that a man pays sufficient regard to the dictates of modesty, who indulges his lusts in such a manner as to have no witnesses of his conduct? or is there anything which is intrinsically flagitious, even if no loss of reputation ensues? What do brave men do? Do they enter into an exact calculation of pleasure, and so enter the battle, and shed their blood for their country? or are they excited rather by a certain ardour and impetuosity of courage? Do you think, O Torquatus, that that imperious ancestor of yours, if he could hear what we are now saying, would rather listen to your sentiments concerning him, or to mine, when I said that he had done nothing for his own sake, but everything for that of the republic; and you, on the contrary, affirm that he did nothing except with a view to his own advantage? But if you were to wish to explain yourself further, and were to say openly that he did nothing except for the sake of pleasure, how do you think that he would bear such an assertion? Be it so.

Latin: *Transfer idem ad modestiam vel temperantiam, quae est moderatio cupiditatum rationi oboediens. satisne ergo pudori consulat, si quis sine teste libidini pareat? an est aliquid per se ipsum flagitiosum, etiamsi nulla comitetur infamia? Quid? fortes viri voluptatumne calculis subductis proelium ineunt, sanguinem pro*

patria profundunt, an quodam animi ardore atque impetu concitati? utrum tandem censes, Torquate, Imperiosum illum, si nostra verba audiret, tuamne de se orationem libentius auditurum fuisse an meam, cum ego dicerem nihil eum fecisse sua causa omniaque rei publicae, tu contra nihil nisi sua? si vero id etiam explanare velles apertiusque diceres nihil eum fecisse nisi voluptatis causa, quo modo eum tandem laturum fuisse existimas?

§61

But grant your view; assume if you like that Torquatus acted for his own advantage (I would sooner put it in that way than say 'for his own pleasure,' especially in the case of so great a man). Yet what about his colleague Publius Decius, the first of his family to be consul? When Decius vowed himself to death, and setting spurs to his horse was charging into the thickest of the Latin ranks, surely he had no thought of personal pleasure? Pleasure where to be enjoyed or when? For he knew he must die in a moment, aye and he courted death with more passionate ardour than Epicurus would have us seek pleasure. Had not his exploit won praise on its merits, it would not have been copied by his son in his fourth consulship; nor would the latter's son again, commanding as consul in the war with Pyrrhus, have also fallen in battle, third in succession of his line to give himself a victim for the state.

Compare other translations & Latin

Reid: suppose, if you like, that Torquatus acted for the sake of his own interests (I would rather use this word than pleasures, particularly in relation to so great a man); did his colleague Publius Decius, who was the first of his family to achieve the consulship, think anything of his own pleasures, when he had offered himself up, and was rushing into the midst of the Latin line, with his horse at full gallop? Where did he expect to catch his pleasure or when, knowing that he must instantly die, and seeking his death with more burning zeal than Epicurus thinks should be given to the search for pleasure? And if this exploit of his had not been justly applauded, never would his son have emulated it in his fourth consulship, nor would this man's son again have died on the field of battle, while conducting as consul the war with Pyrrhus, thus offering himself for his country as a third sacrifice from the same family in unbroken succession.

Yonge: Let Torquatus, if you will, have acted solely with a view to his own advantage, for I would rather employ that expression than pleasure, especially when speaking of so eminent a man,—did his colleague too, Publius Decius, the first man who ever was consul in that family, did he, I say, when he was devoting himself, and rushing at the full speed of his horse into the middle of the army of the Latins, think at all of his own pleasures? For where or when was he to find any, when he knew that he should perish immediately, and when he was seeking that death with more eager zeal than Epicurus thinks even pleasure deserving to be sought with? And unless this exploit of his had been deservedly extolled, his son would not have imitated it in his fourth consulship; nor, again, would his son, when fighting against Pyrrhus, have fallen in battle when he was consul, and so offered himself up for the sake of the republic as a third victim in an uninterrupted succession from the same family.

Latin: *esto, fecerit, si ita vis, Torquatus propter suas utilitates— malo enim dicere quam voluptates, in tanto praesertim viro—, num etiam eius collega P. Decius, princeps in ea familia consulatus, cum se devoverat et equo admisso in mediam aciem Latinorum irruebat, aliquid de voluptatibus suis cogitabat? ubi ut eam caperet aut quando? cum sciret confestim esse moriendum eamque mortem ardentiore studio peteret, quam Epicurus voluptatem petendam putat. quod quidem eius factum nisi esset iure laudatum, non esset imitatus quarto consulatu suo filius, neque porro ex eo natus cum Pyrrho bellum gerens consul cecidisset in proelio seque e continenti genere tertiam victimam rei publicae praebuisset.*

§62

I refrain from further instances. The Greeks have but a modest list, — Leonidas, Epaminondas, some three or four; but were I to begin to cite the heroes of our race, I should doubtless succeed in making Pleasure yield herself prisoner to Virtue, but — daylight would fall before I had done. Aulus Varius, noted for his severity as a judge, used to say to his colleague on the bench, when after witnesses had been produced still

further witnesses were called: 'Either we have evidence enough already, or I do not know what evidence can be enough.' Well, I have cited witnesses enough. Why, you yourself, in every way a worthy scion of your stock, — was pleasure the inducement that led you, a mere youth, to wrest the consulship from Publius Sulla? You won that office for your gallant father; and what a consul he was! What a patriot, all his life long and more especially after his consulship! It was with his support that I carried through an affair, which was for all men's interest rather than my own.

Compare other translations & Latin

Reid: I refrain from further instances. The Greeks have few in this class, Leonidas, Epaminondas, some three or four others ; if I begin to gather up our own examples, I shall indeed compel pleasure to surrender her- self to virtue as her prisoner, but the day will not be long enough for me, and just as Aulus Varius, who was looked upon as a rather severe judge, used to say to his assessor, when witnesses had been examined, and still others were being summoned: Ether we have got enough witnesses or I do not know what is enough, so I think I have supplied enough witnesses. Why, was it pleasure that led you yourself, a most worthy representative of your ancestors, while quite young, to rob Publius Sulla of the consulship? And when you had conferred this office on that staunchest of gentlemen, your father, what a noble consul he was, and what a noble citizen after his consulship, as always! And it was by his advice that I myself carried out a policy which had regard to the general interest rather than my own. But

Yonge: I will forbear giving any more examples. I might get a few from the Greeks, such as Leonidas, Epaminondas, and three or four more perhaps. And if I were to begin hunting up our own annals for such instances, I should soon establish my point, and compel Pleasure to give herself up, bound hand and foot, to virtue. But the day would be too short for me. And as Aulus Varius, who was considered a rather severe judge, was in the habit of saying to his colleague, when, after some witnesses had been produced, others were still being summoned, "Either we have had witnesses enough, or I do not know what is enough;" so I think that I have now brought forward witnesses enough. For, what will you say? Was it pleasure that worked upon you, a man thoroughly worthy of your ancestors, while still a young man, to rob Publius Sylla of the consulship? And when you had succeeded in procuring it for your father, a most gallant man, what a consul did he prove, and what a citizen at all times, and most especially after his consulship! And, indeed, it was by his advice that we ourselves behaved in such a manner as to consult the advantage of the whole body of the citizens rather than our own. But

Latin: *Contineo me ab exemplis. Graecis hoc modicum est: Leonidas, Epaminondas, tres aliqui aut quattuor; ego si nostros colligere coepero, perficiam illud quidem, ut se virtuti tradat constringendam voluptas, sed dies me deficiet, et, ut Aulus Varius, qui est habitus iudex durior, dicere consessori solebat, cum datis testibus alii tamen citarentur: 'Aut hoc testium satis est, aut nescio, quid satis sit,' sic a me satis datum est testium. Quid enim? te ipsum, dignissimum maioribus tuis, voluptasne induxit, ut adolescentulus eriperes P. Sullae consulatum? quem cum ad patrem tuum rettulisses, fortissimum virum, qualis ille vel consul vel civis cum semper, tum post consulatum fuit! quo quidem auctore nos ipsi ea gessimus, ut omnibus potius quam ipsis nobis consuluerimus.*

§63

”But how well you thought you put your case when you pictured on the one hand a person loaded with an abundance of the most delightful pleasures and free from all pain whether present or in prospect, and on the other one racked throughout his frame by the most excruciating pains, unqualified by any pleasure or hope of pleasure; then proceeded to ask who could be more wretched than the latter or more happy than the former; and finally drew the conclusion that pain was the Chief Evil and pleasure the Chief Good! “Well, there was a certain Lucius Thorius of Lanuvium, whom you cannot remember; he lived on the principle of enjoying in the fullest measure all the most exquisite pleasures that could possibly be found. His appetite for pleasures was only equalled by his taste and ingenuity in devising them. He was so devoid of superstition as to scoff at all the sacrifices and shrines for which his native place is famous; and so free from fear of death that he died in battle for his country.

Compare other translations & Latin

Reid: how excellently you seemed to me to speak, when you set before us on the one side a man crowned with most numerous and most intense pleasures, free from all pain, either actual or impending, and on the other side one racked with most grievous torments over his whole frame, with no pleasure, either attendant or prospective, and then asked who could be more wretched than the latter man or more happy than the former, and thence inferred that pain is the paramount evil, and pleasure the paramount good! There was a man of Lanuvium, Lucius Thorius Balbus, whom you cannot remember; he lived in such fashion that no pleasure could be discovered, however rare, in which he did not revel. Not only was he a zealot for pleasures, but he possessed ability and resource in this line of life ; and he was so devoid of superstition, that he cared nothing for those sacrifices and shrines which are so very numerous in his native place, and so free from fear in face of death, that he died for his country on the field of battle.

Yonge: how admirably did you seem to speak, when on the one side you drew a picture of a man loaded with the most numerous and excessive pleasures, with no pain, either present or future; and on the other, of a man surrounded with the greatest torments affecting his whole body, with no pleasure, either present or hoped for; and asked who could be more miserable than the one, or more happy than the other? and then concluded, that pain was the greatest evil, and pleasure the greatest good. There was a man of Lanuvium, called Lucius Thorius Balbus, whom you cannot remember; he lived in such a way that no pleasure could be imagined so exquisite, that he had not a superfluity of it. He was greedy of pleasure, a critical judge of every species of it, and very rich. So far removed from all superstition, as to despise the numerous sacrifices which take place, and temples which exist in his country; so far from fearing death, that he was slain in battle fighting for the republic. He bounded his appetites,

Latin: *At quam pulchre dicere videbare, cum ex altera parte ponebas cumulatum aliquem plurimis et maximis voluptatibus nullo nec praesenti nec futuro dolore, ex altera autem cruciatibus maximis toto corpore nulla nec adiuncta nec sperata voluptate, et quaerebas, quis aut hoc miserior aut superiore illo beatior; deinde concludebas summum malum esse dolorem, summum bonum voluptatem! Lucius Thorius Balbus fuit, Lanuvinus, quem meminisse tu non potes. is ita vivebat, ut nulla tam exquisita posset inveniri voluptas, qua non abundaret. erat et cupidus voluptatum et eius generis intellegens et copiosus, ita non superstitiosus, ut illa plurima in sua patria sacrificia et fana contemneret, ita non timidus ad mortem, ut in acie sit ob rem publicam interfectus.*

§64

Epicurus's classification of the desires meant nothing to him; he knew no limit but satiety. At the same time he was careful of his health: took sufficient exercise to come hungry and thirsty to table; ate what was at once most appetizing and most digestible; drank enough wine for pleasure and not too much for health. Nor did he forgo those other indulgences in the absence of which Epicurus declares that he cannot understand what Good is. Pain he never experienced at all; had it come to him, he would have borne it with fortitude, yet would have called in a doctor sooner than a philosopher. He had excellent health and a sound constitution. He was extremely popular. In short, his life was replete with pleasure of every variety.

Compare other translations & Latin

Reid: The bounds to his passions were prescribed not by the classification of Epicurus, but by his own sense of repletion. Yet he took care of his health, he availed himself of such exercise as might send him thirsty and hungry to dinner, and of such food as was at once pleasantest and easiest to digest, and of wine sufficient to give pleasure without doing harm. He gave heed to those other matters in the absence of which Epicurus says he fails to under- stand what goad means. All pain kept aloof; but if it had come, he would have endured it without weakness, though he would have resorted to physicians rather than philosophers. He had an admirable complexion, perfect health, extreme popularity, his life in fact was replete with all the divers forms of pleasure.

Yonge: not according to the division of Epicurus, but by his own feelings of satiety. He took sufficient exercise always to come to supper both thirsty and hungry. He ate such food as was at the same time nicest in taste and most easy of digestion; and selected such wine as gave him pleasure, and was, at the same time, free from hurtful qualities. He had all those other means and appliances which Epicurus thinks so necessary, that he says that if they are denied, he cannot understand what is good. He was free from every sort of pain; and if he had felt any, he would not have borne it impatiently, though he would have been more inclined to consult a physician than a philosopher. He was a man of a beautiful complexion, of perfect health, of the greatest influence, in short, his whole life was one uninterrupted scene of every possible variety of pleasures.

Latin: *cupiditates non Epicuri divisione finiebat, sed sua satietate. habebat tamen rationem valitudinis: utebatur iis exercitationibus, ut ad cenam et sitiens et esuriens veniret, eo cibo, qui et suavissimus esset et idem facillimus ad concoquendum, vino et ad voluptatem et ne noceret. cetera illa adhibebat, quibus demptis negat se Epicurus intellegere quid sit bonum. aberat omnis dolor, qui si adesset, nec molliter ferret et tamen medicis plus quam philosophis uteretur. color egregius, integra valitudo, summa gratia, vita denique conferta voluptatum omnium varietate.*

§65

Your school pronounces him a happy man, at least your theory requires you to do so. But I place above him — I do not venture to say whom: Virtue herself shall speak for me, and she will not hesitate to rank Marcus Regulus higher than this typically happy man, as you would call him. Regulus, of his own free will and under no compulsion except that of a promise given to an enemy, returned from his native land to Carthage; yet Virtue proclaims that when he had done so he was happier while tormented with sleeplessness and hunger than Thorius carousing on his couch of roses. Regulus had fought great wars, had twice been consul, had celebrated a triumph; yet all his earlier exploits he counted less great and glorious than that final disaster, which he chose to undergo for the sake of honour and of self-respect; a pitiable end, as it seems to us who hear of it, but full of pleasure for him who endured it. It is not merriment and wantonness, nor laughter or jesting, the comrade of frivolity, that make men happy; those are happy, often in sadness, whose wills are strong and true.

Compare other translations & Latin

Reid: This is the man you pronounce happy; at least your system compels you to it; but I have hardly the courage to say who it is that I prefer to him; virtue herself shall speak for me, and shall without hesitation prefer to your man of happiness her Marcus Regulus; and virtue proclaims that when he had re- turned from his own country to Carthage of his own choice and under no compulsion but that of his honour, which he had pledged to the enemy, he was happier in the very hour at which he was tortured by want of sleep and hunger, than Thorius when drinking on his bed of roses. He had conducted important wars, had been twice elected consul, had enjoyed a triumph, though he did not regard his previous exploits as so important or so splendid as his last sacrifice, which he had taken upon him from motives of honour and consistency: a sacrifice that seems pitiable to us when we hear of it, but was pleasurable to him while he endured it. In truth, happy men are not always in a state of cheerfulness or boisterousness, or mirth, or jesting, which things accompany light characters, but oftentimes even in stern mood are made happy by their staunchness and endurance.

Yonge: Now, you call this man happy. Your principles compel you to do so. But as for me, I will not, indeed, venture to name the man whom I prefer to him—Virtue herself shall speak for me, and she will not hesitate to rank Marcus Regulus before this happy man of yours. For Virtue asserts loudly that this man, when, of his own accord, under no compulsion, except that of the pledge which he had given to the enemy, he had returned to Carthage, was, at the very moment when he was being tortured with sleeplessness and hunger, more happy than Thorius while drinking on a bed of roses. Regulus had had the conduct of great wars; he had been twice consul; he had had a triumph; and yet he did not think those previous exploits of his so great or so glorious as that last misfortune which he incurred, because of his own good faith and constancy; a

misfortune which appears pitiable to us who hear of it, but was actually pleasant to him who endured it. For men are happy, not because of hilarity, or lasciviousness, or laughter, or jesting, the companion of levity, but often even through sorrow endured with firmness and constancy.

Latin: *hunc vos beatum; ratio quidem vestra sic cogit. at ego quem huic anteponam non audeo dicere; dicet pro me ipsa virtus nec dubitabit isti vestro beato M. Regulum anteponere, quem quidem, cum sua voluntate, nulla vi coactus praeter fidem, quam dederat hosti, ex patria Karthaginem revertisset, tum ipsum, cum vigiliis et fame cruciaretur, clamat virtus beatiorem fuisse quam potantem in rosa Thorium. bella magna gesserat, bis consul fuerat, triumpharat nec tamen sua illa superiora tam magna neque tam praeclara ducebat quam illum ultimum casum, quem propter fidem constantiamque susceperat, qui nobis miserabilis videtur audientibus, illi perpetienti erat voluptarius. non enim hilaritate nec lascivia nec risu aut ioco, comite levitatis, saepe etiam tristes firmitate et constantia sunt beati.*

§66

Lucretia outraged by the royal prince called on her fellow-citizens to witness her wrong and died by her own hand. The indignation that this aroused in the Roman people, under the leadership and guidance obrutus, won freedom for the state; and in gratitude to Lucretia's memory both her husband and her father were made consuls for the first year of the republic. Sixty years after our liberties had been won, Lucius Verginius, a poor man of humble station, killed his maiden daughter with his own hand rather than surrender her to the lust of Appius Claudius, who then held the highest power in the state.

Compare other translations & Latin

Reid: When Lucretia was violated by the king’s son, she called her fellow-countrymen to witness and cut short her life by her own hand. The indignation felt at this by the Roman people, with Brutus for their leader and adviser, gave freedom to the community, and in remembrance of the lady both her husband and her father were elected consuls in the first year. Lucius Verginius, a poor man and sprung from the people, in the sixtieth year after freedom had been won, slew his maiden daughter with his own hand rather than let her be sacrificed to the lust of Appius Claudius, who then held supreme authority.

Yonge: Lucretia, having been ravished by force by the king's son, called her fellow-citizens to witness, and slew herself. This grief of hers, Brutus being the leader and mover of the Roman people, was the cause of liberty to the whole state. And out of regard for the memory of that woman, her husband and her father were made consuls the first year of the republic. Lucius Virginius, a man of small property and one of the people, sixty years after the reestablishment of liberty, slew his virgin daughter with his own hand, rather than allow her to be surrendered to the lust of Appius Claudius, who was at that time invested with the supreme power.

Latin: *stuprata per vim Lucretia a regis filio testata civis se ipsa interemit. hic dolor populi Romani duce et auctore Bruto causa civitati libertatis fuit, ob eiusque mulieris memoriam primo anno et vir et pater eius consul est factus. tenuis Lucius Verginius unusque de multis sexagesimo anno post libertatem receptam virginem filiam sua manu occidit potius, quam ea Ap. Claudii libidini, qui tum erat summo <ne> imperio, dederetur.*

§67

”Either, Torquatus, you must reprobate such actions, or you must give up your championship of Pleasure. But what defence can Pleasure offer, what case can you make out for her, when she will be able to produce no famous men as her witnesses or supporters? On our side we cite in evidence from our records and our annals men who spent their whole lives in glorious toils, men who would not have borne to hear pleasure so much as named; but in your discourses history is dumb. In the school of Epicurus I never heard one mention of Lycurgus, Solon, Miltiades, Themistocles, Epaminondas, who are always on the lips of the other philosophers. And now that we Romans too have begun to treat of these themes, what a marvellous roll of great men will our friend Atticus supply to us from his store-houses of learning!

Compare other translations & Latin

Reid: You must either blame these examples, Torquatus, or must abandon your advocacy of pleasure. But what kind of advocacy is this, or what sort of case can you make out for pleasure, which will never be able to call witnesses either to fact or to character from among men of distinction? While we are wont to summon as our witnesses from the records of the past men whose whole life was spent in noble exertion, who would never be able to listen to the name of pleasure, on the other hand in your debates history is silent. I have never heard that in any discussion carried on by Epicurus the names of Lycurgus, Solon, Miltiades, Themistocles, Epaminondas were mentioned, men who are ever on the lips of all the other philosophers. Now however, seeing that we Romans also have begun to handle these subjects, what fine and great men will Atticus produce for us from his stores! Is it not better to say something of these men than to

Yonge: Now you, O Torquatus, must either blame all these actions, or else you must abandon the defence of pleasure. And what a cause is that, and what a task does the man undertake who comes forward as the advocate of pleasure, who is unable to call any one illustrious man as evidence in her favour or as a witness to her character? For as we have awakened those men from the records of our annals as witnesses, whose whole life has been consumed in glorious labours; men who cannot bear to hear the very name of pleasure: so on your side of the argument history is dumb. I have never heard of Lycurgus, or Solon, Miltiades, or Themistocles, or Epaminondas being mentioned in the school of Epicurus; men whose names are constantly in the mouth of all the other philosophers. But now, since we have begun to deal with this part of the question, our friend Atticus, out of his treasures, will supply us with the names of as many great men as may be sufficient for us to bring forward as witnesses. Is it not better to say a little of these men,

Latin: *Aut haec tibi, Torquate, sunt vituperanda aut patrocinium voluptatis repudiandum. quod autem patrocinium aut quae ista causa est voluptatis, quae nec testes ullos e claris viris nec laudatores poterit adhibere? ut enim nos ex annalium monimentis testes excitamus eos, quorum omnis vita consumpta est in laboribus gloriosis, qui voluptatis nomen audire non possent, sic in vestris disputationibus historia muta est. numquam audivi in Epicuri schola Lycurgum, Solonem, Miltiadem, Themistoclem, Epaminondam nominari, qui in ore sunt ceterorum omnium philosophorum. nunc vero, quoniam haec nos etiam tractare coepimus, suppeditabit nobis Atticus noster e thesauris suis quos et quantos viros!*

§68

Would it not be better to talk of these than to devote those bulky volumes to Themista?a Let us leave that sort of thing to the Greeks. True we owe to them philosophy and all the liberal sciences; yet there are topics not permitted to us, that are allowable for them. Battle rages between the Stoics and the Peripatetics. One school declares that nothing is good but Moral Worth, the other that, while it assigns the greatest, and by far the greatest, value to Morality, yet still some bodily and external things are good. Here is an honourable quarrel, fought out in high debate! For the whole dispute turns on the true worth of virtue. But when one argues with your friends, one has to listen to a great deal about even the grosser forms of pleasure! Epicurus is always harping upon them!

Compare other translations & Latin

Reid: talk through such ponderous tomes about Themista? Let us allow such things to be characteristic of Greeks; though it is from them that we derive philosophy and all liberal arts; but still there are things which are not permitted to us, though permitted to them. The Stoics are at war with the Peripatetics. The one school declares that there is nothing good but what is moral; the other that it assigns the highest, aye, infinitely the highest value to morality, but that nevertheless there are some good things connected with our bodies and also some external to us. What a moral debate, what a noble disagreement! In truth, the whole struggle concerns the prestige of virtue. But whenever you discuss with your fellow disciples, you must listen to much that concerns the impure pleasures, of which Epicurus very often speaks.

Yonge: than so many volumes about Themista? Let these things be confined to the Greeks: although we have derived philosophy and all the liberal sciences from them, still there are things which may be allowable for them to do, but not for us. The Stoics are at variance with the Peripatetics. One sect denies that anything is good which is not also honourable: the other asserts that it allows great weight, indeed, by far the most weight, to what is honourable, but still affirms that there are in the body also, and around the body, certain positive goods. It is an honourable contest and a splendid discussion. For the whole question is about the dignity of virtue. But when one is arguing with philosophers of your school, one is forced to hear a great deal about even the obscure pleasures which Epicurus himself continually mentions. You cannot then, Torquatus, believe me,

Latin: *nonne melius est de his aliquid quam tantis voluminibus de Themista loqui? sint ista Graecorum; quamquam ab iis philosophiam et omnes ingenuas disciplinas habemus; sed tamen est aliquid, quod nobis non liceat, liceat illis. Pugnant Stoici cum Peripateticis. alteri negant quicquam esse bonum, nisi quod honestum sit, alteri plurimum se et longe longeque plurimum tribuere honestati, sed tamen et in corpore et extra esse quaedam bona. et certamen honestum et disputatio splendida! omnis est enim de virtutis dignitate contentio. at cum tuis cum disseras, multa sunt audienda etiam de obscenis voluptatibus, de quibus ab Epicuro saepissime dicitur.*

§69

Believe me then, Torquatus, if you will but look within, and study your own thoughts and inclinations, you cannot continue to defend the doctrines you profess. You will be put to the blush, I say, by the picture that Cleanthes used to draw so cleverly in his lectures. He would tell his audience to imagine a painting representing Pleasure, decked as a queen, and gorgeously apparelled, seated on a throne; at her side should stand the Virtues as her handmaids, who should make it their sole object and duty to minister to Pleasure, merely whispering in her ear the warning (provided this could be conveyed by the painter's art) to beware of unwittingly doing aught to offend public opinion, or anything from which pain might result. 'As for us Virtues, we were born to be your slaves; that is our one and only business.'

Compare other translations & Latin

Reid: Believe me, then, Torquatus, you cannot maintain your doctrines, if you once gain a clear view of your own nature and your own thoughts and inclinations; you will blush, I say, for that picture which Cleanthes used to paint, certainly very neatly, in his conversation. He bade his audience imagine to themselves pleasure painted in a picture as sitting on a throne, with most lovely raiment and queenly apparel; the virtues near her as her handmaidens, with no other employment, and no thought of other duty, than to wait upon pleasure, and merely to whisper in her ear (if only painting could convey such meaning) to guard against doing anything heedlessly, which might wound men’s feelings, or anything from which some pain might spring. We virtues, indeed, were born to be your thralls; we have no other function.

Yonge: you cannot uphold those principles, if you examine into yourself, and your own thoughts and studies. You will, I say, be ashamed of that picture which Cleanthes was in the habit of drawing with such accuracy in his description. He used to desire those who came to him as his pupils, to think of Pleasure painted in a picture, clad in beautiful robes, with royal ornaments, and sitting on a throne. He represented all the Virtues around her, as her handmaidens, doing nothing else, and thinking nothing else their duty, but to minister to Pleasure, and only just to whisper in her ear (if, indeed, that could be made intelligible in a picture) a warning to be on her guard to do nothing imprudent, nothing to offend the minds of men, nothing from which any pain could ensue. We, indeed, they would say, we Virtues are only born to act as your slaves; we have no other business.

Latin: *non potes ergo ista tueri, Torquate, mihi crede, si te ipse et tuas cogitationes et studia perspexeris; pudebit te, inquam, illius tabulae, quam Cleanthes sane commode verbis depingere solebat. iubebat 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 inprudens, quod offenderet animos hominum, aut quicquam, e quo oriretur aliquis dolor. 'Nos quidem Virtutes sic natae sumus, ut tibi serviremus, aliud negotii nihil habemus.'

§70

"But Epicurus, you will tell me (for this is your strong point), denies that anyone who does not live morally can live pleasantly. As if I cared what Epicurus says or denies! What I ask is, what is it consistent for a man to say who places the Chief Good in pleasure? What reason can you give for thinking that Thorius, or Postumius of Chios, or the master of them all, Orata, did not live extremely pleasant lives? Epicurus himself says that the life of sensualists is blameless, if they are not utter fools — for that is what his proviso, 'if they are free from fear and from desire,' amounts to. And, as he offers an antidote for both desire and fear, he virtually offers free indulgence for sensuality. Eliminate those passions, he says, and he cannot find anything to blame in a life of profligacy.

Compare other translations & Latin

Reid: Oh, but Epicurus says (this indeed is your strong point) that no one can live agreeably who does not live morally. As though I gave any heed to what he affirms or denies! The question I ask is, what statement is consistent for a man to make, who builds his highest good upon pleasure. What do you allege to shew that Thorius, that Hirrius, that Postumius, and the master of all these men, Orata, did not live very agreeable lives? He himself, as I mentioned already, asserts that the life of sybarites is not worthy of blame, unless they are utterly foolish, that is, unless they are subject to passion and fear. And when he proffers a remedy for both these conditions, he proffers immunity to sybaritism. For if these two conditions are removed, he says that he finds nothing to blame in the life of profligates.

Yonge: But Epicurus (for this is your great point) denies that any man who does not live honourably can live agreeably; as if I cared what he denies or what he affirms. What I inquire is, what it is consistent for that man to say who places the chief good in pleasure. What reason do you allege why Thorius, why Chius, why Postumius, why the master of all these men, Orata, did not live most agreeably? He himself, as I have already said, asserts that the life of men devoted to luxury is not deserving of blame, unless they are absolute fools, that is to say, unless they abandon themselves to become slaves to their desires or to their fears. And when he promises them a remedy for both these things, he, in so doing, offers them a licence for luxury. For if you take away these things, then he says that he cannot find anything in the life of debauched men which deserves blame. You then,

Latin: *At negat Epicurus—hoc enim vestrum lumen est— quemquam, qui honeste non vivat, iucunde posse vivere. quasi ego id curem, quid ille aiat aut neget. illud quaero, quid ei, qui in voluptate summum bonum ponat, consentaneum sit dicere. quid affers, cur Thorius, cur Caius Postumius, cur omnium horum magister, Orata, non iucundissime vixerit? ipse negat, ut ante dixi, luxuriosorum vitam reprehendendam, nisi plane fatui sint, id est nisi aut cupiant aut metuant. quarum ambarum rerum cum medicinam pollicetur, luxuriae licentiam pollicetur. his enim rebus detractis negat se reperire in asotorum vita quod reprehendat.*

§71

Consequently you Epicureans, by taking pleasure as the sole guide, make it impossible for yourselves either to uphold or to retain virtue. For a man is not to be thought good and just who refrains from doing wrong to avoid incurring harm; no doubt you know the line: None is good, whose love of goodness — ; believe me, nothing can be truer. As long as his motive is fear, he is not just, and assuredly as soon as he ceases to fear, he will not be just; and he will not feel fear, if he can conceal his wrong-doing, or is sufficiently powerful to brazen it out; and he will assuredly prefer the reputation without the reality of goodness to the reality without the reputation. So your school undoubtedly preaches the pretence of justice instead of the real and genuine thing. Its lesson amounts to this — we are to despise the trustworthy voice of our own conscience, and to run after the fallible imaginations of other men.

Compare other translations & Latin

Reid: You cannot therefore, while guiding all actions by pleasure, either defend or maintain virtue. For a man who refrains from injustice only to avoid evil must not be considered a good and just man; you know of course the saying, no one ts righteous, whose righteousness...; well, never suppose that any saying is truer. He is not indeed a just man, so long as his fear lasts, and assuredly he will not be so if he ceases to fear; while he will cease to fear if he is able either to conceal or by the aid of great resources to secure anything he has done, and will undoubtedly choose to be regarded as a good man, though not really so, rather than to be good, without being considered good. So you most disgracefully enjoin and press upon us in a kind of way a pretense of justice in the place of the true and indubitable justice; you wish us to disregard the firm ground of inner consciousness and to catch at the wandering fancies of other men. And

Yonge: who regulate everything by the standard of pleasure, cannot either defend or maintain virtue. For he does not deserve to be accounted a virtuous or a just man who abstains from injustice in order to avoid suffering evil. You know the line, I suppose— He's not a pious man whom fear constrains To acts of piety . . . . a man— And nothing can be more true. For a man is not just while he is in a state of alarm. And certainly when he ceases to be in fear, he will not be just. But he will not be afraid if he is able to conceal his actions, or if he is able, by means of his great riches and power, to support what he has done. And he will certainly prefer being regarded as a good man, though he is not one, to being a good man and not being thought one. And so, beyond all question, instead of genuine and active justice, you give us only an effigy of justice, and you teach us, as it were, to disregard our own unvarying conscience, and to go hunting after the fleeting vagabond opinions of others. And

Latin: *Non igitur potestis voluptate omnia dirigentes aut tueri aut retinere virtutem. nam nec vir bonus ac iustus haberi debet qui, ne malum habeat, abstinet se ab iniuria. nosti, credo, illud: 'Nemo pius est, qui pietatem—'; cave putes quicquam esse verius. nec enim, dum metuit, iustus est, et certe, si metuere destiterit, non erit; non metuet autem, sive celare poterit, sive opibus magnis quicquid fecerit optinere, certeque malet existimari bonus vir, ut non sit, quam esse, ut non putetur. ita, quod certissimum est, pro vera certaque iustitia simulationem nobis iustitiae traditis praecipitisque quodam modo ut nostram stabilem conscientiam contemnamus, aliorum errantem opinionem aucupemur.*

§72

The same applies in the case of the other virtues. Basing them entirely on pleasure you are laying the foundations in water. Why, take the great Torquatus again: can he really be called brave? — for I delight, albeit my flattery, as you put it, is powerless to bribe you, I delight, I say, in your name and lineage; and indeed I have personal recollections of that distinguished man, Aulus Torquatus, who was an affectionate friend of my own, and whose signal loyalty and devotion to me in circumstances that are within universal knowledge must be familiar to you both; yet for my part, anxious as I am to feel and show a proper gratitude, I would not have thanked him for his friendship had I not known that it was disinterested; unless you choose to say that it was for his own interest in this sense, that it is to every man's interest to act rightly. If you do say so, we have won our case; for our one principle, our one contention is, that duty is its own reward.

Compare other translations & Latin

Reid: the same statements may be made about the rest of the virtues, whose foundations, in every case, you pitch upon pleasure, as you might upon water. Well, can we call the same old Torquatus a brave man? You see I take delight, although I cannot pervert you, as you call it, I take delight, I repeat, both in your family and your name, and I declare that before my eyes there rises a vision of that most excellent man and very true friend of mine, Aulus Torquatus, whose great and conspicuous zeal for me at that crisis which is familiar to every one, must be well known to both of you; though I myself, while anxious to be and to be considered thankful, should not think such services deserving of gratitude, were it not plain to me that he was my friend for my sake and not for his own; unless by his own sake you hint at the fact that to do what is right brings advantage to all. If you mean this, I have won the victory; for what I desire and am struggling for is that duty

should be duty's own reward. That philosopher of yours will not have it so, but requires pleasure from everything as a kind of fee.

Yonge: the same may be said of the other virtues also; the foundation of all which you place in pleasure, which is like building on water. For what are we to say? Can we call that same Torquatus a brave man? For I am delighted, though I cannot, as you say, bribe you; I am delighted with your family and with your name. And, in truth, I have before my eyes Aulus Torquatus, a most excellent man, and one greatly attached to me; and both of you must certainly be aware how great and how eminent his zeal in my behalf was in those times which are well known to every one. And that conduct of his would not have been delightful to me, who wish both to be, and to be considered, grateful, if I did not see clearly that he was friendly to me for my own sake, not for his own; unless, indeed, you say, it was for his own sake, because it is for the interest of every one to act rightly. If you say that, we have gained our point. For what we are aiming at, what we are contending for, is, that duty itself is the reward of duty. But that master of yours will not admit this, and requires pleasure to result from every action as a sort of wages. However,

Latin: *Quae dici eadem de ceteris virtutibus possunt, quarum omnium fundamenta vos in voluptate tamquam in aqua ponitis. quid enim? fortemne possumus dicere eundem illum Torquatum?—delector enim, quamquam te non possum, ut ais, corrumpere, delector, inquam, et familia vestra et nomine. et hercule mihi vir optimus nostrique amantissimus, Aulus Torquatus, versatur ante oculos, cuius quantum studium et quam insigne fuerit erga me temporibus illis, quae nota sunt omnibus, scire necesse est utrumque vestrum. quae mihi ipsi, qui volo et esse et haberi gratus, grata non essent, nisi eum perspicerem mea causa mihi amicum fuisse, non sua, nisi hoc dicis sua, quod interest omnium recte facere. si id dicis, vicimus. id enim volumus, id contendimus, ut officii fructus sit ipsum officium.*

§73

This your great master does not allow; he expects everything to pay — to yield its quota of pleasure. But I return to old Torquatus. If it was to win pleasure that he accepted the Gallic warrior's challenge to single combat on the banks of the Anio, and if he despoiled him and assumed his necklet and the corresponding surname for any other reason than that he thought such deeds became a man, I do not consider him brave. Again, if modesty, self-control, chastity, if in a word Temperance is to depend for its sanction on the fear of punishment or of disgrace, and not to maintain itself by its own intrinsic sacredness, what form of adultery, vice or lust will not break loose and run riot when it is assured of concealment, impunity or indulgence.

Compare other translations & Latin

Reid: But I return to our old. Torquatus; if it was for the sake of pleasure that he fought his combat with the Gaul on the banks of the Anio, when challenged, and if from the spoils of the foe he invested himself at once with the necklet and the title from any other motive than the feeling that such exploits beseem a man, then I do not regard him as brave. Further, if honour, if loyalty, if chastity, if in a word temperance,— if all these are to be governed by dread of retribution or of dis- grace, and are not to sustain themselves by their own inherent purity, what kind of adultery, or impurity, or passion will not take its heedless and headlong course, if either concealment is promised to it, or freedom from punishment, or immunity ?

Yonge: I return to him. If it was for the sake of pleasure that Torquatus, when challenged, fought with the Gaul on the Anio, and out of his spoils took his chain and earned his surname, or if it was for any other reason but that he thought such exploits worthy of a man, then I do not account him brave. And, indeed, if modesty, and decency, and chastity, and, in one word, temperance, is only upheld by the fear of punishment or infamy, and not out of regard to their own sanctity, then what lengths will adultery and debauchery and lust shrink from proceeding to, if there is a hope either of escaping detection, or of obtaining impunity or licence? What shall I say more?

Latin: *hoc ille tuus non vult omnibusque ex rebus voluptatem quasi mercedem exigit. sed ad illum redeo. si voluptatis causa cum Gallo apud Anienem depugnavit provocatus et ex eius spoliis sibi et torquem et cognomen induit ullam aliam ob causam, nisi quod ei talia facta digna viro videbantur, fortem non puto. iam si*

pudor, si modestia, si pudicitia, si uno verbo temperantia poenae aut infamiae metu coercebuntur, non sanctitate sua se tuebuntur, quod adulterium, quod stuprum, quae libido non se proripiet ac proiciet aut occultatione proposita aut inpunitate aut licentia? Quid?

§74

”Or what, pray, are we to think of the situation if you, Torquatus, bearing the name you do, and gifted and distinguished as you are, dare not profess before a public audience the real object of all your actions, aims and endeavours, what it is in short that you consider the greatest good in life? In return for what payment or consideration, when not long hence you have attained to public office and come forward to address a meeting (for you will have to announce the rules that you propose to observe in administering justice, and very likely also, if you think good, you will follow the time-honoured custom of making some reference to your ancestors and to yourself), — for what consideration then would you consent to declare that you intend in office to guide your conduct solely by pleasure, and that pleasure has been your aim in every action of your life? — 'Do you take me for such an imbecile,' you exclaim, 'as to talk in that fashion before ignorant people?' — Well, make the same profession in a law-court, or if you are afraid of the public there, say it in the senate. You will never do it. Why, if not because such language is disgraceful? Then what a compliment to Torquatus and myself, to use it in our presence!

Compare other translations & Latin

Reid: Why, Torquatus, what a state of things does this seem, that you with your name, abilities and distinctions, cannot venture to confess before a public meeting your actions, your thoughts, your aims, your objects, or what that thing is from love of which you desire to carry ‘your undertakings to completion, in fine what it is that you judge to be the best thing in life ? What would you be willing to take, on condition that when once you have entered on your office and risen before the assembly (you know you must announce what rules you intend to follow in your administration of the law, and perhaps too, if you think it good to do so, you will say something about your own ancestry and yourself, after the custom of our forefathers) —well then, what would you take to declare that during your term of office you will do everything with a view to pleasure, and that you have never done anything during life except with a view to pleasure? You say, do you suppose me to be such a madman as to speak before ignorant men in that fashion? But make the same statements in court, or, if you are afraid of the crowd, make them in the senate. You will never do it. Why not, unless it be that such speech is disgraceful? Do you suppose then that I and Triarius are fit persons to listen to your disgraceful talk? But

Yonge: What is your idea, O Torquatus, of this?—that you, a man of your name, of your abilities, of your high reputation, should not dare to allege in a public assembly what you do, what you think, what you contend for, the standard to which you refer everything, the object for the sake of which you wish to accomplish what you attempt, and what you think best in life. For what can you claim to deserve, when you have entered upon your magistracy, and come forward to the assembly, (for then you will have to announce what principles you intend to observe in administering the law, and perhaps, too, if you think fit, you will, as is the ancient custom, say something about your ancestors and yourself,)—what, I say, can you claim as your just desert, if you say that in that magistracy you will do everything for the sake of pleasure? and that you have never done anything all your life except with a view to pleasure? Do you think, say you, that I am so mad as to speak in that way before ignorant people? Well, say it then in the court of justice, or if you are afraid of the surrounding audience, say it in the senate: you will never do so. Why not, except that such language is disgraceful? Do you then think Triarius and me fit people for you to speak before in a disgraceful manner?

Latin: *illud, Torquate, quale tandem videtur, te isto nomine, ingenio, gloria, quae facis, quae cogitas, quae contendis quo referas, cuius rei causa perficere quae conaris velis, quid optimum denique in vita iudices non audere in conventu dicere? quid enim mereri velis, iam cum magistratum inieris et in contionem ascenderis—est enim tibi edicendum quae sis observaturus in iure dicendo, et fortasse etiam, si tibi erit visum, aliquid de maioribus tuis et de te ipso dices more maiorum—, quid merearis igitur, ut dicas te in eo magistratu omnia voluptatis causa facturum esse, teque nihil fecisse in vita nisi voluptatis causa? 'An me',*

inquis, 'tam amentem putas, ut apud imperitos isto modo loquar?' At tu eadem ista dic in iudicio aut, si coronam times, dic in senatu. numquam facies. cur, nisi quod turpis oratio est? mene ergo et Triarium dignos existimas, apud quos turpiter loquare?

§75

“But let us grant your position. The actual word 'pleasure' has not a lofty sound; and perhaps we do not understand its significance: you are always repeating that we do not understand what you mean by pleasure. As though it were a difficult or recondite notion! If we understand you when you talk of 'indivisible atoms' and 'cosmic interspaces,' things that don't exist and never can exist, is our intelligence incapable of grasping the meaning of pleasure, a feeling known to every sparrow? What if I force you to admit that I do know not only what pleasure really is (it is an agreeable activity of the sense), but also what you mean by it? For at one moment you mean by it the feeling that I have just defined, and this you entitle 'kinetic' pleasure, as producing a definite change of feeling, but at another moment you say it is quite a different feeling, which is the acme and climax of pleasure, but yet consists merely in the complete absence of pain; this you call 'static' pleasure.

Compare other translations & Latin

Reid: let us grant this: the very name pleasure has no prestige, and we perhaps do not understand it; for you philosophers say over and over again, that we do not under- stand what kind of pleasure you mean. Surely it is a hard and abstruse subject! When you speak of atoms and spaces between universes, which do not and cannot exist, then we understand ; and can we not understand pleasure, which every sparrow knows so well? What if I bring you to admit that I not only know what pleasure is (it is indeed an agreeable activity affecting the sense) but what you intend it to be? At one time you intend it to mean exactly what I just now indicated, and imply by the name that it is something active, and produces a certain variation ; at another time you speak of a certain other supreme pleasure, which is incapable of increase ; this you say is present when all pain is absent; this you call stable pleasure.

Yonge: However, be it so. The name of pleasure certainly has no dignity in it, and perhaps we do not exactly understand what is meant by it; for you are constantly saying that we do not understand what you mean by the word pleasure: no doubt it is a very difficult and obscure matter. When you speak of atoms, and spaces between worlds, things which do not exist, and which cannot possibly exist, then we understand you; and cannot we understand what pleasure is, a thing which is known to every sparrow? What will you say if I compel you to confess that I not only do know what pleasure is (for it is a pleasant emotion affecting the senses), but also what you mean by the word? For at one time you mean by the word the very same thing which I have just said, and you give it the description of consisting in motion, and of causing some variety: at another time you speak of some other highest pleasure, which is susceptible of no addition whatever, but that it is present when every sort of pain is absent, and you call it then a state, not a motion:

Latin: *Verum esto: verbum ipsum voluptatis non habet dignitatem, nec nos fortasse intellegimus. hoc enim identidem dicitis, non intellegere nos quam dicatis voluptatem. rem videlicet difficilem et obscuram! individua cum dicitis et intermundia, quae nec sunt ulla nec possunt esse, intellegimus, voluptas, quae passeribus omnibus nota est, a nobis intellegi non potest? quid, si efficio ut fateare me non modo quid sit voluptas scire—est enim iucundus motus in sensu—, sed etiam quid eam tu velis esse? tum enim eam ipsam vis, quam modo ego dixi, et nomen inponis, in motu ut sit et faciat aliquam varietatem, tum aliam quandam summam voluptatem, quo addi nihil possit; eam tum adesse, cum dolor omnis absit; eam stabilem appellas. sit sane ista voluptas.*

§76

Well, grant that pleasure is the latter sort of feeling. Profess in any public assembly that the motive of all your actions is the desire to avoid pain. If you feel that this too does not sound sufficiently dignified and respectable, say that you intend both in your present office and all your life long to act solely for the sake of your own advantage, — to do nothing but what will pay, nothing in short that is not for your own interest;

imagine the uproar among the audience! What would become of your chances of the consulship, which as it is seems to be a certainty for you in the near future? Will you then adopt a rule of life which you can appeal to in private and among friends but which you dare not openly profess or parade in public? Ah, but it is the vocabulary of the Peripatetics and the Stoics that is always on your lips, in the law-courts and the senate. Duty, Fair-dealing, Moral Worth, Fidelity, Uprightness, Honour, the Dignity of office, the Dignity of the Roman People, Risk all for the state, Die for your Country, — when you talk in this style, we simpletons stand gaping in admiration, — and you no doubt laugh in your sleeve.

Compare other translations & Latin

Reid: Let us grant that this is pleasure. State before any public meeting you like that you do everything with a view to avoiding pain. If you think that even this statement cannot be made with proper honor and dignity, say that both during your term of office and your whole life you intend always to act with an eye to your interest, doing nothing but what is profitable, nothing in fine except for your own private sake; what kind of uproar do you think there will be, or what hope will you have of the consulship, which is now very well assured to you? Do you mean then to follow a system such that you adopt it when alone and in the company of your friends but do not venture to proclaim it or make it public? But in reality when you attend the courts or the senate you have always on your lips the language of the Peripatetics and the Stoics. Duty and equity, honor and loyalty, uprightness and morality, everything worthy of the empire and the Roman people, all kind of dangers to be faced for the commonwealth, death due to our country,—when you talk in this strain, we simpletons are overcome, but you I suppose laugh in your sleeve.

Yonge: let that, then, be pleasure. Say, in any assembly you please, that you do everything with a view to avoid suffering pain: if you do not think that even this language is sufficiently dignified, or sufficiently honourable, say that you will do everything during your year of office, and during your whole life, for the sake of your own advantage; that you will do nothing except what is profitable to yourself, nothing which is not prompted by a view to your own interest. What an uproar do you not suppose such a declaration would excite in the assembly, and what hope do you think you would have of the consulship which is ready for you? And can you follow these principles, which, when by yourself, or in conversation with your dearest friends, you do not dare to profess and avow openly? But you have those maxims constantly in your mouth which the Peripatetics and Stoics profess. In the courts of justice and in the senate you speak of duty, equity, dignity, good faith, uprightness, honourable actions, conduct worthy of power, worthy of the Roman people; you talk of encountering every imaginable danger in the cause of the republic—of dying for one's country. When you speak in this manner we are all amazed, like a pack of blockheads, and you are laughing in your sleeve: for,

Latin: *dic in quovis conventu te omnia facere, ne doleas. si ne hoc quidem satis ample, satis honeste dici putas, dic te omnia et in isto magistratu et in omni vita utilitatis tuae causa facturum, nihil nisi quod expediat, nihil denique nisi tua causa: quem clamorem contionis aut quam spem consulatus eius, qui tibi paratissimus est, futuram putas? eamne rationem igitur sequere, qua tecum ipse et cum tuis utare, profiteri et in medium proferre non audeas? at vero illa, quae Peripatetici, quae Stoici dicunt, semper tibi in ore sunt in iudiciis, in senatu. officium, aequitatem, dignitatem, fidem, recta, honesta, digna imperio, digna populo Romano, omnia pericula pro re publica, mori pro patria, haec cum loqueris, nos barones stupemus, tu videlicet tecum ipse rides.*

§77

For in that glorious array of high-sounding words, pleasure finds no place, not only what your school calls 'kinetic' pleasure, which is what every one, polished or rustic, every one, I say, who can speak Latin, means by pleasure, but not even this 'static' pleasure, which no one but you Epicureans would call pleasure at all. Well then, are you sure you have any right to employ our words with meanings of your own? If you assumed an unnatural expression or demeanour, in order to look more important, that would be insincere. Are you then to affect an artificial language, and say what you do not think? Or are you to change your opinions like your clothes, and have one set for indoor wear and another when you walk abroad? Outside, all show and pretence, but your genuine self concealed within? Reflect, I beg of you, is this honest? In my view those opinions are true which are honourable, praiseworthy and noble — which can be openly avowed in the

senate and the popular assembly, and in every company and gathering, so that one need not be ashamed to say what one is not ashamed to think.

Compare other translations & Latin

Reid: Verily among these phrases, splendid and noble as they are, no place is found for pleasure, not merely for that pleasure which you philosophers say lies in activity, which all men in town and country, all I say, who speak Latin, call pleasure, but even for this stable pleasure, which no one but you entitles pleasure. Consider then whether you ought not to avoid adopting our language, along with opinions of your own. If you were to disguise your features or your gait in order to make yourself appear more dignified, you would be unlike yourself; are you the man to disguise your language, and say what you do not think? Or to keep one opinion for your home, as you might a suit of clothes, and another for the streets, so that you bear on your brow a mere pretense, while the truth is concealed within? Consider, I pray you, whether this is honest. I believe that those tenets are true which are moral, praiseworthy and noble, which are to be proclaimed in the senate, before the people, and in every public meeting and assembly, for fear that men should feel no shame in thinking what they feel shame in stating.

Yonge: among all those high-sounding and admirable expressions, pleasure has no place, not only that pleasure which you say consists in motion, and which all men, whether living in cities or in the country, all men, in short, who speak Latin, call pleasure, but even that stationary pleasure, which no one but your sect calls pleasure at all. Take care lest you find yourselves obliged to use our language, though adhering to your own opinions. But if you were to put on a feigned countenance or gait, with the object of appearing more dignified, you would not then be like yourself; and yet are you to use fictitious language, and to say things which you do not think, or, as you have one dress to wear at home, and another in which you appear in court, are you to disguise your opinions in a similar manner, so as to make a parade with your countenance, while you are keeping the truth hidden within? Consider, I intreat you, whether this is proper. My opinion is that those are genuine sentiments which are honourable, which are praiseworthy, which are creditable; which a man is not ashamed to avow in the senate, before the people, in every company and every assembly, so that he will be ashamed to think what he is ashamed to say.

Latin: *nam inter ista tam magnifica verba tamque praeclara non habet ullum voluptas locum, non modo illa, quam in motu esse dicitis, quam omnes urbani rustici, omnes, inquam, qui Latine loquuntur, voluptatem vocant, sed ne haec quidem stabilis, quam praeter vos nemo appellat voluptatem. Vide igitur ne non debeas verbis nostris uti, sententiis tuis. quodsi vultum tibi, si incessum fingeres, quo gravior viderere, non esses tui similis; verba tu fingas et ea dicas, quae non sentias? aut etiam, ut vestitum, sic sententiam habeas aliam domesticam, aliam forensem, ut in fronte ostentatio sit, intus veritas occultetur? vide, quaeso, rectumne sit. mihi quidem eae verae videntur opiniones, quae honestae, quae laudabiles, quae gloriosae, quae in senatu, quae apud populum, quae in omni coetu concilioque profitendae sint, ne id non pudeat sentire, quod pudeat dicere.*

§78

”Again, how will friendship be possible? How can one man be another man's friend, if he does not love him in and for himself? What is the meaning of 'to love' — from which our word for friendship is derived — except to wish some one to receive the greatest possible benefits even though one gleans no advantage therefrom oneself? 'It pays me,' says he, 'to be a disinterested friend.' No, perhaps it pays you to seem so. Be so you cannot, unless you really are; but how can you be a disinterested friend unless you feel genuine affection? Yet affection does not commonly result from any calculation of expediency It is a spontaneous growth; it springs up of itself. 'But,' you will say, 'I am guided by expediency.' Then your friendship will last just so long as it is attended by expediency. If expediency creates the feeling it will also destroy it.

Compare other translations & Latin

Reid: What room can there be for friendship, or who can be a friend to any one whom he does not love for that friend's sake? What does loving, from which the word friendship comes, mean, unless that a man desires some one to be endowed with the greatest possible blessings, even though no benefit accrues to himself from them? It is advantageous to me, says he, to entertain such feelings, Say rather, perhaps, to be thought to entertain them. For you cannot entertain them, unless you really mean to do so; and how can you do so, unless love itself takes possession of you? And love is not usually brought about by calculating the balance of advantage, but is self-created, and springs into existence unsolicited. Oh, but it is advantage that I look to. Then friendship will last just so long as advantage attends it, and if advantage establishes friendship, it will also remove it. But what will you do, pray,

Yonge: But what room can there be for friendship, or who can be a friend to any one whom he does not love for his own sake? And what is loving, from which verb (amo) the very name of friendship (amicitia) is derived, but wishing a certain person to enjoy the greatest possible good fortune, even if none of it accrues to oneself? Still, you say, it is a good thing for me to be of such a disposition. Perhaps it may be so; but you cannot be so if it is not really your disposition; and how can you be so unless love itself has seized hold of you? which is not usually generated by any accurate computation of advantage, but is self-produced, and born spontaneously from itself. But, you will say, I am guided by prospects of advantage. Friendship, then, will remain just as long as any advantage ensues from it; and if it be a principle of advantage which is the foundation of friendship, the same will be its destruction. But what will you do,

Latin: *Amicitiae vero locus ubi esse potest aut quis amicus esse cuiquam, quem non ipsum amet propter ipsum? quid autem est amare, e quo nomen ductum amicitiae est, nisi velle bonis aliquem affici quam maximis, etiamsi ad se ex iis nihil redundet? 'Prodest', inquit, 'mihi eo esse animo.' Immo videri fortasse. esse enim, nisi eris, non potes. qui autem esse poteris, nisi te amor ipse ceperit? quod non subducta utilitatis ratione effici solet, sed ipsum a se oritur et sua sponte nascitur. 'At enim sequor utilitatem.' Manebit ergo amicitia tam diu, quam diu sequetur utilitas, et, si utilitas amicitiam constituet, tollet eadem.*

§79

But what, pray, will you do, if, as often happens, expediency parts company with friendship? Will you throw your friend over? What sort of friendship is that? Will you keep him? How does that square with your principles? You remember your pronouncement that friendship is desirable for the sake of expediency. 'I might become unpopular if I left a friend in the lurch." Well, in the first place, why is such conduct unpopular, unless because it is base? And if you refrain from deserting a friend because to do so will have inconvenient consequences, still you will long for his death to release you from an unprofitable tie. What if he not only brings you no advantage, but causes you to suffer loss of property, to undergo toil and trouble, to risk your life? Will you not even then take interest into account, and reflect that each man is born for himself and for his own pleasure? Will you go bail with your life to a tyrant on behalf of a friend, as the famous Pythagorean did to the Sicilian despot? or being Pylades will you say you are Orestes, so as to die in your friend's stead? or supposing you were Orestes, would you say Pylades was lying and reveal your identity, and if they would not believe you, would you make no appeal against your both dying together?

Compare other translations & Latin

Reid: if, as often happens, friendship is deserted by advantage? Will you abandon it? What sort of friendship is that? Will you cleave to it? How is that consistent ? You see what principles you have laid down about friendship being desirable with a view to advantage. I am afraid of incurring unpopularity, if I cease to support my friend. First I ask why such a proceeding deserves to be unpopular, unless because it is disgraceful? But if you refrain from abandoning your friend, from the fear that you may meet with some inconvenience, still you will wish him to die, that you may not be tied to him without any profit. What if he not merely brings you no advantage but you have to make sacrifices of your property, to undergo exertions, to face the risk of your life? Will you not even then glance at yourself and reflect that every man is born to pursue his own interests and his own pleasures? Will you give yourself up to a despot, to suffer death as surety for your friend, even

as the Pythagorean of old submitted to the Sicilian despot, or while you are really Pylades, will you assert yourself to be Orestes, from the wish to die in your friend's stead, or if you were really Orestes, would you try to disprove Pylades' story, and disclose yourself, and failing to convince, would you refuse to petition against the execution of you both at once?

Yonge: if, as is often the case, advantage takes the opposite side to friendship? Will you abandon it? what sort of friendship is that? Will you preserve it? how will that be expedient for you? For you see what the rules are which you lay down respecting friendship which is desirable only for the sake of one's own advantage:—I must take care that I do not incur odium if I cease to uphold my friend. Now, in the first place, why should such conduct incur odium, except because it is disgraceful? But, if you will not desert your friend lest you should incur any disadvantage from so doing, still you will wish that he was dead, to release you from being bound to a man from whom you get no advantage. But suppose he not only brings you no advantage, but you even incur loss of property for his sake, and have to undertake labours, and to encounter danger of your life; will you not, even then, show some regard for yourself, and recollect that every one is born for himself and for his own pleasures? Will you go bail to a tyrant for your friend in a case which may affect your life, as that Pythagorean did when he became surety to the Tyrant of Sicily? or, when you are Pylades, will you affirm that you are Orestes, that you may die for your friend? or, if you were Orestes, would you contradict Pylades, and give yourself up? and, if you could not succeed then, would you intreat that you might be both put to death together?

Latin: *sed quid ages tandem, si utilitas ab amicitia, ut fit saepe, defecerit? relinquesne? quae ista amicitia est? retinebis? qui convenit? quid enim de amicitia statueris utilitatis causa expetenda vides. 'Ne in odium veniam, si amicum destitero tueri.' Primum cur ista res digna odio est, nisi quod est turpis? quodsi, ne quo incommodo afficiare, non relinques amicum, tamen, ne sine fructu alligatus sis, ut moriatur optabis. Quid, si non modo utilitatem tibi nullam afferet, sed iacturae rei familiaris erunt faciendae, labores suscipiendi, adeundum vitae periculum? ne tum quidem te respicies et cogitabis sibi quemque natum esse et suis voluptatibus? vadem te ad mortem tyranno dabis pro amico, ut Pythagoreus ille Siculo fecit tyranno? aut, Pylades cum sis, dices te esse Orestem, ut moriare pro amico? aut, si esses Orestes, Pyladem refelleres, te indicares et, si id non probares, quo minus ambo una necaremini non precarere?*

§80

"Yes, Torquatus, you personally would do all these things; for I do not believe there is any high or noble action which fear of pain or death could induce you to forgo. But the question is not what conduct is consistent with your character, but what is consistent with your tenets. The system you uphold, the principles you have studied and accept, undermine the very foundations of friendship, however much Epicurus may, as he does, praise friendship to the skies. 'But,' you tell me, 'Epicurus himself had many friends." Who pray denies that Epicurus was a good man, and a kind and humane man? In these discussions it is his intellect and not his character that is in question. Let us leave to the frivolous Greeks the wrong-headed habit of attacking and abusing the persons whose views of truth they do not share. Epicurus may have been a kind and faithful friend; but if my opinion is right (for I do not dogmatize), he was not a very acute thinker.

Compare other translations & Latin

Reid: You, Torquatus, would do all this; for there is, I think, no action meriting the highest approbation, which I believe you likely to omit through fear either of death or of pain. But the question is not what consists with your disposition, but what consists with your philosophy. The principles which you maintain, the maxims which you have been taught and accept are utterly subversive of friendship, even though Epicurus should laud it to the skies, as indeed he does. Oh, but he himself cultivated friendships. Pray, who denies that he was not only a good man, but a kindly and a gentle man? In these discussions the point at issue concerns his ability, and not his character. Let us leave such aberrations to the light-minded Greeks, who persecute with their abuse those with whom they disagree about the truth. But whatever his kindliness in sup- porting his friends, yet if what you say of him is true (for I make no confident statements) he was deficient in penetration.

Yonge: You, indeed, O Torquatus, would do all these things. For I do not think that there is anything deserving of great praise, which you would be likely to shrink from out of fear of death or pain: nor is it the question what is consistent with your nature, but with the doctrines of your school—that philosophy which you defend, those precepts which you have learnt, and which you profess to approve of, utterly overthrow friendship—even though Epicurus should, as indeed he does, extol it to the skies. Oh, you will say, but he himself cultivated friendship. As if any one denied that he was a good, and courteous, and kind-hearted man; the question in these discussions turns on his genius, and not on his morals. Grant that there is such perversity in the levity of the Greeks, who attack those men with evil speaking with whom they disagree as to the truth of a proposition. But, although he may have been courteous in maintaining friendships, still, if all this is true, (for I do not affirm anything myself), he was not a very acute arguer.

Latin: *Faceres tu quidem, Torquate, haec omnia; nihil enim arbitror esse magna laude dignum, quod te praetermissurum credam aut mortis aut doloris metu. non quaeritur autem quid naturae tuae consentaneum sit, sed quid disciplinae. ratio ista, quam defendis, praecepta, quae didicisti, quae probas, funditus evertunt amicitiam, quamvis eam Epicurus, ut facit, in caelum efferat laudibus. At coluit ipse amicitias. Quis, quaeso, illum negat et bonum virum et comem et humanum fuisse? de ingenio eius in his disputationibus, non de moribus quaeritur. sit ista in Graecorum levitate perversitas, qui maledictis insectantur eos, a quibus de veritate dissentiunt. sed quamvis comis in amicis tuendis fuerit, tamen, si haec vera sunt—nihil enim affirmo—, non satis acutus fuit.*

§81

'But he won many disciples.' Yes, and perhaps he deserved to do so; but still the witness of the crowd does not carry much weight; for as in every art or study, or science of any kind, so in right conduct itself, supreme excellence is extremely rare. And to my mind the fact that Epicurus himself was a good man and that many Epicureans both have been and to-day are loyal to their friends, consistent and high-principled throughout their lives, ruling their conduct by duty and not by pleasure, — all this does but enforce the value of moral goodness and diminish that of pleasure. The fact is that some persons' lives and behaviour refute the principles they profess. Most men's words are thought to be better than their deeds; these people's deeds on the contrary seem to me better than their words.

Compare other translations & Latin

Reid: But he won the assent of many. Perhaps deservedly too, but the evidence of the crowd is not of the highest importance; since in every art or pursuit, or in any kind of knowledge whatever, the highest excellence is always very scarce. And to my mind, the fact that Epicurus was himself a good man and that many Epicureans have been and many are to-day true in their friend- ships and strong and serious in the conduct of their whole life, not governing their plans by pleasure but by duty,—this fact makes the power of morality seem greater and that of pleasure less. Some men indeed so live that their language is refuted by their life. And while the rest of men are supposed to be better in their words than in their deeds, these men's deeds seem to me better than their words. But

Yonge: Oh, but he convinced many people. And perhaps it was quite right that he should; still, the testimony of the multitude is not of the greatest possible weight; for in every art, or study, or science, as in virtue itself, whatever is most excellent is also most rare. And to me, indeed, the very fact of he himself having been a good man, and of many Epicureans having also been such, and being to this day faithful in their friendships, and consistent throughout their whole lives, and men of dignified conduct, regulating their lives, not by pleasure, but by their duty, appears to show that the power of what is honourable is greater, and that of pleasure smaller. For some men live in such a manner that their language is refuted by their lives; and as others are considered to speak better than they act, so these men seem to me to act better than they speak.

Latin: *At multis se probavit. Et quidem iure fortasse, sed tamen non gravissimum est testimonium multitudinis. in omni enim arte vel studio vel quavis scientia vel in ipsa virtute optimum quidque rarissimum est. ac mihi quidem, quod et ipse bonus vir fuit et multi Epicurei et fuerunt et hodie sunt et in amicitiis fideles*

et in omni vita constantes et graves nec voluptate, sed officio consilia moderantes, hoc videtur maior vis honestatis et minor voluptatis. ita enim vivunt quidam, ut eorum vita refellatur oratio. atque ut ceteri dicere existimantur melius quam facere, sic hi mihi videntur facere melius quam dicere.

§82

“But this I admit is a digression. Let us return to what you said about friendship. In one of your remarks I seemed to recognize a saying of Epicurus himself, — that friendship cannot be divorced from pleasure, and that it deserves to be cultivated for the reason that without it we cannot live secure and free from alarm, and therefore cannot live agreeably. Enough has been said in answer to this already. You quoted another and a more humane dictum of the more modern Epicureans, which so far as I know was never uttered by the master himself. This was to the effect that, although at the outset we desire a man's friendship for utilitarian reasons, yet when intimacy has grown up we love our friend for his own sake, even if all prospect of pleasure be left out of sight. It is possible to take exception to this on several grounds; still I won't refuse what they give, as it is sufficient for my case and not sufficient for theirs. For it amounts to saying that moral action is occasionally possible, — action prompted by no anticipation or desire of pleasure.

Compare other translations & Latin

Reid: this, I allow, is nothing to the purpose; let us look into your assertions about friendship. One of these I thought I recognized as a saying of Epicurus himself, that friendship cannot be divorced from pleasure, and deserves to be cultivated on that account, because our lives cannot be secure or free from apprehension without it, and so cannot be agreeable either. To such arguments I have made a sufficient answer. You have quoted another and more cultured maxim of the modern school, to which he himself never gave utterance, so far as I know, namely that the friend is desired with a view to advantage in the first instance, but that when familiarity has been established, then he is loved for his own sake, even if the expectation of pleasure be disregarded. Although this utterance may be criticized in many ways, I still welcome the concession they make; since it is enough for my purposes, though not for theirs. For they say that right action is sometimes possible without hope of or seeking after pleasure.

Yonge: However, all this is nothing to the purpose. Let us just consider those things which have been said by you about friendship, and among them I fancied that I recognized one thing as having been said by Epicurus himself, namely, that friendship cannot be separated from pleasure, and that it ought on that account to be cultivated, because without it men could not live in safety, and without fear, nor even with any kind of pleasantness. Answer enough has been given to this argument. You also brought forward another more humane one, invented by these more modern philosophers, and never, as far as I know, advanced by the master himself, that at first, indeed, a friend is sought out with a view to one's own advantage, but that when intimacy has sprung up, then the man is loved for himself, all hope or idea of pleasure being put out of the question. Now, although this argument is open to attack on many accounts, still I will accept what they grant; for it is enough for me, though not enough for them: for they admit that it is possible for men to act rightly at times, without any expectation of, or desire to acquire pleasure. You also affirmed that

Latin: *Sed haec nihil sane ad rem; illa videamus, quae a te de amicitia dicta sunt. e quibus unum mihi videbar ab ipso Epicuro dictum cognoscere, amicitiam a voluptate non posse divelli ob eamque rem colendam esse, quod, <quoniam> sine ea tuto et sine metu vivi non posset, ne iucunde quidem posset. satis est ad hoc responsum. Attulisti aliud humanius horum recentiorum, numquam dictum ab ipso illo, quod sciam, primo utilitatis causa amicum expeti, cum autem usus accessisset, tum ipsum amari per se etiam omissa spe voluptatis. hoc etsi multimodis reprehendi potest, tamen accipio, quod dant. mihi enim satis est, ipsis non satis. nam aliquando posse recte fieri dicunt nulla expectata nec quaesita voluptate.*

§83

You further alleged that other thinkers speak of wise men as making a sort of mutual compact to entertain the same sentiments towards their friends as they feel towards themselves; this (you said) was possible, and in fact had often occurred; and it was highly conducive to the attainment of pleasure. If men have succeeded in

making this compact, let them make a further compact to love fair-dealing, self-control, and all the virtues, for their own sakes and without reward. If on the other hand we are to cultivate friendships for their results, for profit and utility, if there is to be no affection to render friendship, in and for itself, intrinsically and spontaneously desirable, can we doubt that we shall value land and house-property more than friends?

Compare other translations & Latin

Reid: Others also, as you insisted, maintain that wise men enter into a sort of league with each other, binding them to entertain for their friends the very same feelings that they entertain for themselves; that such a league is not only possible but has often been made, and is of. especial importance for the attainment of pleasures. If they have found it possible to establish this league, let them also establish another, namely to feel regard for equity, temperance, and all the virtues from pure love of them apart from interest. Or if we mean to: cultivate: friendships with ‘an eye to gains and benefits and advantages, if there is to be no feeling of affection which renders friendship inherently from its own nature and its own power, through and for itself desirable, can there really be any: doubt that we shall prefer our estates and our house-rents to our friends? At this point

Yonge: some people say that wise men make a kind of treaty among themselves, that they shall have the same feelings towards their friends that they entertain for themselves, and that that is possible, and is often the case, and that it has especial reference to the enjoyment of pleasures. If they could make this treaty, they at the same time make that other to love equity, moderation, and all the virtues for their own sake, without any consideration of advantage. But if we cultivate friendships for the sake of their profits, emoluments, and advantages which may be derived from them, if there is to be no affection which may make the friendship desirable for its own sake, on its own account, by its own influences, by itself and for itself, is there any doubt at all that in such a case we must prefer our farms and estates to our friends? And here

Latin: *Posuisti etiam dicere alios foedus quoddam inter se facere sapientis, ut, quem ad modum sint in se ipsos animati, eodem modo sint erga amicos; id et fieri posse et saepe esse factum et ad voluptates percipiendas maxime pertinere. hoc foedus facere si potuerunt, faciant etiam illud, ut aequitatem, modestiam, virtutes omnes per se ipsas gratis diligant. an vero, si fructibus et emolumentis et utilitatibus amicitias colemus, si nulla caritas erit, quae faciat amicitiam ipsam sua sponte, vi sua, ex se et propter se expetendam, dubium est, quin fundos et insulas amicis anteponamus?*

§84

It is no good your once again repeating Epicurus's admirable remarks in praise of friendship. I am not asking what Epicurus actually says, but what he can say consistently while holding the theory he professes. 'Friendship is originally sought after from motives of utility.' Well, but surely you don't reckon Triarius here a more valuable asset than the granaries at Puteoli would be if they belonged to you? Cite all the stock Epicurean maxims. 'Friends are a protection.' You can protect yourself; the laws will protect you; ordinary friendships offer protection enough; you will be too powerful to despise as it is, while hatred and envy it will be easy to avoid, — Epicurus gives rules for doing so! And in any case, with so large an income to give away, you can dispense with the romantic sort of friendship that we have in mind; you will have plenty of well-wishers to defend you quite effectively.

Compare other translations & Latin

Reid: you may quote once more what Epicurus said in most excellent language on the merits of friendship. I am not inquiring what he says, but what it s open to him to say consistently with his own system and doctrines. Friendship has ever been sought for the sake of advantage. Do you imagine then that Triarius here can bring you more advantage than the granaries at Puteoli would if they belonged to you? Bring together all the points common in your school: the protection friends afford. Enough protection is already afforded you by yourself, by the laws, by ordinary friendships; already it will not be possible to treat you with neglect, while you will find it easy to escape from unpopularity and dislike; since it is with reference to such things that

Epicurus lays down his maxims. And, apart from this, with such revenues at your command for the display of generosity, you will defend and fortify yourself excellently by means of the goodwill of many, without this friendship of the Pyladean order.

Yonge: you may again quote those panegyrics which have been uttered in most eloquent language by Epicurus himself, on the subject of friendship. I am not asking what he says, but what he can possibly say which shall be consistent with his own system and sentiments. Friendship has been sought for the sake of advantage; do you, then, think that my friend Triarius, here, will be more useful to you than your granaries at Puteol? Think of all the circumstances which you are in the habit of recollecting; the protection which friends are to a man. You have sufficient protection in yourself, sufficient in the laws, sufficient also in moderate friendships. As it is, you cannot be looked upon with contempt; but you will easily avoid odium and unpopularity, for precepts on that subject are given by Epicurus. And yet you, by employing such large revenues in purposes of liberality, even without any Pyladean friendship, will admirably defend and protect yourself by the goodwill of numbers. But

Latin: *Licet hic rursus ea commemores, quae optimis verbis ab Epicuro de laude amicitiae dicta sunt. non quaero, quid dicat, sed quid convenienter possit rationi et sententiae suae dicere. 'Utilitatis causa amicitia est quaesita.' Num igitur utiliorem tibi hunc Triarium putas esse posse, quam si tua sint Puteolis granaria? collige omnia, quae soletis: 'Praesidium amicorum.' Satis est tibi in te, satis in legibus, satis in mediocribus amicitiis praesidii. iam contemni non poteris. odium autem et invidiam facile vitabis. ad eas enim res ab Epicuro praecepta dantur. et tamen tantis vectigalibus ad liberalitatem utens etiam sine hac Pyladea amicitia multorum te benivolentia praeclare tuebere et munies.*

§85

But a confidant, to share your 'grave thoughts or gay' as the saying is, all your secrets and private affairs? Your best confidant is yourself; also you may confident in a friend of the average type. But granting that friendship has the conveniences you mention, what are they compared with the advantages of vast wealth? You see then that although if you measure friendship by the test of its own charm it is unsurpassed in value, by the standard of profit the most affectionate intimacy is outweighed by the rents of a valuable estate. So you must love me yourself, not my possessions, if we are to be genuine friends. ”But we dwell too long upon the obvious. For when it has been conclusively proved that if pleasure is the sole standard there is no room left either for virtue or for friendship, there is no great need to say anything further. Still I do not want you to think I have failed to answer any of your points, so I will now say a few words in reply to the remainder of your discourse.

Compare other translations & Latin

Reid: But for a friend to share jest and earnest, as the saying is, your secrets, all your hidden thoughts? You may best of all keep them to yourself, next you may share them with a friend of the ordinary stamp. But allowing all these privileges to be far from odious, what are they compared with the advantages of such great wealth? You see then that if you gauge friendship by disinterested. affection there is nothing more excellent, but if by profit, that the closest intimacies are less valuable than the returns from productive property. You ought to love me myself, and not my possessions, if we are to be true friends. But we dwell too long upon very simple matters. When we have once concluded and demonstrated that if every- thing is judged by the standard of pleasure, no room is left for either virtues or friendships, there is nothing besides on which- we need greatly insist. And yet, lest it should be thought that any passage is left without reply, I will now also say a few words in answer to the remainder of your speech. Well then, whereas

Yonge: with whom, then, is a man to share his jests, his serious thoughts, as people say, and all his secrets and hidden wishes? With you, above all men; but if that cannot be, why with some tolerably intimate friend. However, grant that all these circumstances are not unreasonable; what comparison can there be between them and the utility of such large sums of money? You see, then, if you measure friendship by the affection which it engenders, that nothing is more excellent; if by the advantage that is derived from it, then you see

that the closest intimacies are surpassed by the value of a productive farm. You must therefore love me, myself, and not my circumstances, if we are to be real friends.

Latin: *'At quicum ioca seria, ut dicitur, quicum arcana, quicum occulta omnia?' Tecum optime, deinde etiam cum mediocri amico. sed fac ista esse non inportuna; quid ad utilitatem tantae pecuniae? vides igitur, si amicitiam sua caritate metiare, nihil esse praestantius, sin emolumento, summas familiaritates praediorum fructuosorum mercede superari. me igitur ipsum ames oportet, non mea, si veri amici futuri sumus. Sed in rebus apertissimis nimium longi sumus. perfecto enim et concluso neque virtutibus neque amicitiis usquam locum esse, si ad voluptatem omnia referantur, nihil praeterea est magnopere dicendum. ac tamen, ne cui loco non videatur esse responsum, pauca etiam nunc dicam ad reliquam orationem tuam.*

§86

The entire end and aim of philosophy is the attainment of happiness; and desire for happiness is the sole motive that has led men to engage in this study. But different thinkers make happiness consist in different things. According to your school it consists in pleasure, and conversely misery consists solely in pain. Let us then begin by examining what sort of thing happiness as you conceive it is. You will grant, I suppose, that if there is such a thing as happiness, it is bound to be attainable in its entirety by the Wise Man. For if happiness once won can be lost, a happy life is impossible. Since who can feel confident of permanently and securely retaining a possession that is perishable and precarious? yet one who is not sure of the permanence of his goods must inevitably fear lest at some time he may lose them and be miserable.

Compare other translations & Latin

Reid: the whole importance of philosophy lies in its bearing on happiness, and it is from a desire for happiness alone that men have devoted themselves to this pursuit, and whereas some place happiness in one thing, some in another, while you place it in pleasure, and similarly on the other side all wretchedness you place in pain, let us first examine the nature of happiness as you conceive it. Now you will grant me this, I suppose, that happiness, if only it exists at all, ought to lie entirely within the wise man's own control. For if the life of happiness may cease to be so, then it cannot be really happy. Who indeed has any faith that a thing which is perishable and fleeting will in his own case always continue solid and strong? But he who feels no confidence in the permanence of the blessings he possesses, must needs apprehend that he will some time or other be wretched, if he loses them. Now

Yonge: But we are getting too prolix in the most self-evident matters; for, as it has been concluded and established that there is no room anywhere for either virtues or friendships if everything is referred to pleasure, there is nothing more which it is of any great importance should be said. And yet, that I may not appear to have passed over any topic without a reply, I will, even now, say a few words on the remainder of your argument. Since, then, the whole sum of philosophy is directed to ensure living happily, and since men, from a desire of this one thing, have devoted themselves to this study; but different people make happiness of life to consist in different circumstances; you, for instance, place it in pleasure; and, in the same manner you, on the other hand, make all unhappiness to consist in pain: let us consider, in the first place, what sort of thing this happy life of yours is. But you will grant this, I think, that

Latin: *quoniam igitur omnis summa philosophiae ad beate vivendum refertur, idque unum expetentes homines se ad hoc studium contulerunt, beate autem vivere alii in alio, vos in voluptate ponitis, item contra miseriam omnem in dolore, id primum videamus, beate vivere vestrum quale sit. atque hoc dabitis, ut opinor, si modo sit aliquid esse beatum, id oportere totum poni in potestate sapientis. nam si amitti vita beata potest, beata esse non potest. quis enim confidit semper sibi illud stabile et firmum permansurum, quod fragile et caducum sit? qui autem diffidet perpetuitati bonorum suorum, timeat necesse est, ne aliquando amissis illis sit miser. beatus autem esse in maximarum rerum timore nemo potest.*

§87

But no one can be happy who is uneasy about matters of the highest moment. Therefore no one can be happy at all. For we usually speak of a life as a happy one not in reference to a part of it, but to the whole of a lifetime; indeed 'a life' means a finished and complete life; nor is it possible to be at one time happy and at another miserable, since he who thinks that he may be miserable will not be happy. For when happiness has once been achieved, it is as permanent as Wisdom itself, which is the efficient cause of happiness; it does not wait for the end of our mortal term, as Croesus in Herodotus's history was warned by Solon to do. “It may be rejoined that Epicurus, as you yourself were saying, maintains that long duration can not add anything to happiness, and that as much pleasure is enjoyed in a brief span of time as if pleasure were everlasting.

Compare other translations & Latin

Reid: no one can be happy while in alarm about his most important possessions; no one then can possibly be happy. For happiness is usually spoken of not with reference to some period of time, but to permanence, nor do we talk of the life of happiness at all, unless that life be rounded off and complete, nor can a man be happy at one time, and wretched at another; since any man who judges that he can become wretched will never be happy. For when happiness has been once entered on, it is as durable as wisdom herself, who is the creator of the life of happiness, nor does it await the last days of life, as Herodotus writes that Solon enjoined upon Croesus. But I shall be reminded (as you said yourself) that Epicurus will not admit that continuance of time contributes anything to happiness, or that less pleasure is realized in a short period of time than if the pleasure were eternal.

Yonge: if there is really any such thing as happiness, it ought to be wholly in the power of a wise man to secure it; for, if a happy life can be lost, it cannot be happy. For who can feel confident that a thing will always remain firm and enduring in his case, which is in reality fleeting and perishable? But the man who distrusts the permanence of his good things, must necessarily fear that some day or other, when he has lost them, he will become miserable; and no man can be happy who is in fear about most important matters. No one, then, can be happy; for a happy life is usually called so, not in some part only, but in perpetuity of time; and, in fact, life is not said to be happy at all till it is completed and finished. Nor is it possible for any man to be sometimes happy and sometimes miserable; for he who thinks it possible that he may become miserable, is certainly not happy. For, when a happy life is once attained, it remains as long as the maker of the happy life herself, namely, wisdom; nor does it wait till the last period of a man's existence, as Herodotus says that Crœsus was warned by Solon. But, as you yourself were saying,

Latin: *nemo igitur esse beatus potest. neque enim in aliqua parte, sed in perpetuitate temporis vita beata dici solet, nec appellatur omnino vita, nisi confecta atque absoluta, nec potest quisquam alias beatus esse, alias miser; qui enim existimabit posse se miserum esse beatus non erit. nam cum suscepta semel est beata vita, tam permanet quam ipsa illa effectrix beatae vitae sapientia neque expectat ultimum tempus aetatis, quod Croeso scribit Herodotus praeceptum a Solone. At enim, quem ad modum tute dicebas, negat Epicurus diuturnitatem quidem temporis ad beate vivendum aliquid afferre, nec minorem voluptatem percipi in brevitate temporis, quam si illa sit sempiterna.*

§88

In this he is grossly inconsistent. He places the Chief Good in pleasure, and yet he says that no greater pleasure would result from a lifetime of endless duration than from a limited and moderate period. If a person finds the sole Good in Virtue, it is open to him to say that the happy life is consummated by the consummation of virtue; for his position is that the Chief Good is not increased by lapse of time. But if one thinks that happiness is produced by pleasure, how can he consistently deny that pleasure is increased by duration? If it is not, pain is not either. Or if pain is worse the longer it lasts, is not pleasure rendered more desirable by continuance? On what ground then does Epicurus speak of the Deity (for so he always does) as happy and everlasting? Take away his everlasting life, and Jove is no happier than Epicurus; each of them enjoys the Chief Good, that is to say, pleasure. 'Ah but,' you say, 'Epicurus is liable to pain as well.' Yes, but he thinks nothing of pain; for he tells us that if he were being burnt to death he would exclaim, 'How delightful this is!'

Compare other translations & Latin

Reid: These statements are most inconsistent ; for while he places his supreme good in pleasure, he refuses to allow that pleasure can reach a greater height in a life of boundless extent, than in one limited and moderate in length. He who places good entirely in virtue can say that happiness is consummated by the consummation of virtue, since he denies that time brings additions to his supreme good; but when a man supposes that happiness is caused by pleasure, how are his doctrines to be reconciled, if he means to affirm that pleasure is not heightened by duration? In that case, neither is pain. Or, though all the most enduring pains are also the most wretched, does length of time not render pleasure more enviable? What reason then has Epicurus for calling a god, as he does, both happy and eternal? If you take away his eternity, Jupiter will be not a whit happier than Epicurus, since both of them are in the enjoyment of the supreme good, which is pleasure. Oh, but our philosopher is subject to pain as well. Yes, but he sets it at nought; for he says that, if he were being roasted, he would call out how sweet this is!

Yonge: Epicurus denies that length of time has any influence on making life happy, and that no less pleasure can be felt in a short time than would be the case if the pleasure were everlasting. Now these statements are most inconsistent. For, when he places the chief good in pleasure, he denies that pleasure can be greater in infinite time, than it can in a finite and moderate period. The man who places all good in virtue, has it in his power to say that a happy life is made so by the perfection of virtue; for he consistently denies that time can bring any increase to his chief good. But he who thinks that life is made happy by pleasure, must surely be inconsistent with himself if he denies that pleasure is increased by length of time: if so, then pain is not either. Shall we, then, say that all pain is most miserable in proportion as it is most lasting, and yet that duration does not make pleasure more desirable? Why, then, is it that Epicurus always speaks of God as happy and eternal? For, if you only take away his eternity, Jupiter is in no respect more happy than Epicurus; for each of them is in the enjoyment of the chief good, namely, pleasure. Oh, but Epicurus is also liable to pain. That does not affect him at all; for he says that if he were being burnt, he would say, "How pleasant it is."

Latin: *haec dicuntur inconstantissime. cum enim summum bonum in voluptate ponat, negat infinito tempore aetatis voluptatem fieri maiorem quam finito atque modico. qui bonum omne in virtute ponit, is potest dicere perfici beatam vitam perfectione virtutis; negat enim summo bono afferre incrementum diem. qui autem voluptate vitam effici beatam putabit, qui sibi is conveniet, si negabit voluptatem crescere longinquitate? igitur ne dolorem quidem. an dolor longissimus quisque miserrimus, voluptatem non optabiliorem diuturnitas facit? quid est igitur, cur ita semper deum appellet Epicurus beatum et aeternum? dempta enim aeternitate nihilo beatior Iuppiter quam Epicurus; uterque enim summo bono fruitur, id est voluptate. 'At enim hic etiam dolore.' At eum nihili facit; ait enim se, si uratur, 'Quam hoc suave!' dicturum.*

§89

Wherein then is he inferior to God, except that God lives for ever? But what good has everlasting life to offer beside supreme and never-ending pleasure? What then is the use of your high-flown language, if it be not consistent? Bodily pleasure (and I will add if you like mental pleasure, so long as this, as you hold, is understood to have its source in the body) constitutes happiness. Well, who can guarantee this pleasure for the Wise Man in perpetuity? For the things that produce pleasure are not in the Wise Man's control; since happiness does not consist in wisdom itself, but in the means to pleasure which wisdom can procure. But all the apparatus of pleasure is external, and what is external must depend on chance. Consequently happiness becomes the slave of fortune; yet Epicurus says that fortune interferes with the Wise Man but little!

Compare other translations & Latin

Reid: In what respect then is he inferior to the god, if not in respect of eternity? And what good does eternity bring but the highest form of pleasure, and that prolonged for ever? What boots it then to use high sounding language unless your language be consistent ? On bodily pleasure (I will add mental, if you like, on the understanding that it also springs, as you believe, from the body) depends the life of happiness. Well, who can guarantee the wise man that this pleasure will be permanent? For the circumstances that give rise to

pleasures are not within the control of the wise man, since your happiness is not dependent on wisdom herself, but on the objects which wisdom procures with a view to pleasure. Now all such objects are external to us, and what is external is in the power of chance. Thus for- tune becomes lady paramount over happiness, though Epicurus says she to a small extent only crosses the path of the wise man.

Yonge: In what respect, then, is he surpassed by the God, if he is not surpassed by him because of his eternity? For what good has the God, except the highest degree of pleasure, and that, too, everlasting! What, then, is the good of speaking so pompously, if one does not speak consistently? Happiness of life is placed in pleasure of body, (I will add of mind also, if you please, as long as that pleasure of the mind is derived from the pleasure of the body.) What? who can secure this pleasure to a wise man in perpetuity? For the circumstances by which pleasures are generated are not in the power of a wise man; for happiness does not consist in wisdom itself, but in those things which wisdom provides for the production of pleasure. And all these circumstances are external; and what is external is liable to accident. And thus fortune is made the mistress of happiness in life,—Fortune, which, Epicurus says, has but little to do with a wise man.

Latin: *qua igitur re ab deo vincitur, si aeternitate non vincitur? in qua quid est boni praeter summam voluptatem, et eam sempiternam? quid ergo attinet gloriose loqui, nisi constanter loquare? In voluptate corporis—addam, si vis, 'animi', dum ea ipsa, ut vultis, sit e corpore—situm est vivere beate. Quid? istam voluptatem perpetuam quis potest praestare sapienti? nam quibus rebus efficiuntur voluptates, eae non sunt in potestate sapientis. non enim in ipsa sapientia positum est beatum esse, sed in iis rebus, quas sapientia comparat ad voluptatem. totum autem id externum est, et quod externum, id in casu est. ita fit beatae vitae domina fortuna, quam Epicurus ait exiguam intervenire sapienti.*

§90

" 'Come,' you will say, 'these are trivial objections. The Wise Man is endowed with Nature's own riches, and these, as Epicurus has shown, are easy of attainment.' This is excellently said, and I do not combat it; but Epicurus's own statements are at war with each other. He tells us that the simplest fare, that is, the meanest sorts of food and drink, afford no less pleasure than a banquet of the rarest delicacies. For my part, if he said that it made no difference to happiness what sort of food he ate, I should agree, and what is more I should applaud; for he would be telling the truth. I will listen to Socrates, who holds pleasure of no account, when he says that the best sauce for food is hunger and the best flavouring for drink thirst. But I will not listen to one who makes pleasure the sole standard, when while living like Gallonius he talks like Piso the Thrifty; I refuse to believe in his sincerity.

Compare other translations & Latin

Reid: Come, you will say to me, these are small matters. The wise man is enriched by nature herself, whose wealth, as Epicurus has taught us, is easily procured. His statements are good, and I do not attack them, but they are inconsistent with each other. He declares that no less pleasure is derived from the poorest sustenance, or rather from the most despicable kinds of food and dink, than from the most recherché dishes of the banquet. If he declared that it made no difference to happiness what kind of food he lived on, I should yield him the point and even applaud him ; for he would be asserting the strict truth, and I listen when Socrates, who holds pleasure in no esteem, affirms that hunger is the proper seasoning for food, and thirst for drink. But to one who, judging of everything by pleasure, lives like Gallonius, but talks like the old Piso Frugi, I do not listen, nor do I believe that he says what he thinks.

Yonge: But you will say, Come, these things are trifles. Nature by herself enriches the wise man; and, indeed, Epicurus has taught us that the riches of nature are such as can be acquired. This is well said, and I do not object to it; but still these same assertions are inconsistent with one another. For Epicurus denies there is less pleasure derived from the poorest food, from the most despised kinds of meat and drink, than from feasting on the most delicious dishes. Now if he were to assert that it makes no difference as to the happiness of life what food a man ate, I would grant it, I would even praise him for saying so; for he would be speaking the truth; and I know that Socrates, who ranked pleasure as nothing at all, said the same thing,

namely, that hunger was the best seasoning for meat, and thirst for drink. But I do not comprehend how a man who refers everything to pleasure, lives like Gallonius, and yet talks like that great man Frugi Piso; nor, indeed, do I believe that what he says is his real opinion. He has said that

Latin: *Age, inquies, ista parva sunt. Sapientem locupletat ipsa natura, cuius divitias Epicurus parabiles esse docuit. Haec bene dicuntur, nec ego repugno, sed inter sese ipsa pugnant. negat enim tenuissimo victu, id est contemptissimis escis et potionibus, minorem voluptatem percipi quam rebus exquisitissimis ad epulandum. huic ego, si negaret quicquam interesse ad beate vivendum quali uteretur victu, concederem, laudarem etiam; verum enim diceret, idque Socratem, qui voluptatem nullo loco numerat, audio dicentem, cibi condimentum esse famem, potionis sitim. sed qui ad voluptatem omnia referens vivit ut Gallonius, loquitur ut Frugi ille Piso, non audio nec eum, quod sentiat, dicere existimo.*

§91

He said that natural wealth is easily won, because nature is satisfied with little. Undoubtedly, — if only you Epicureans did not value pleasure so highly. As much pleasure, he says, is derived from the cheapest things as from the most costly. Dear me, his palate must be as dull as his wits. Persons who despise pleasure in itself are at liberty to say that they value a sturgeon no higher than a sprat; but a man whose chief good consists in pleasure is bound to judge everything by sensation, not by reason, and to call those things the best which are the pleasantest.

Compare other translations & Latin

Reid: He announced that nature's wealth is easily procurable, because nature is satisfied with little. This would be true, if you did not value pleasure so highly. The pleasure, he says, that is obtained from the cheapest things is not inferior to that which is got from the most costly. To say this is to be destitute not merely of intelligence, but even of a palate. Truly those who disregard pleasure itself are free to say that they do not prefer a sturgeon 'to a sprat; but he who places his supreme good in pleasure must judge of everything by sense and not by reason, and must say that those things are best which are most tasty. But let that pass;

Yonge: natural riches can be acquired, because nature is contented with a little. Certainly, unless you estimate pleasure at a great value. No less pleasure, says he, is derived from the most ordinary things than from the most valuable. Now to say this, is not only not to have a heart, but not to have even a palate. For they who despise pleasure itself, may be allowed to say that they do not prefer a sturgeon to a herring. But the man who places his chief good in pleasure, must judge of everything by his sensations, not by his reason, and must pronounce those things best which are most pleasant. However, be it so.

Latin: *naturales divitias dixit parabiles esse, quod parvo esset natura contenta. Certe, nisi voluptatem tanti aestimaretis. Non minor, inquit, voluptas percipitur ex vilissimis rebus quam ex pretiosissimis. Hoc est non modo cor non habere, sed ne palatum quidem. qui enim voluptatem ipsam contemnunt, iis licet dicere se acupenserem maenae non anteponere. cui vero in voluptate summum bonum est, huic omnia sensu, non ratione sunt iudicanda, eaque dicenda optima, quae sint suavissima.*

§92

However, let us grant his point: let him get the highest pleasures cheap, or for all I care for nothing, if he can; allow that there is as much pleasure to be found in the cress salad which according to Xenophon formed the staple diet of the Persians, as in the Syracusan banquets which Plato takes to task so severely; grant, I say, that pleasure is as easy to get as your school makes out; — but what are we to say of pain? Pain can inflict such tortures as to render happiness absolutely impossible, that is, if it be true that pain is the Chief Evil. Metrodorus himself, who was almost a second Epicurus, describes happiness (I give almost his actual words) as 'sound health, and an assurance of its continuance.' Can anyone have an assurance of what his health will be, I don't say a year hence, but this evening? It follows that we can never be free from the apprehension of pain, which is the chief Evil, even when it is absent, for at any moment it may be upon us. How then can

life be happy when haunted by fear of the greatest Evil?

Compare other translations & Latin

Reid: let us suppose he acquires the intensest pleasures not merely at small cost, but at no cost at all, so far as I am concerned; let the pleasure given by the cress which the Persians used to eat, as Xenophon writes, be no less than that afforded by the banquets of Syracuse, which are severely blamed by Plato; let the acquisition of pleasure be as easy, I say, as you make it out to be; still what are we to say about pain? Its agonies are so great that a life surrounded by. them cannot be happy, if only pain is the greatest of evils. Why, Metrodorus himself, who is almost a second Epicurus, sketches happiness almost in these words; a well regulated condition of body, accompanied by the assurance that it will continue so. Can any one possibly be assured as to the state of this body of his, I do not say in a year's time, but by the time evening comes? Pain then, that is to say the greatest of evils, will always be an object of dread, even though it be not present, for it may present itself at any moment. How then can the dread of the greatest possible evil consort with the life of happiness? Someone tells me:

Yonge: Let him acquire the greatest possible pleasures, not only at a cheap rate, but, as far as I am concerned, for nothing at all, if he can manage it. Let there be no less pleasure in eating a nasturtium, which Xenophon tells us the Persians used to eat, than in those Syracusan banquets which are so severely blamed by Plato. Let, I say, the acquisition of pleasure be as easy as you say it is. What shall we say of pain? the torments of which are so great that, if at least pain is the greatest of evils, a happy life cannot possibly exist in company with it. For Metrodorus himself, who is almost a second Epicurus, describes a happy man in these words. When his body is in good order, and when he is quite certain that it it will be so for the future. Is it possible for any one to be certain in what condition his body will be, I do not say a year hence, but even this evening? Pain, therefore, which is the greatest of evils, will always be dreaded even if it is not present. For it will always be possible that it may be present. But how can any fear of the greatest possible evil exist in a happy life? Oh, says he,

Latin: *Verum esto; consequatur summas voluptates non modo parvo, sed per me nihilo, si potest; sit voluptas non minor in nasturcio illo, quo vesci Persas esse solitos scribit Xenophon, quam in Syracusanis mensis, quae a Platone graviter vituperantur; sit, inquam, tam facilis, quam vultis, comparatio voluptatis, quid de dolore dicemus? cuius tanta tormenta sunt, ut in iis beata vita, si modo dolor summum malum est, esse non possit. ipse enim Metrodorus, paene alter Epicurus, beatum esse describit his fere verbis: 'cum corpus bene constitutum sit et sit exploratum ita futurum.' an id exploratum cuiquam potest esse, quo modo se hoc habiturum sit corpus, non dico ad annum, sed ad vesperum? dolor ergo, id est summum malum, metuetur semper, etiamsi non aderit; iam enim adesse poterit. qui potest igitur habitare in beata vita summi mali metus?*

§93

'Ah but,' he rejoins, 'Epicurus teaches a method for disregarding pain.' To begin with, the mere idea of disregarding that which is the greatest of evils is absurd. But what is this method, pray? 'The severest pain,' says he, 'is brief.' First of all, who do you mean by brief? and secondly, what do you mean by the severest pain? Why, cannot the most intense pain last for several days? You may find it last for months! Unless indeed you mean a seizure that instantaneously kills you. But no one is afraid of such a pain as that. I want you rather to alleviate such agony as I have seen afflicting my excellent and amiable friend, Gnaeus Octavius, son of Marcus; and that not once only or for a short time, but repeatedly and for very long periods. Great heavens, what torments he used to suffer! All his joints felt as if on fire. And yet one did not think of him as miserable, because such pain was not the greatest evil, — only as afflicted. Miserable he would have been if he had lived a life of profligacy and vice surrounded by every pleasure.

Compare other translations & Latin

Reid: Epicurus imparts to us a scheme which will enable us to pay no heed to pain. To begin with, the thing is in itself ridiculous, that no attention should be given to the greatest of evils. But pray what is his scheme? The greatest pain, he says, ts short. First, what do you mean by short? Next, what by the greatest pain? May the greatest pain not continue for some days? Look to it, that it may. not continue some months even! Unless possibly you refer to the kind of pain which is fatal as soon as it seizes any one. Who dreads such pain as that? I wish rather you would alleviate that other sort, under which I saw that most excellent and most cultivated gentleman, my friend Gnaeus Octavius, son of Marcus, wasting away, and not on one occasion only or for a short time, but often and over quite a long period. What tortures did he endure, ye eternal gods, when all his limbs seemed on fire! Yet for all that we did not regard him as wretched, but only as distressed, for pain was not to him the greatest of evils. But he would have been wretched, if he had been immersed in pleasures, while his life was scandalous and wicked. Again

Yonge: Epicurus has handed down maxims according to which we may disregard pain. Surely, it is an absurdity to suppose that the greatest possible evil can be disregarded. However, what is the maxim? The greatest pain, says he, is short-lived. Now, first of all, what do you call short-lived? And, secondly, what do you call the greatest pain? For what do you mean? Cannot extreme pain last for many days? Aye, and for many months? Unless, indeed, you intend to assert that you mean such pain as kills a man the moment it seizes on him. Who is afraid of that pain? I would rather you would lessen that pain by which I have seen that most excellent and kind-hearted man, Cnæus Octavius, the son of Marcus Octavius, my own intimate friend, worn out, and that not once, or for a short time, but very often, and for a long period at once. What agonies, O ye immortal gods, did that man use to bear, when all his limbs seemed as if they were on fire. And yet he did not appear to be miserable, (because in truth pain was not the greatest of evils,) but only afflicted. But if he had been immersed in continued pleasure, passing at the same time a vicious and infamous life, then he would have been miserable.

Latin: *Traditur, inquit, ab Epicuro ratio neglegendi doloris. Iam id ipsum absurdum, maximum malum neglegi. sed quae tandem ista ratio est? Maximus dolor, inquit, brevis est. Primum quid tu dicis breve? deinde dolorem quem maximum? quid enim? summus dolor plures dies manere non potest? vide, ne etiam menses! nisi forte eum dicis, qui, simul atque arripuit, interficit. quis istum dolorem timet? illum mallem levares, quo optimum atque humanissimum virum, Cn. Octavium, Marci filium, familiarem meum, confici vidi, nec vero semel nec ad breve tempus, sed et saepe et plane diu. quos ille, di inmortales, cum omnes artus ardere viderentur, cruciatus perferebat! nec tamen miser esse, quia summum id malum non erat, tantum modo laboriosus videbatur; at miser, si in flagitiosa et vitiosa vita afflueret voluptatibus.*

§94

“As for your maxim that severe pain is short and prolonged pain light, I cannot make out what it may mean. For I see pains that are at once severe and considerably prolonged; and the truer way to endure them is the other method, which you who do not love moral worth for its own sake are not able to employ. Courage has its precepts and its rules, rules of constraining force, that forbid a man to show womanish weakness in pain. Hence it must be considered a disgrace, I do not say to feel pain (that is sometimes inevitable), but that 'rock of Lemnos to outrage' with the cries of a Philoctetes, Till the dumb stones utter a voice of weeping, Echoing his wails and plaints, his sighs and groanings. Let Epicurus soothe with his spells, if he can, the man whose Veins and vitals, from the viper's fang Envenom'd, throb with pangs of anguish dire in this way: 'Philoctetes! If pain is severe, it is short.' Oh, but he has been languishing in his cave for these ten years past. ”If it is long, it is light: for it grants intervals of respite.'

Compare other translations & Latin

Reid: when you say that great pain is short, while prolonged pain is light, I do not understand what it is that you mean. For I am acquainted with instances where pains were not only great but also prolonged for a considerable time; and ' yet for enduring them there is another and truer mcthod, of which you who do not love morality for its own sake cannot avail yourselves. There are certain maxims, and I might almost say

enactments, concerning courage, which prohibit a man from being womanish in the midst of pain. So we must think it disgraceful, I do not say to feel pain (for that certainly is occasionally inevitable) but to make that old rock of Lemnus ghostly with the roarings of a Philoctetes, which, by echoing back the shriekings, cryings, groanings, sighings, dumb eae ut be, returns the sounds of lamentation. Let Epicurus chant his prophecy to such an one, if he can, one whose veins within him, tainted with poison from the serpent's tooth, bubble with foul torments. Says Epicurus: hush, Philoctetes, your pain is short. But for nearly ten years already he has been lying sick in his cave. If 'tis long 'tis light; for it has its pauses, and sometimes slackens.

Yonge: But when you say that great pains last but a short time, and that if they last long they are always light, I do not understand the meaning of your assertion. For I see that some pains are very great, and also very durable. And there is a better principle which may enable one to endure them, which however you cannot adopt, who do not love what is honourable for its own sake. There are some precepts for, and I may almost say laws of, fortitude, which forbid a man to behave effeminately in pain. Wherefore it should be accounted disgraceful, I do not say to grieve, (for that is at times unavoidable,) but to make those rocks of Lemnos melancholy with such outcries as those of Philoctetes— Who utters many a tearful note aloud, With ceaseless groaning, howling, and complaint. Now let Epicurus, if he can, put himself in the place of that man— Whose veins and entrails thus are racked with pain And horrid agony, while the serpent's bite Spreads its black venom through his shuddering frame. Let Epicurus become Philoctetes. If his pain is sharp it is short. But in fact he has been lying in his cave for ten years. If it lasts long it is light, for it grants him intervals of relaxation.

Latin: *Quod autem magnum dolorem brevem, longinquum levem esse dicitis, id non intellego quale sit. video enim et magnos et eosdem bene longinquos dolores, quorum alia toleratio est verior, qua uti vos non potestis, qui honestatem ipsam per se non amatis. fortitudinis quaedam praecepta sunt ac paene leges, quae effeminari virum vetant in dolore. quam ob rem turpe putandum est, non dico dolere—nam id quidem est interdum necesse—, sed saxum illud Lemnium clamore Philocteteo funestare, Quod eiulatu, questu, gemitu, fremitibus Resonando mutum flebiles voces refert. Huic Epicurus praecentet, si potest, cui <e> viperino morsu venae viscerum Veneno inbutae taetros cruciatus cient! Sic Epicurus: 'Philocteta, st! brevis dolor.' At iam decimum annum in spelunca iacet. 'Si longus, levis; dat enim intervalla et relaxat.'*

§95

In the first place, this is not often the case; and secondly, what is the good of a respite embittered by recent pain still fresh in memory, and tormented by fear of pain impending in the future? Let him die, says Epicurus. Perhaps that were the best course, but what becomes of the maxim about 'a constant preponderance of pleasure'? If that be true, are you not guilty of a crime in advising him to end his life? Well, then, let us rather tell him that it is base and unmanly to let pain demoralize, crush and conquer one. As for the formula of your sect, 'Short if it's strong, light if it's long,' it is a tag for copybooks. Virtue, magnanimity, endurance, courage — it is these that have balm to assuage pain.

Compare other translations & Latin

Reid: First, it is not often so; next what is this slackening worth, when not only is the recollection of past pain fresh in the mind, but the dread of future and imminent pain causes a torment? Let the man die, says he. Perhaps it is best so, but what becomes of your saying there is always a balance of pleasure? For if that is true, see that you be not committing a crime in advising death. Rather hold language such as this, namely that it is disgraceful, that it is unmanly to be weakened by pain, to be broken by it and conquered. For your maxims if 'tis hard, 'tis short, if 'tis long, 'tis light, are a mere parrot's lesson. Pain is usually assuaged by the soothing applications of virtue, I mean loftiness of spirit, endurance and courage.

Yonge: In the first place it does not do so often; and in the second place what sort of relaxation is it when the memory of past agony is still fresh, and the fear of further agony coming and impending is constantly tormenting him. Let him die, says he. Perhaps that would be the best thing for him; but then what becomes of the argument, that the wise man has always more pleasure than pain? For if that be the case I would have

you think whether you are not recommending him a crime, when you advise him to die. Say to him rather, that it is a disgraceful thing for a man to allow his spirit to be crushed and broken by pain, that it is shameful to yield to it. For as for your maxim, if it is violent it is short, if it lasts long it is slight, that is mere empty verbiage. The only real way to mitigate pain is by the application of virtue, of magnanimity, of patience, of courage.

Latin: *Primum non saepe, deinde quae est ista relaxatio, cum et praeteriti doloris memoria recens est et futuri atque inpendentis torquet timor? 'Moriatur', inquit. Fortasse id optimum, sed ubi illud: 'Plus semper voluptatis'? si enim ita est, vide ne facinus facias, cum mori suadeas. potius ergo illa dicantur: turpe esse, viri non esse debilitari dolore, frangi, succumbere. nam ista vestra: 'Si gravis, brevis; si longus, levis' dictata sunt. virtutis, magnitudinis animi, patientiae, fortitudinis fomentis dolor mitigari solet.*

§96

“But I must not digress too far. Let me repeat the dying words of Epicurus, to prove to you the discrepancy between his practice and his principles: 'Epicurus to Hermarchus, greeting. I write these words,' he says, 'on the happiest, and the last, day of my life. I am suffering from diseases of the bladder and intestines, which are of the utmost possible severity.' Unhappy creature! If pain is the Chief Evil, that is the only thing to be said. But let us hear his own words. 'Yet all my sufferings,' he continues, 'are counterbalanced by the joy which I derive from remembering my theories and discoveries. I charge you, by the devotion which from your youth up you have displayed towards myself and towards philosophy, to protect the children of Metrodorus.'

Compare other translations & Latin

Reid: Not to digress too far, hear what Epicurus says on his death-bed, that you may perceive how his actions are at variance with his maxims: Epicurus wishes health to Hermarchus. I write this letter (he says) while passing a happy day, and the last of my life. Pains in the bladder and intestines are upon me, so severe that their intensity cannot be in- creased. Wretched creature! If pain is the greatest of evils we cannot call him anything else. But let us listen to the man himself. Still all these are outweighed, he says, by elation of mind, arising from the recollection of my theories and discoveries. But do you, as befits the feelings you have entertained from — your youth up for me and for philosophy, remember to protect the children of Metrodorus. After this

Yonge: Listen, that I may not make too wide a digression, to the words of Epicurus when dying; and take notice how inconsistent his conduct is with his language. "Epicurus to Hermarchus greeting. I write this letter," says he, "while passing a happy day, which is also the last day of my life. And the pains of my bladder and bowels are so intense that nothing can be added to them which can make them greater." Here is a man miserable, if pain is the greatest possible evil. It cannot possibly be denied. However, let us see how he proceeds. "But still I have to balance this a joy in my mind, which I derive from the recollection of my philosophical principles and discoveries. But do you, as becomes the goodwill which from your youth upwards you have constantly discovered for me and for philosophy, protect the children of Metrodorus." After reading this,

Latin: *Audi, ne longe abeam, moriens quid dicat Epicurus, ut intellegas facta eius cum dictis discrepare: 'Epicurus Hermarcho salutem. Cum ageremus', inquit, 'vitae beatum et eundem supremum diem, scribebamus haec. tanti autem aderant vesicae et torminum morbi, ut nihil ad eorum magnitudinem posset accedere.' Miserum hominem! Si dolor summum malum est, dici aliter non potest. sed audiamus ipsum: 'Compensabatur', inquit, 'tamen cum his omnibus animi laetitia, quam capiebam memoria rationum inventorumque nostrorum. sed tu, ut dignum est tua erga me et philosophiam voluntate ab adolescentulo suscepta, fac ut Metrodori tueare liberos.'*

§97

When I read this I rank the death-scene of Epicurus on a level with those of Epaminondas and of Leonidas. Epaminondas had defeated the Lacedaemonians at Mantinea, and perceived himself to be mortally

wounded. As soon as he opened his eyes he inquired if his shield were safe. His weeping followers told him that it was. He asked, were the enemy routed? Satisfied on this point, he bade them pluck out the spear that pierced his side. A rush of blood followed, and so in the hour of joy and victory he died. Leonidas, king of the Lacedaemonians, had to choose between dishonourable flight and a glorious death; with the three hundred warriors that he had brought from Sparta he confronted the foe at Thermopylae. A great commander's death is famous; but philosophers mostly die in their beds. Still it makes a difference how they die. Epicurus counts himself happy in his last moments. All honour to him. 'My joy,' he writes, 'counterbalances the severest pain.'

Compare other translations & Latin

Reid: I do not admire the death of Epaminondas or of Leonidas more than this man's death ; though one of these, after winning a victory over the Lacedaemonians at Mantinea, and finding that his life was ebbing away, owing to a serious wound, asked, as soon as he saw how things stood, whether his shield was safe. When his weeping comrades had answered that it was, he asked whether the enemy had been routed. When he heard. that this too was as he desired, he ordered that the spear which had pierced him should be extracted. So he died from the copious flow of blood, in a moment of exultation and victory. Leonidas again, the king of the Lacedaemonians, along with the three hundred men whom he had led from Sparta, when the choice lay between a base retreat and a splendid death, confronted the enemy at Thermopylae. The deaths of generals are celebrated, while philosophers mostly die in their beds. Still it makes a difference how they die. This philosopher thought himself happy at the moment of death. A great credit to him. My intense pains, he says, are outweighed by elation of mind.

Yonge: I do not consider the death of Epaminondas or Leonidas preferable to his. One of whom defeated the Lacedæmonians at Mantinea, and finding that he had been rendered insensible by a mortal wound, when he first came to himself, asked whether his shield was safe? When his weeping friends had answered him that it was, he then asked whether the enemy was defeated? And when he received to this question also the answer which he wished, he then ordered the spear which was sticking in him to be pulled out. And so, losing quantities of blood, he died in the hour of joy and victory. But Leonidas, the king of the Lacedæmonians, put himself and those three hundred men, whom he had led from Sparta, in the way of the enemy of Thermopylæ, when the alternative was a base flight, or a glorious death. The deaths of generals are glorious, but philosophers usually die in their beds. But still Epicurus here mentions what, when dying, he considered great credit to himself. "I have," says he, "a joy to counterbalance these pains."

Latin: *non ego iam Epaminondae, non Leonidae mortem huius morti antepono, quorum alter cum vicisset Lacedaemonios apud Mantineam atque ipse gravi vulnere exanimari se videret, ut primum dispexit, quaesivit salvusne esset clipeus. cum salvum esse flentes sui respondissent, rogavit essentne fusi hostes. cum id quoque, ut cupiebat, audivisset, evelli iussit eam, qua erat transfixus, hastam. ita multo sanguine profuso in laetitia et in victoria est mortuus. Leonidas autem, rex Lacedaemoniorum, se in Thermopylis trecentosque eos, quos eduxerat Sparta, cum esset proposita aut fuga turpis aut gloriosa mors, opposuit hostibus. praeclarae mortes sunt imperatoriae; philosophi autem in suis lectulis plerumque moriuntur. refert tamen, quo modo. <beatus> sibi videtur esse moriens. magna laus. 'Compensabatur', inquit, 'cum summis doloribus laetitia.'*

§98

The words of a philosopher, Epicurus, command my attention; but you forget what you logically ought to say. In the first place, if the things in the recollection of which you profess to find pleasure, I mean your writings and discoveries, are true, you cannot really be feeling pleasure. All feelings referable to the body are over for you; yet you have always maintained that no one feels either pleasure or pain except on account of the body. He says 'I take pleasure in my past feelings.' What past feelings? If you mean bodily feelings, I notice that it is not the memory of bodily delights, but your philosophical theories, that counterbalance for you your present pains; if mental feelings, your doctrine that there is no delight of the mind not ultimately referable to the body is an error. And secondly, why do you provide for the children of Metrodorus? What standard of bodily pleasure are you following in this signal act (for so I esteem it) of loyalty and duty?

Compare other translations & Latin

Reid: The voice I hear is indeed that of a true philosopher, Epicurus, but you have forgotten what you ought to say. For, first, if there is truth in those matters which you say it causes you joy to recall, I mean, if your writings and discoveries are true, you cannot feel joy, since you now possess no blessing which you can set down to the account of the body ; whereas you have always told us that no one can feel joy unless on account of the body, nor pain either. JI feel joy in my past joys, he tells me. What past joys? If you say those relating to the body, I read that you set against your pains your philosophical theories, and not any recollection of pleasures enjoyed by the body; if you say those relating to the mind, then your maxim is untrue, that there is no. joy of the mind, which has not a relation to the body. Why after that do you give a commission about the children of Metrodorus? What is there about your admirable goodness and extreme loyalty (for so I judge it to be) that you connect with the body?

Yonge: I recognise in these words, O Epicurus, the sentiments of a philosopher, but still you forgot what you ought to have said. For, in the first place, if those things be true, in the recollection of which you say you rejoice, that is to say, if your writings and discoveries are true, then you cannot rejoice. For you have no pleasure here which you can refer to the body. But you have constantly asserted that no one ever feels joy or pain except with reference to his body. "I rejoice," says he, "in the past." In what that is past? If you mean such past things as refer to the body, then I see that you are counterbalancing your agonies with your reason, and not with your recollection of pleasures which you have felt in the body. But if you are referring to your mind, then your denial of there being any joy of the mind which cannot be referred to some pleasure of the body, must be false. Why, then, do you recommend the children of Metrodorus to Hermarchus? In that admirable exercise of duty, in that excellent display of your good faith, for that is how I look upon it, what is there that you refer to the body?

Latin: *Audio equidem philosophi vocem, Epicure, sed quid tibi dicendum sit oblitus es. primum enim, si vera sunt ea, quorum recordatione te gaudere dicis, hoc est, si vera sunt tua scripta et inventa, gaudere non potes. nihil enim iam habes, quod ad corpus referas; est autem a te semper dictum nec gaudere quemquam nisi propter corpus nec dolere. 'Praeteritis', inquit, 'gaudeo.' Quibusnam praeteritis? si ad corpus pertinentibus, rationes tuas te video compensare cum istis doloribus, non memoriam corpore perceptarum voluptatum; sin autem ad animum, falsum est, quod negas animi ullum esse gaudium, quod non referatur ad corpus. cur deinde Metrodori liberos commendas? quid <in> isto egregio tuo officio et tanta fide—sic enim existimo—ad corpus refers?*

§99

”Yes, Torquatus, you people may turn and twist as you like, but you will not find a line in this famous letter of Epicurus that is not inconsistent and incompatible with his teachings. Hence he is his own refutation; his writings are disproved by the uprightness of his character. That provision for the care of the children, that loyalty to friendship and affection, that observance of these solemn duties with his latest breath, prove that there was innate in the man a disinterested uprightness, not evoked by pleasure nor elicited by prizes and rewards. Seeing so strong a sense of duty in a dying man, what clearer evidence do we want that morality and rectitude are desirable for their own sakes?

Compare other translations & Latin

Reid: You and your friends, Torquatus, may twist yourselves this way and that; but you will find nothing in this noble letter from the hand of Epicurus, which harmonizes or accords with his dogmas. So he is refuted out of his own mouth, and his writings are put to shame by his own honesty and character. For from that commission about the children, from the remembrance of and tender feeling for friendship, from the observance of most important duties when at the last gasp, we learn that disinterested honesty was inbred in the man, and was not bribed into existence by pleasures, nor called forth by the wages of rewards. What stronger evidence do we want to prove that morality and uprightness are in themselves desirable, when we see such goodness displayed at the moment of death? But while

Yonge: You may twist yourself about in every direction as you please, Torquatus, but you will not find in this excellent letter anything written by Epicurus which is in harmony and consistent with the rules he laid down. And so he is convicted by himself, and his writings are upset by his own virtue and goodness. For that recommendation of those children, that recollection of them, and affectionate friendship for them, that attention to the most important duties at the last gasp, indicates that honesty without any thought of personal advantage was innate in the man; that it did not require the invitation of pleasure, or the allurements of mercenary rewards. For what greater evidence can we require that those things which are honourable and right are desirable of themselves for their own sake, than the sight of a dying man so anxious in the discharge of such important duties? But,

Latin: *Huc et illuc, Torquate, vos versetis licet, nihil in hac praeclara epistula scriptum ab Epicuro congruens et conveniens decretis eius reperietis. ita redarguitur ipse a sese, convincunturque scripta eius probitate ipsius ac moribus. nam ista commendatio puerorum, memoria et caritas amicitiae, summorum officiorum in extremo spiritu conservatio indicat innatam esse homini probitatem gratuitam, non invitatam voluptatibus nec praemiorum mercedibus evocatam. quod enim testimonium maius quaerimus, quae honesta et recta sint, ipsa esse optabilia per sese, cum videamus tanta officia morientis?*

§100

But while I think that the letter I have just translated almost word for word is most admirable, although entirely inconsistent with the chief tenets of his philosophy, yet I consider his will to be quite out of harmony not only with the dignity of a philosopher but also with his own pronouncement. For he repeatedly argued at length, and also stated briefly and plainly in the book I have just mentioned, that 'death does not affect us at all; for a thing that has experienced dissolution must be devoid of sensation; and that which is devoid of sensation cannot affect us in any degree whatsoever.' The maxim such as it is might have been better and more neatly put. For the phrase, 'what has experienced dissolution must be devoid of sensation,' does not make clear what it is that has experienced dissolution.

Compare other translations & Latin

Reid: I regard as creditable the letter which I have just translated almost word for word, though it was by no means in accord with the spirit of his philosophy, yet I am of opinion that this same philosopher's will is at variance not only with the seriousness becoming a true philosopher, but even with his own opinions. He wrote both many times in detail, and also shortly and clearly in the book I have just mentioned, that death is of no importance to us; for anything which has decayed is destitute of feeling; and what is destitute of feeling is of no importance whatever to us. This maxim itself might have been more neatly put and better. For when he puts it thus: what has decayed is without feeling, his statement does not explain sufficiently what it is that has decayed.

Yonge: as I think that letter deserving of all commendation of which I have just given you a literal translation, (although it was in no respect consistent with the general system of that philosopher,) so also I think that his will is inconsistent not only with the dignity of a philosopher, but even with his own sentiments. For he wrote often, and at great length, and sometimes with brevity and suitable language, in that book which I have just named, that death had nothing to do with us; for that whatever was dissolved was void of sensation, and whatever was void of sensation had nothing whatever to do with us. Even this might have been expressed better and more elegantly. For when he lays down the position that what has been dissolved is void of sensation, that is such an expression that it is not very plain what he means by the word dissolved.

Latin: *Sed ut epistulam laudandam arbitror eam, quam modo totidem fere verbis interpretatus sum, quamquam ea cum summa eius philosophia nullo modo congruebat, sic eiusdem testamentum non solum <a> philosophi gravitate, sed etiam ab ipsius sententia iudico discrepare. scripsit enim et multis saepe verbis et breviter arteque in eo libro, quem modo nominavi, mortem nihil ad nos pertinere. quod enim dissolutum sit, id esse sine sensu, quod autem sine sensu sit, id nihil ad nos pertinere omnino. hoc ipsum elegantius poni meliusque potuit. nam quod ita positum est, quod dissolutum sit, id esse sine sensu, id eius modi est, ut non*

satis plane dicat quid sit dissolutum.

§101

However in spite of this I understand the meaning intended. What I want to know is this: if all sensation is annihilated by dissolution, that is, by death, and if nothing whatever that can affect us remains, why is it that he makes such precise and careful provision and stipulation 'that his heirs, Amynomachus and Timocrates, shall after consultation with Hermarchus assign a sufficient sum to celebrate his birthday every year in the month of Gamelion, and also on the twentieth day of every month shall assign a sum for a banquet to his fellow-students in philosophy, in order to keep alive the memory of himself and of Metrodorus'?

Compare other translations & Latin

Reid: Still I understand what he means. However, as all feeling is quenched by decay, by which he means death, and as nothing whatever remains which is of any importance to. us, I ask how it is that he provides and lays down with such care and minuteness that his heirs, Amynomachus and Timocrates, should, with the sanction of Hermarchus, give a sum ‘sufficient for the celebration of his birthday every year in the month Gamelion, and also money to provide each month, on the twentieth day after the new moon, a banquet for all those who studied philosophy along with him, that so the memory of himself and of Metrodorus may be reverenced.

Yonge: However, I understand what he really does mean. But still I ask why, when every sensation is extin guished by dissolution, that is to say, by death, and when there is nothing else whatever that has any connexion with us, he should still take such minute and diligent care to enjoin Amynomachus and Timocrates, his heirs, to furnish every year what in the opinion of Hermarchus shall be enough to keep his birthday in the month Gamelion, with all proper solemnity. And also, shall every month, on the twentieth day of the month, supply money enough to furnish a banquet for those men who have studied philosophy with him, in order that his memory, and that of Metrodorus, may be duly honoured. Now I cannot deny that

Latin: *sed tamen intellego quid velit. quaero autem quid sit, quod, cum dissolutione, id est morte, sensus omnis extinguatur, et cum reliqui nihil sit omnino, quod pertineat ad nos, tam accurate tamque diligenter caveat et sanciat ut Amynomachus et Timocrates, heredes sui, de Hermarchi sententia dent quod satis sit ad diem agendum natalem suum quotannis mense Gamelione itemque omnibus mensibus vicesimo die lunae dent ad eorum epulas, qui una secum philosophati sint, ut et sui et Metrodori memoria colatur.*

§102

That these are the words of as amiable and kindly a man as you like, I cannot deny; but what business has a philosopher, and especially a natural philosopher, which Epicurus claims to be, to think that any day can be anybody's birthday? Why, can the identical day that has once occurred recur again and again? Assuredly it is impossible. Or can a similar day recur? This too is impossible, except after an interval of many thousands of years, when all the heavenly bodies simultaneously achieve their return to the point from which they started. It follows that there is no such thing as anybody's birthday. 'But a certain day is so regarded.' Much obliged, I am sure, for the information! But even granting birthdays, is a person's birthday to be observed when he is dead? And to provide for this by will — is this appropriate for a man who told us in oracular tones that nothing can affect us after death? Such a provision ill became one whose 'intellect had roamed' over unnumbered worlds and realms of infinite space, without shores or circumference. Did Democritus do anything of the kind? (To omit others, I cite the case of the philosopher who was Epicurus's only master.)

Compare other translations & Latin

Reid: I am not able to deny that these directions shew us a man as nice and as kindly as you please, but to assume that any man has a birth- day is utterly unworthy of a philosopher, more particularly a natural

philosopher (for by this name he desires himself to be called). Why, can the very day that has once been come round again and again? Assuredly it cannot. Or a day just like it? That is not possible either, unless after many thousands of years have intervened, so that there comes to pass a return of all the stars simultaneously to the point from which they set out. No one therefore has a birthday. But it is customary. And I did not know it, I suppose! But if it be, is the custom to be observed even after death? And is provision to be made for it in his will by the man who has uttered to us his almost oracular speech that nothing after death is of any importance to us? Such things do not recall the man who had traversed in thought countless universes and boundless tracts, without shore and without end. Did Democritus ever do anything of the kind? Passing by others, I appeal to the man whom he followed more than all the rest.

Yonge: these injunctions are in keeping with the character of a thoroughly accomplished and amiable man; but still I utterly deny that it is inconsistent with the wisdom of a philosopher, especially of a natural philosopher, which is the character he claims for himself, to think that there is such a day as the birthday of any one. What? Can any day which has once passed recur over again frequently. Most indubitably not; or can any day like it recur? Even that is impossible, unless it may happen after an interval of many thousand years, that there may be a return of all the stars at the same moment to the point from which they set out. There is, therefore, no such thing as anybody's birthday. But still it is considered that there is. As if I did not know that. But even if there be, is it to be regarded after a man's death? And is a man to give injunctions in his will that it shall be so, after he has told you all, as if with the voice of an oracle, that there is nothing which concerns us at all after death? These things are very inconsistent in a man who, in his mind, had travelled over innumerable worlds and boundless regions, which were destitute of all limits and boundaries. Did Democritus ever say such a thing as this? I will pass over every one else, and call him only as a witness whom Epicurus himself followed to the exclusion of others. But

Latin: *haec ego non possum dicere non esse hominis quamvis et belli et humani, sapientis vero nullo modo, physici praesertim, quem se ille esse vult, putare ullum esse cuiusquam diem natalem. quid? idemne potest esse dies saepius, qui semel fuit? certe non potest. an eiusdem modi? ne id quidem, nisi multa annorum intercesserint milia, ut omnium siderum eodem, unde profecta sint, fiat ad unum tempus reversio. nullus est igitur cuiusquam dies natalis. 'At habetur!' Et ego id scilicet nesciebam! Sed ut sit, etiamne post mortem coletur? idque testamento cavebit is, qui nobis quasi oraculum ediderit nihil post mortem ad nos pertinere? haec non erant eius, qui innumerabilis mundos infinitasque regiones, quarum nulla esset ora, nulla extremitas, mente peragravisset. num quid tale Democritus? ut alios omittam, hunc appello, quem ille unum secutus est.*

§103

And if a special day was to be kept, did he do well to take the day on which he was born, and not rather that on which he became a Wise Man? You will object that he could not have become a Wise Man if he had not first of all been born. You might equally well say, if his grandmother had not been born either. The entire notion of wishing one's name and memory to be celebrated by a banquet after one's death is alien to a man of learning. I won't refer to your mode of keeping these anniversaries, or the shafts of wit you bring upon you from persons with a sense of humour. We do not want to quarrel. I only remark that it was more your business to keep Epicurus's birthday than his business to provide by will for its celebration.

Compare other translations & Latin

Reid: But if a day was to be signalised, why the day on which he was born, rather than that on which he became a wise man? You will tell me he could not have become a wise man, had he not been born, Nor yet if his grandmother had never been born, if you come to that. The whole notion, Torquatus, of desiring that the recollection of one’s name should be kept fresh after death by a banquet, is entirely for unlearned men. Now I say nothing about the way in which you celebrate such festivals, or the amount of pleasantry you have to face from the wits; there is no need for us to quarrel; I only say thus much, that it was more pardonable for you to observe the birthday of Epicurus than for him to provide by will that it should be observed. But to return

to our theme (for

Yonge: if a day did deserve to be kept, which was it more fitting to observe, the day on which a man was born, or that on which he became wise? A man, you will say, could not have become wise unless he had been born. And, on the same principle, he could not if his grandmother had never been born. The whole business, Torquatus, is quite out of character for a learned man to wish to have the recollection of his name celebrated with banquets after his death. I say nothing of the way in which you keep these days, and to how many jokes from witty men you expose yourselves. There is no need of quarrelling. I only say that it would have been more becoming in you to keep Epicurus's birthday, than in him to leave injunctions in his will that it should be kept.

Latin: *quodsi dies notandus fuit, eumne potius, quo natus, an eum, quo sapiens factus est? Non potuit, inquies, fieri sapiens, nisi natus esset. [et] Isto modo, ne si avia quidem eius nata non esset. res tota, Torquate, non doctorum hominum, velle post mortem epulis celebrari memoriam sui nominis. quos quidem dies quem ad modum agatis et in quantam hominum facetorum urbanitatem incurratis, non dico— nihil opus est litibus—; tantum dico, magis fuisse vestrum agere Epicuri diem natalem, quam illius testamento cavere ut ageretur.*

§104

“But to return to our subject (for we were discussing the question of pain, when we digressed to the letter of Epicurus). The whole matter may now be put in the following syllogism: A man undergoing the supreme Evil is not for the time being happy; but the Wise Man is always happy, and sometimes undergoes pain; therefore pain is not the supreme Evil. And again, what is the sense of the maxim that the Wise Man will not let past blessings fade from memory, and that it is a duty to forget past misfortunes? To begin with, have we the power to choose what we shall remember? Themistocles at all events, when Simonides or some one offered to teach him the art of memory, replied that he would prefer the art of forgetting; 'for I remember,' said he, 'even things I don't wish to remember, but I cannot forget things I wish to forget.'

Compare other translations & Latin

Reid: we were speaking about pain when we drifted into the consideration of this letter) we may now thus sum up the whole matter: he who is subject to the greatest possible evil is not happy so long as he remains subject to it, whereas the wise man always is happy, though he is at times subject to pain; pain therefore is not the greatest possible evil. Now what kind of statement is this, that past blessings do not fade from the wise man’s memory, but still that he ought not to remember his misfortunes? First, have we power over our recollections? I know that Themistocles, when Simonides, or it may be some one else, offered to teach him the art of remembering, said: I would rather learn the art of forgetting; for I remember even the things I do not wish to re- member, while I cannot forget what I wish to forget.

Yonge: However, to return to our subject, (for while we were talking of pain we digressed to that letter of his,) we may now fairly come to this conclusion. The man who is in the greatest evil, while he is in it, is not happy. But the wise man is always happy, and is also occasionally in pain. Therefore, pain is not the greatest evil. What kind of doctrine, then, is this, that goods which are past are not lost to a wise man, but that he ought not to remember past evils. First of all, is it in our power to decide what we will remember. When Simonides, or some one else, offered to Themistocles to teach him the art of memory, "I would rather," said he, "that you would teach me that of forgetfulness; for I even now recollect what I would rather not; but I cannot forget what I should like to."

Latin: *Sed ut ad propositum—de dolore enim cum diceremus, ad istam epistulam delati sumus—, nunc totum illud concludi sic licet: qui in summo malo est, is tum, cum in eo est, non est beatus; sapiens autem semper beatus est et est aliquando in dolore; non est igitur summum malum dolor. Iam illud quale tandem est, bona praeterita non effluere sapienti, mala meminisse non oportere? primum in nostrane potestate est, quid meminerimus? Themistocles quidem, cum ei Simonides an quis alius artem memoriae polliceretur, 'Oblivionis', inquit, 'mallem. Nam memini etiam quae nolo, oblivisci non possum quae volo.'*

§105

Epicurus was a very able man; but still the fact of the matter is that a philosopher who forbids us to remember lays too heavy a charge upon us. Why, you are as great a martinet as your ancestor Manlius, or greater, if you order me to do what is beyond my power. What if the memory of past evils be actually pleasant? proving certain proverbs truer than the tenets of your school. There is a popular saying to the effect that 'Toil is pleasant when 'tis over'; and Euripides well writes (I will attempt a verse translation; the Greek line is known to you all): Sweet is the memory of sorrows past. But let us return to the question of past blessings. If your school meant by these the sort of successes that Gaius Marius could fall back on, enabling him when a penniless exile up to his chin in a swamp to lighten his sufferings by recollecting his former victories, I would listen to you, and would unreservedly assent. Indeed it would be impossible for the happiness of the wise Man to attain its final and ultimate perfection, if all his wise designs and good deeds were to be successively erased from his memory.

Compare other translations & Latin

Reid: He had great gifts; but the truth is really this, that it is too domineering for a philosopher to interdict us from remembering things. Take care that your commands be not those of a Manlius or even stronger; I mean when you lay a command on me which I cannot possibly execute. What if the recollection of past misfortunes is actually agreeable? Some proverbs will thus be truer than your doctrines. It is a common saying: Fast toils are agreeable; and not badly did Euripides say (I shall put it into Latin if I can; you all know the line in Greek): Sweet is the memory of toils that are past. But let us return to the subject of past blessings. If you spoke of such blessings as enabled Gaius Marius, though exiled, starving, and immersed in a swamp, to lighten his pain by re-calling to mind his triumphs, I would listen to you and give you my entire approval. Indeed the happiness of the wise man can never be perfected, or reach its goal, if his good thoughts and deeds are to be successively effaced by his own forgetfulness, But

Yonge: This was a very sensible answer. But still the fact is that it is the act of a very arbitrary philosopher to forbid a man to recollect. It seems to me a command very much in the spirit of your ancestor, Manlius, or even worse, to command what it is impossible for me to do. What will you say if the recollection of past evils is even pleasant? For some proverbs are more true than your dogmas. Nor does Euripides speak all when he says, I will give it you in Latin, if I can, but you all know the Greek line— Sweet is the memory of sorrows past. However,

Latin: *Magno hic ingenio, sed res se tamen sic habet, ut nimis imperiosi philosophi sit vetare meminisse. vide ne ista sint Manliana vestra aut maiora etiam, si imperes quod facere non possim. quid, si etiam iucunda memoria est praeteritorum malorum? ut proverbia non nulla veriora sint quam vestra dogmata. vulgo enim dicitur: 'Iucundi acti labores', nec male Euripides— concludam, si potero, Latine; Graecum enim hunc versum nostis omnes—: 'Suavis laborum est praeteritorum memoria.' Sed ad bona praeterita redeamus. quae si a vobis talia dicerentur, qualibus Caius Marius uti poterat, ut expulsus, egens, in palude demersus tropaeorum recordatione levaret dolorem suum, audirem et plane probarem. nec enim absolvi beata vita sapientis neque ad exitum perduci poterit, si prima quaeque bene ab eo consulta atque facta ipsius oblivione obruentur.*

§106

But with you it is the recollection of pleasures enjoyed that gives happiness; and those must be bodily pleasures, — for if it be any others, it ceases to be true that mental pleasures all arise from the connection of the mind with the body. Yet if bodily pleasure even when past can give delight, I do not see why Aristotle should be so contemptuous of the epitaph of Sardanapalus. The famous Syrian monarch boasts that he has taken with him all the sensual pleasures that he has enjoyed. How, asks Aristotle, could a dead man continue to experience a feeling which even while alive he could only be conscious of so long as he was actually enjoying it? So that bodily pleasures are transient; each in turn evaporates, leaving cause for regrets more often than for recollection. Accordingly Africanus must be counted happier than Sardanapalus, when he addresses his country with the words: Cease, Rome, thy foes — and the glorious conclusion: My toils have won thee battlements secure. His past toils are what he delights in, whereas you bid us dwell upon our past

pleasures; he recalls experiences that never had any connection with bodily enjoyment, but you never rise above the body.

Compare other translations & Latin

Reid: in your view life is rendered happy by the remembrance of pleasures already enjoyed, and moreover those enjoyed by the body. For if there are any other pleasures, then it is not true that all mental pleasures are dependent on association with the body. Now if bodily pleasure, even when past, gives satisfaction, I do not see why Aristotle should so utterly ridicule the inscription of Sardanapallus, in which that king of Syria boasts that he has carried away with him all the lustful pleasures. For, says Aristotle, how could he retain after death a thing which, even when he was alive, he could only feel just so long as he actually enjoyed it? Bodily pleasures therefore ebb and fly away one after another, and more often leave behind them reason for regret than for remembrance. Happier then is Africanus when he thus converses with his country: Cease, Rome, thy enemies to fear, with the noble sequel: For my toils have established for thee thy bulwarks. He takes delight in his past toils; you bid him delight in his past pleasures; he turns his thoughts once more to achievements, not one of which he ever connected with the body; you wholly cling to the body. But

Yonge: let us return to the consideration of past goods. And if you were to utter such maxims as might be capable of consoling Caius Marius, and enabling him when banished, indigent, and up to his neck in a marsh, to relieve his anguish by the recollection of his past trophies, I would listen to you, and approve of all you could say. Nor, indeed, can the happiness of a philosopher be complete or continue to the end, if all the admirable discoveries which he has made, and all his virtuous actions, are to be lost by his own forgetfulness. But, in your case, you assert that the recollection of pleasures which have been felt makes life happy, and of such pleasures too, as affect the body. For if there are any other pleasures, then it is incorrect to say that all the pleasures of the mind originate in its connexion with the body. But if pleasures felt by the body, even when they are past, can give pleasure, then I do not understand why Aristotle should turn the inscription on the tomb of Sardanapalus into so much ridicule; in which the king of Assyria boasts that he has taken with him all his lascivious pleasures. For, says Aristotle, how could those things which even while he was alive he could not feel a moment longer than while he was actually enjoying them, possibly remain to him after he was dead? The pleasure, then, of the body is lost, and flies away at the first moment, and oftener leaves behind reasons for repenting of it than for recollecting it. Therefore, Africanus is happier when addressing his country in this manner— Cease, Rome, to dread your foes . . . . And in the rest of his admirable boast— For you have trophies by my labour raised. He is rejoicing here in his labours which are past. But you would bid him exult in past pleasures. He traces back his feelings to things which had never had any reference to his body. You cling to the body to the exclusion of everything else.

Latin: *sed vobis voluptatum perceptarum recordatio vitam beatam facit, et quidem corpore perceptarum. nam si quae sunt aliae, falsum est omnis animi voluptates esse e corporis societate. corporis autem voluptas si etiam praeterita delectat, non intellego, cur Aristoteles Sardanapalli epigramma tantopere derideat, in quo ille rex Syriae glorietur se omnis secum libidinum voluptates abstulisse. Quod enim ne vivus quidem, inquit, diutius sentire poterat, quam dum fruebatur, quo modo id potuit mortuo permanere? effluit igitur voluptas corporis et prima quaeque avolat saepiusque relinquit causam paenitendi quam recordandi. itaque beatior Africanus cum patria illo modo loquens: 'Desine, Roma, tuos hostes' reliquaque praeclare: 'Nam tibi moenimenta mei peperere labores.' Laboribus hic praeteritis gaudet, tu iubes voluptatibus, et hic se ad ea revocat, e quibus nihil umquam rettulerit ad corpus, tu totus haeres in corpore.*

§107

”Again how can you possibly defend the dictum of your school, that all mental pleasures and pains alike are based on pleasures and pains of the body? Do you, Torquatus (for I bethink me who it is I am addressing) — do you personally never experience in something for its own sake? I pass over moral worth and goodness, and the intrinsic beauty of the virtues, of which we spoke before. I will suggest less serious matters, reading or writing a poem or a speech, the study of history or geography, statues, pictures, scenery, the games and wild beast shows, Lucullus's country house (I won't mention your own, for that would give you a loophole of escape; you would say it is a source of bodily enjoyment); but take the things I have mentioned, — do you

connect them with bodily sense? Is there nothing which of itself affords you delight? Persist in tracing back the pleasures I have instanced to the body — and you show yourself impervious to argument; recant — and you abandon Epicurus's conception of pleasure altogether.

Compare other translations & Latin

Reid: how is this very position of your school to be made good, namely that all intellectual pleasures and pains alike are referable to bodily pleasures and pains? Do you never get any gratification (I know the kind of man I am addressing) - Do you, then, Torquatus, never get any gratification from anything whatever for its own sake? I put on one side nobleness, morality, the mere beauty of the virtues, of which I have already spoken; I will put before you these slighter matters; when you either write or read a poem or a speech, when you press your inquiries concerning all events, and all countries, when you see a statue, a picture, an attractive spot, games, fights with beasts, the country house of Lucullus (for if I were to mention your own, you would find a loop-hole, you would say that it had to do with your body) — well then, do you connect all the things I have mentioned with the body? Or is there something which gives you gratification for its own sake? You will either shew yourself very obstinate, if you persist in connecting with the body everything that I have mentioned, or will prove a traitor to the whole of pleasure, as Epicurus conceives it, if you give the opposite opinion. But

Yonge: But how can that proposition possibly be maintained which you urge, namely, that all the pleasures and pains of the mind are connected inseparably with the pleasures and pains of the body? Is there, then, nothing which ever delights you, (I know whom I am addressing,) is there nothing, O Torquatus, which ever delights you for its own sake? I say nothing about dignity, honourableness, the beauty of virtue, which I have mentioned before. I will put all these things aside as of less consequence. But is there anything when you are writing, or reading a poem, or an oration, when you are investigating the history of exploits or countries, or anything in a statue, or picture, or pleasant place; in sports, in hunting, or in a villa of Lucullus, (for if I were to say of your own, you would have a loophole to escape through, saying that that had connexion with your body,) is there any of all these things, I say, which you can refer to your body, or do they not please you, if they please you at all, for their own sake? You must either be the most obstinate of men, if you persist in referring these things, which I have just mentioned, to the body, or else you must abandon Epicurus's whole theory of pleasure, if you admit that they have no connexion with it. But as for your argument, that

Latin: *Illud autem ipsum qui optineri potest, quod dicitis, omnis animi et voluptates et dolores ad corporis voluptates ac dolores pertinere? nihilne te delectat umquam —video, quicum loquar—, te igitur, Torquate, ipsum per se nihil delectat? omitto dignitatem, honestatem, speciem ipsam virtutum, de quibus ante dictum est, haec leviora ponam: poema, orationem cum aut scribis aut legis, cum omnium factorum, cum regionum conquiris historiam, signum, tabula, locus amoenus, ludi, venatio, villa Luculli—nam si 'tuam' dicerem, latebram haberes; ad corpus diceres pertinere—, sed ea, quae dixi, ad corpusne refers? an est aliquid, quod te sua sponte delectet? aut pertinacissimus fueris, si in eo perstiteris ad corpus ea, quae dixi, referri, aut deserueris totam Epicuri voluptatem, si negaveris.*

§108

“As for your contention that mental pleasures and pains are greater than bodily, because the mind apprehends all three periods of time, whereas the body perceives only present sensations, surely it is absurd to say that a man who rejoices in sympathy with my pleasure feels more joy than I feel myself. [Pleasure of the mind arises out of sympathy with that of the body, and pleasure of the mind is greater than that of the body; thus it comes about that one who offers congratulations feels more delight than the person congratulated.] But when you try to prove the Wise Man happy on the ground that he enjoys the greatest mental pleasures, and that these are infinitely greater than bodily pleasures, you do not see the difficulty that meets you. For it follows that the mental pains which he experiences will also be infinitely greater than the bodily ones. Hence he whom you maintain to be always happy would inevitably be sometimes miserable; nor in fact will you ever prove him to be invariably happy, as long as you make pleasure and pain the sole standard.

Compare other translations & Latin

Reid: when you maintain that the mental pleasures and pains are more intense than those of the body, because the mind is associated with time of three kinds, while the body has only consciousness of what is present, how can you accept the result that one who feels some joy on my account feels more joy than I do myself? But in your anxiety to prove the wise man happy, because the pleasures he experiences in his mind are the greatest, and incomparably greater than those he experiences in his body, you are blind to the difficulty that meets you. For the mental pains he experiences will also be incomparably greater than those of the body. So the very man whom you are anxious to represent as constantly happy must needs be sometimes wretched; nor indeed will you ever prove your point, while you continue to connect everything with pleasure and pain. Hence, Torquatus,

Yonge: the pleasures and pains of the mind are greater than those of the body, because the mind is a partaker of three times, but nothing but what is present is felt by the body; how can it possibly be allowed that a man who rejoices for my sake rejoices more than I do myself? The pleasure of the mind originates in the pleasure of the body, and the pleasure of the mind is greater than that of the body. The result, then, is, that the party who congratulates the other is more rejoiced than he whom he congratulates. But while you are trying to make out the wise man to be happy, because he is sensible of the greatest pleasures in his mind, and, indeed, of pleasures which are in all their parts greater than those which he is sensible of in his body, you do not see what really happens. For he will also feel the pains of the mind to be in every respect greater than those of the body. And so he must occasionally be miserable, whom you endeavour to represent as being always happy. Nor, indeed, will it be possible for you ever to fill up the idea of perfect and uninterrupted happiness while you refer everything to pleasure and pain. On which account, O Torquatus,

Latin: *Quod vero a te disputatum est maiores esse voluptates et dolores animi quam corporis, quia trium temporum particeps animus sit, corpore autem praesentia solum sentiantur, qui id probari potest, ut is, qui propter me aliquid gaudeat, plus quam ego ipse gaudeat? [animo voluptas oritur propter voluptatem corporis, et maior est animi voluptas quam corporis. ita fit, ut gratulator laetior sit quam is, cui gratulatur.] Sed dum efficere vultis beatum sapientem, cum maximas animo voluptates percipiat omnibusque partibus maiores quam corpore, quid occurrat non videtis. animi enim quoque dolores percipiet omnibus partibus maiores quam corporis. ita miser sit aliquando necesse est is, quem vos beatum semper vultis esse, nec vero id, dum omnia ad voluptatem doloremque referetis, efficietis umquam.*

§109

Therefore we are bound, Torquatus, to find some other Chief Good for man. Let us leave pleasure to the lower animals, to whose evidence on this question of the Chief Good your school is fond of appealing. But what if even animals are prompted by their several natures to do many actions conclusively proving that they have some other than pleasure? Some of them show kindness even at the cost of trouble, as for instance in giving birth to and rearing their offspring; some delight in running and roaming about; others are gregarious, and create something resembling a social polity;

Compare other translations & Latin

Reid: we must discover some other form of the highest good for man; let us abandon pleasure to the beasts, whom you are accustomed to summon as witnesses about the supreme good. What if even beasts very often, under the guidance of the peculiar constitution of each, shew some of them kindness, even at the cost of toil, so that when they bear and rear their young it is very patent that they aim at something different from pleasure ? Others again, rejoice in wanderings and in journeys; others in their assemblages imitate in a certain way the meetings of burgesses;

Yonge: we must find out something else which is the chief good of man. Let us grant pleasure to the beasts, to whom you often appeal as witnesses on the subject of the chief good. What will you say, if even the beasts do many things under the guidance of their various natures, partly out of indulgence to other beasts, and at

the cost of their own labour, as, for instance, it is very visible in bringing forth and rearing their young, that they have some other object in view besides their own pleasure? and partly, too, when they rejoice in running about and travelling; and some assemble in herds, in such a manner as to imitate in some degree a human state.

Latin: *Quare aliud aliquod, Torquate, hominis summum bonum reperiendum est, voluptatem bestiis concedamus, quibus vos de summo bono testibus uti soletis. quid, si etiam bestiae multa faciunt duce sua quaeque natura partim indulgenter vel cum labore, ut in gignendo, in educando, perfacile appareat aliud quiddam iis propositum, non voluptatem? partim cursu et peragratione laetantur, congregatione aliae coetum quodam modo civitatis imitantur;*

§110

in a certain class of birds we see some traces of affection, and also recognition and recollection; and in many we even notice regret for a lost friend. If animals therefore possess some semblance of the human virtues unconnected with pleasure, are men themselves to display no virtue except as a means to pleasure? And shall we say that man, who so far surpasses all other living creatures, has been gifted by nature with no exceptional endowment?

Compare other translations & Latin

Reid: in some kinds of birds we see certain signs of affection, as well as knowledge and memory; in many also we see regrets. Shall we admit then that in beasts there are certain shadows of human virtues, unconnected with pleasure, while in men them-selves virtue cannot exist unless with a view to pleasure? And shall we say that man, who far excels all other creatures, has received no peculiar gifts from nature?

Yonge: In some species of birds we see certain indications of affection, knowledge, and memory; in many we see what even looks like a regular system of action. Shall there, then, be in beasts some images of human virtues, quite unconnected with pleasure, and shall there be no virtue in man except for the sake of pleasure? and though he is as superior as can be to all the other animals, shall we still affirm that he has no peculiar attributes given to him by nature?

Latin: *videmus in quodam volucrium genere non nulla indicia pietatis, cognitionem, memoriam, in multis etiam desideria videmus. ergo in bestiis erunt secreta e voluptate humanarum quaedam simulacra virtutum, in ipsis hominibus virtus nisi voluptatis causa nulla erit? et homini, qui ceteris animantibus plurimum praestat, praecipue a natura nihil datum esse dicemus?*

§111

”As a matter of fact if pleasure be all in all, the lower animals are far and away superior to ourselves. The Earth of herself without labour of theirs lavishes on them food from her stores in great variety and abundance; whereas we with the most laborious efforts can scarcely if at all supply our needs. Yet I cannot think that the Chief Good can possibly be the same for a brute beast and for a man. What is the use of all our vast machinery of culture, of the great company of liberal studies, of the goodly fellowship of the virtues, if all these things are sought after solely for the sake of pleasure?

Compare other translations & Latin

Reid: We in fact, if everything depends upon pleasure, are very far inferior to the beasts, for whom the earth unbidden, without toil of theirs, pours forth from her breast varied and copious food, while we with difficulty or hardly even with difficulty supply ourselves with ours, winning it by heavy toil, Yet I cannot on any account believe that the supreme good is the same for animals and for man. Pray what use is there in such elaborate preparations for acquiring the best accomplishments, or in such a crowd of the most noble occupations, or in

such a train of virtues, if all these things are sought after for no other end but that of pleasure? Just as,

Yonge: But we, if indeed all things depend on pleasure, are greatly surpassed by beasts, for which the earth, of her own accord, produces various sorts of food, in every kind of abundance, without their taking any trouble about it; while the same necessaries are scarcely (sometimes I may even use stronger language still) supplied to us, when we seek them with great labour. Nor is it possible that I should ever think that the chief good was the same in the case of a beast and a man. For what can be the use of having so many means and appliances for the carrying out of the most excellent arts,—what can be the use of such an assemblage of most honourable pursuits, of such a crowd of virtues, if they are all got together for no other end but pleasure? As if,

Latin: *Nos vero, siquidem in voluptate sunt omnia, longe multumque superamur a bestiis, quibus ipsa terra fundit ex sese pastus varios atque abundantes nihil laborantibus, nobis autem aut vix aut ne vix quidem suppetunt multo labore quaerentibus. nec tamen ullo modo summum pecudis bonum et hominis idem mihi videri potest. quid enim tanto opus est instrumento in optimis artibus comparandis? quid tanto concursu honestissimorum studiorum, tanto virtutum comitatu, si ea nullam ad aliam rem nisi ad voluptatem conquiruntur?*

§112

Suppose when Xerxes led forth his huge fleets and armies of horse and foot, bridged the Hellespont, cut through Athos, marched over sea and sailed over land — suppose on his reaching Greece with his great armada some one asked him the reason for all this enormous apparatus of warfare, and he were to reply that he had wanted to procure some honey from Hymettus! surely he would be thought to have had no adequate motive for so vast an undertaking. So with our Wise Man, equipped and adorned with all the noblest accomplishments and virtues, not like Xerxes traversing the seas on foot and the mountains on shipboard, but mentally embracing sky and earth and sea in their entirety — to say that this man's aim is pleasure is to say that all his high endeavour is for the sake of a little honey.

Compare other translations & Latin

Reid: supposing Xerxes, with his vast fleets and vast forces of cavalry and infantry, after bridging the Hellespont and piercing Athos, after marching over seas, and sailing over the land, then, when he had attacked Greece with such vehemence, had been asked by some one about the reason for such vast forces and so great a war, and had answered that he wanted to carry off some honey from Hymettus, surely such enormous exertions would have seemed purposeless; so precisely if we say that the wise man, endowed and equipped with the most numerous and important accomplishments and excellences, not traversing seas on foot, like the king, or mountains with fleets, but embracing in his thoughts all the heaven, and the whole earth with the entire sea, is in search of pleasure, then we shall be in effect saying that these vast efforts are for the sake of a drop of honey. Believe me, Torquatus,

Yonge: when Xerxes, with such vast fleets, such countless troops of both cavalry and infantry, had bridged over the Hellespont and dug through Mount Athos, had walked across the sea, and sailed over the land, if, when he had invaded Greece with such irresistible violence, any one had asked him for the cause of collecting so vast an army, and waging so formidable a war, and he had replied that he wished to get some honey from Hymettus, certainly he would have been thought to have undertaken such an enterprise for an insufficient cause. And in like manner, if we were to say that a wise man, furnished and provided with numerous and important virtues and accomplishments, not, indeed, travelling like him over sea on foot, and over mountains with his fleet, but embracing the whole heaven, all the earth, and the universal sea with his mind, had nothing in view but pleasure, we might say that he, too, was taking a great deal of trouble for a little honey. Believe me, Torquatus,

Latin: *ut, si Xerxes, cum tantis classibus tantisque equestribus et pedestribus copiis Hellesponto iuncto Athone perfosso mari ambulavisset terra navigavisset, si, cum tanto impetu in Graeciam venisset, causam quis ex eo quaereret tantarum copiarum tantique belli, mel se auferre ex Hymetto voluisse diceret, certe sine*

causa videretur tanta conatus, sic nos sapientem plurimis et gravissimis artibus atque virtutibus instructum et ornatum non, ut illum, maria pedibus peragrantem, classibus montes, sed omne caelum totamque cum universo mari terram mente complexum voluptatem petere si dicemus, mellis causa dicemus tanta molitum.

§113

"No, Torquatus, believe me, we are born for loftier and more splendid purposes. Nor is this evidenced by the mental faculties alone, including as they do a memory for countless facts, in your case indeed a memory of unlimited range; a power of forecasting the future little short of divination; the sense of modesty to curb the appetites; love of justice, the faithful guardian of human society; contempt of pain and death, remaining firm and steadfast when toil is to be endured and danger undergone. These are our mental endowments. But I would also have you consider our actual members, and our organs of sensation, which like the other parts of the body you for your part will esteem not as the comrades merely but actually as the servants of the virtues.

Compare other translations & Latin

Reid: we are born to a loftier and grander destiny; and this is proved not merely by the endowments of our minds, which possess power to recollect countless experiences (in your case power unlimited) and an insight into the future not far removed from prophecy, and honour the governor of passion, and justice the loyal guardian of human fellowship, and a staunch and unwavering disregard of pain and death when there are toils to be endured or dangers to be faced—well, these are the endowments of our minds; I beg you now also to think even of our limbs and our senses, which will appear to you, like the other divisions of our body, not merely to accompany the virtues, but even to do them service. Now

Yonge: we were born for more lofty and noble ends; and you may see this, not only by considering the parts of the mind, in which there is the recollection of a countless number of things, (and from thence proceed infinite conjectures as to the consequences of them, not very far differing from divination; there is also in them shame, which is the regulator of desire, and the faithful guardianship of justice, so necessary to human society, and a firm enduring contempt for pain and death, shown in the enduring of labours and the encountering of dangers.) All these things, I say, are in the mind. But I would have you consider also the limbs and the senses, which, like the other parts of the body, will appear to you to be not only the companions of the virtues, but also their slaves. What will you say, if

Latin: *ad altiora quaedam et magnificentiora, mihi crede, Torquate, nati sumus, nec id ex animi solum partibus, in quibus inest memoria rerum innumerabilium, in te quidem infinita, inest coniectura consequentium non multum a divinatione differens, inest moderator cupiditatis pudor, inest ad humanam societatem iustitiae fida custodia, inest in perpetiendis laboribus adeundisque periculis firma et stabilis doloris mortisque contemptio—ergo haec in animis, tu autem etiam membra ipsa sensusque considera, qui tibi, ut reliquae corporis partes, non comites solum virtutum, sed ministri etiam videbuntur.*

§114

But if even the body has many attributes of higher value than pleasure, such as strength, health, beauty, speed of foot, what pray think you of the mind? The wisest philosophers of old believed that the mind contains an element of the celestial and divine. Whereas if the Chief Good consisted in pleasure as your school avers, the ideal of happiness would be to pass days and nights in the enjoyment of the keenest pleasure, without a moment's intermission, every sense drenched and stimulated with every sort of delight. But who that is worthy to be called a human being would choose to pass a single entire day in pleasure of that description? The Cyrenaics, it is true, do not repudiate it; on this point your friends are more decent, but the Cyrenaics perhaps more consistent.

Compare other translations & Latin

Reid: if in the body itself there are many things to be preferred to pleasure, strength for example, health, swiftness, beauty, what I ask do you suppose is the case with our minds? Those most _ learned men of old thought that mind contained a certain heavenly and godlike element. But if pleasure were equivalent to the supreme good, as you assert, it would be an enviable thing to live day and night without intermission in a state of extreme pleasure, all the senses being agitated by, and so to Say, steeped in sweetness of every kind. Now who is there deserving the name of man, that would choose to continue for one whole day in pleasure of such a kind? The Cyrenaics I admit are not averse to it; your friends treat these matters with greater decency; they perhaps with greater consistency. But

Yonge: many things in the body itself appear to deserve to be preferred to pleasure? such as strength, health, activity, beauty? And if this is the case, how many qualities of the mind will likewise seem so? For in the mind, the old philosophers—those most learned men—thought that there was something heavenly and divine. But if the chief good consisted in pleasure, as you say, then it would be natural that we should wish to live day and night in the midst of pleasure, without any interval or interruption, while all our senses were, as it were, steeped in and influenced wholly by pleasure. But who is there, who is worthy of the name of a man, who would like to spend even the whole of one day in that kind of pleasure? The Cyrenaic philosophers, indeed, would not object. Your sect is more modest in this respect, though their's is perhaps the more sincere. However,

Latin: *Quid? si in ipso corpore multa voluptati praeponenda sunt, ut vires, valitudo, velocitas, pulchritudo, quid tandem in animis censes? in quibus doctissimi illi veteres inesse quiddam caeleste et divinum putaverunt. Quodsi esset in voluptate summum bonum, ut dicitis, optabile esset maxima in voluptate nullo intervallo interiecto dies noctesque versari, cum omnes sensus dulcedine omni quasi perfusi moverentur. quis est autem dignus nomine hominis, qui unum diem totum velit esse in genere isto voluptatis? Cyrenaici quidem non recusant; vestri haec verecundius, illi fortasse constantius.*

§115

But let us pass in review not these 'arts' of first importance, a lack of which with our ancestors gave a man the name of 'inert' or good-for-nothing, but I ask you whether you believe that, I do not say Homer, Archilochus or Pindar, but Phidias, Polyclitus and Zeuxis regarded the purpose of their art as pleasure. Then shall a craftsman have a higher ideal of external than a distinguished citizen of moral beauty? But what else is the cause of an error so profound and so very widely diffused, than the fact that he who decides that pleasure is the Chief Good judges the question not with the rational and deliberative part of his mind, but with its lowest part, the faculty of desire? For I ask you, if gods exist, as your school too believes, how can they be happy, seeing that they cannot enjoy bodily pleasures? or, if they happy without that kind of pleasure, why do you deny that the Wise Man is capable of a like purely mental activity?

Compare other translations & Latin

Reid: let us survey in our thoughts not these very important arts, lacking which some men were called inert by our ancestors; what I ask is whether you suppose, I do not say Homer, Archilochus, or Pindar, but Phidias, Polyclitus, or Zeuxis, to have regulated their arts by pleasure. Will then an artist aim higher in order to secure beauty of form than a preeminent citizen in the hope to achieve beauty of action? Now what other reason is there for so serious a misconception, spread far and wide as it is, but that the philosopher who pronounces pleasure to be the supreme good takes counsel, not with that part of his mind in which thought and reflection reside, but with his passions, that is to say, with the most frivolous part of his soul? If gods exist, as even your school supposes, I ask you how they can be happy, when they cannot realize pleasure with their bodily faculties, or if they are happy without that kind of pleasure, why you refuse to allow that the wise man can have similar intellectual enjoyment ?

Yonge: let us contemplate with our minds, not, indeed, these most important arts, which are so valuable, that those who were ignorant of them were accounted useless by our ancestors; but I ask you whether you think

that (I will not say Homer, or Archilochus, or Pindar, but) Phidias, or Polycletus, or Zeuxis directed the whole of their skill to cause more pleasure. Shall, then, an artist propose to himself a higher aim, with reference to the beauty of figures, than a virtuous citizen with reference to the nobleness of action? But what other cause can there be for such a blunder being so widely and extensively diffused, except that he who determines that pleasure is the chief good, deliberates not with that part of his mind in which reason and wisdom dwell, but with his desires, that is to say, with the most trifling portion of his mind. For I put the question to you yourself, if there are gods, as you think that there are, how have they the power of being happy, when they are not able to feel any pleasure in their bodies? or if they are happy, though destitute of that kind of pleasure, why do you refuse to recognize the possibility of a similar exertion of intellect on the part of a wise man?

Latin: *sed lustremus animo non has maximas artis, quibus qui carebant inertes a maioribus nominabantur, sed quaero num existimes, non dico Homerum, Archilochum, Pindarum, sed Phidian, Polyclitum, Zeuxim ad voluptatem artes suas direxisse. ergo opifex plus sibi proponet ad formarum quam civis excellens ad factorum pulchritudinem? quae autem est alia causa erroris tanti tam longe lateque diffusi, nisi quod is, qui voluptatem summum bonum esse decernit, non cum ea parte animi, qua inest ratio atque consilium, sed cum cupiditate, id est cum animi levissima parte, deliberat? Quaero enim de te, si sunt di, ut vos etiam putatis, qui possint esse beati, cum voluptates corpore percipere non possint, aut, si sine eo genere voluptatis beati sint, cur similem animi usum in sapiente esse nolitis.*

§116

”Read the panegyrics, Torquatus, not of the heroes praised by Homer, not of Cyrus or Agesilaus, Aristides or Themistocles, Philip or Alexander; but read those delivered upon our own great men, read those of your own family. You will not find anyone extolled for his skill and cunning in procuring pleasures. This is not what is conveyed by epitaphs, like that one near the city gate: Here lyeth one whom many lands agree Rome's first and greatest citizen to be.

Compare other translations & Latin

Reid: Read the eulogies, Torquatus, passed not upon the men who have been extolled by Homer, not upon Cyrus or Agesilaus or Aristides or Themistocles, not upon Philip or Alexander; read those of our own countrymen, of your own family; you will find that no one ever was extolled in such language as to be styled a subtle artist in the acquisition of pleasures. That is not the witness of the inscriptions on the tombs; this for example at the city gate: Many peoples agree that he was a leader of the nation beyond compare.

Yonge: Read, O Torquatus, the panegyrics, not of those men who have been praised by Homer, not the encomiums passed on Cyrus, or Agesilaus, or Aristides, or Themistocles, or Philip, or Alexander; but read the praises of our own fellow-countrymen, of the heroes of your own family. You will not find any one praised on the ground of having been a cunning contriver, or procurer, of pleasure. The eulogies on their monuments signify no such thing; like this one which is at one of our gates, "In whose favour many nations unanimously agree that he was the noblest man of the nation."

Latin: *Lege laudationes, Torquate, non eorum, qui sunt ab Homero laudati, non Cyri, non Agesilai, non Aristidi aut Themistocli, non Philippi aut Alexandri, lege nostrorum hominum, lege vestrae familiae; neminem videbis ita laudatum, ut artifex callidus comparandarum voluptatum diceretur. non elogia monimentorum id significant, velut hoc ad portam: 'Hunc unum plurimae consentiunt gentes populi primarium fuisse virum.'*

§117

Do we suppose that many lands agreed that Calatinus was Rome's greatest citizen because of his surpassing eminence in the acquisition of pleasures? Then are we to say that a youth is a young man of great promise and high character, when we judge him likely to study his own interests and to do whatever will be for his personal advantage? Do we not see what a universal upheaval and confusion would result from such a principle? It does away with generosity and with gratitude, the bonds of mutual harmony. If you lend a man money for your own advantage, this cannot be considered an act of generosity — it is usury; no

gratitude is owing to a man who lends money for gain. In fact if pleasure usurps the sovereignty, all the cardinal virtues must inevitably be dethroned; and also there are a number of base qualities which can with difficulty be proved inconsistent with the character of the Wise Man, unless it be a law of nature that moral goodness should be supreme.

Compare other translations & Latin

Reid: Do we imagine that many peoples agreed concerning Calatinus that he was a leader of the nation, because he far excelled others in the production of pleasures? Are we then to say that those young men give good promise and shew great ability, whom we believe likely to be slaves to their own interests, and to do whatever brings them profit? Do we not see how great a confusion is likely to ensue in all affairs, and what great complications? Generosity is at an end; gratitude is at an end, and these are the bonds of peace. Nor, though you lend a thing to a man for your own sake, must it be called generosity, but usury, and no gratitude appears to be due to one who has made a loan for his own purposes. If pleasure is set on a throne, the highest virtues must necessarily take a low place. There are many forms of dishonour concerning which it is not easy to allege a reason why they should not beset the wise man, unless morality possesses by the laws of nature very great power. And,

Yonge: Do we think that many nations judged of Calatinus, that he was the noblest man of the nation, because he was the most skilful in the devising of pleasures? Shall we, then, say that there is great hope and an excellent disposition in those young men whom we think likely to consult their own advantage, and to see what will be profitable to themselves? Do we not see what a great confusion of everything would ensue? what great disorder? Such a doctrine puts an end to all beneficence, to all gratitude, which are the great bonds of agreement. For if you do good to any one for your own sake, that is not to be considered a kindness, but only usury; nor does any gratitude appear due to the man who has benefited another for his own sake. But if pleasure is the dominant power, it is inevitable that all the virtues must be trampled under foot. For there are many kinds of base conduct, which, unless honourableness is naturally to have the most influence, must, or at least it is not easy to explain why they should not, overcome a wise man; and, not to go hunting for too many instances, it is quite clear, that virtue deservedly praised, must cut off all the approaches of pleasure.

Latin: *Idne consensisse de Calatino plurimas gentis arbitramur, primarium populi fuisse, quod praestantissimus fuisset in conficiendis voluptatibus? ergo in iis adolescentibus bonam spem esse dicemus et magnam indolem, quos suis commodis inservituros et quicquid ipsis expediat facturos arbitrabimur? nonne videmus quanta perturbatio rerum omnium consequatur, quanta confusio? tollitur beneficium, tollitur gratia, quae sunt vincla concordiae. nec enim, cum tua causa cui commodes, beneficium illud habendum est, sed faeneratio, nec gratia deberi videtur ei, qui sua causa commodaverit. maximas vero virtutes iacere omnis necesse est voluptate dominante. sunt etiam turpitudines plurimae, quae, nisi honestas natura plurimum valeat, cur non cadant in sapientem non est facile defendere.*

§118

Not to bring forward further arguments (for they are countless in number), any sound commendation of Virtue must needs keep Pleasure at arm's length. Do not expect me further to argue the point; look within, study your own consciousness. Then after full and careful introspection, ask yourself the question, would you prefer to pass your whole life in that state of calm which you spoke of so often, amidst the enjoyment of unceasing pleasures, free from all pain, and even (an addition which your school is fond of postulating but which is really impossible) free from all fear of pain, or to be a benefactor of the entire human race, and to bring succour and safety to the distressed, even at the cost of enduring the dolours of a Hercules? Dolours — that was indeed the sad and gloomy name which our ancestors bestowed, even in the case of a god, upon labours which were not to be evaded.

Compare other translations & Latin

Reid: not to take in too many considerations (they are indeed countless) if virtue is adequately extolled, the approaches to pleasure are inevitably barred. Now do not expect any such eulogy from me; just examine your own mind yourself, and probing it with all possible deliberation question yourself whether you prefer to pass all your life in the thorough enjoyment of uninterrupted pleasures, in that calm of which you were continually talking, untouched by pain, with the proviso which your school are accustomed to add, though it is an impossible one, that fear of pain be absent, or rather, while rendering splendid service to the whole world, and bringing succor and deliverance to those in distress, to suffer even the dolours of Hercules? For in this way our ancestors designated his inevitable toils, using the most melancholy term dolours though he was a god.

Yonge: Do not, now, expect any more arguments from me. Look, Torquatus, yourself, into your own mind; turn the question over in all your thoughts; examine yourself, whether you would prefer to pass your life in the enjoyment of perpetual pleasure, in that tranquillity which you have often felt, free from all pain, with the addition also of that blessing which you often speak of as an addition, but which is, in fact, an impossible one, the absence of all fear; or, while deserving well of all nations, and bearing assistance and safety to all who are in need of it, to encounter even the distresses of Hercules. For so our ancestors, even in the case of a god, called labours which were unavoidable by the most melancholy name, distresses.

Latin: *Ac ne plura complectar—sunt enim innumerabilia—, bene laudata virtus voluptatis aditus intercludat necesse est. quod iam a me expectare noli. tute introspice in mentem tuam ipse eamque omni cogitatione pertractans percontare ipse te perpetuisne malis voluptatibus perfruens in ea, quam saepe usurpabas, tranquillitate degere omnem aetatem sine dolore, adsumpto etiam illo, quod vos quidem adiungere soletis, sed fieri non potest, sine doloris metu, an, cum de omnibus gentibus optime mererere, cum opem indigentibus salutemque ferres, vel Herculis perpeti aerumnas. sic enim maiores nostri labores non fugiendos tristissimo tamen verbo aerumnas etiam in deo nominaverunt.*

§119

I would press my question and drag an answer from you, were I not afraid lest you should say that Hercules himself in the arduous labours that he wrought for the preservation of mankind was acting for the sake of pleasure!" Here I concluded. “I am at no loss for authorities,” said Torquatus, “to whom to refer your arguments. I might be able to do some execution myself, but I prefer to find better equipped champions.” “No doubt you allude to our excellent and learned friends Siro and Philodemus.” “You are right,” he replied. “Very well then,” said I; “but it would be fairer to let Triarius pronounce some verdict on our dispute.” “I formally object to him as prejudiced,” he rejoined with a smile, “at all events on this issue. You have shown us some mercy, but Triarius lays about him like a true Stoic.” “Oh,” interposed Triarius, “I'll fight more boldly still next time, for I shall have the arguments I have just heard ready to my hand, though I won't attack you till I see you have been armed by the instructors whom you mention.” And with these words we brought our promenade and our discussion to an end together.

Compare other translations & Latin

Reid: I should entice from you and even force from you a reply, did I not fear you would say that pleasure was the motive which induced even Hercules to achieve all that he did achieve by intense effort for the health of nations. When I had thus spoken, Triarius [NOTE: Rackham says this is Torquatus] said, ‘I have friends to whom I can refer these questions, and although I might have made some answer myself, still I would rather look to men better equipped than myself.’ "I believe you mean our friends Siro and Philodemus, not only excellent men, but men of very great learning." "You understand me rightly," said he. "Agreed, then," said I, "but it were fairer that Triarius should give some verdict about our disagreement." "I reject him on affidavit," said Torquatus with a smile, "as prejudiced, at all events on this subject, since you handle these topics with some gentleness, while he persecutes us after the fashion of the Stoics." Then Triarius remarked: "At least I shall do so hereafter with greater confidence. For I shall be ready with the doctrines I have just listened to; though I shall not attack you until I see that you have been primed by the friends you mention."

This said, we put an end at once to our walk and our debate.

Yonge: I would require you, and compel you to answer me, if I were not afraid that you might say that Hercules himself performed those exploits, which he performed with the greatest labour for the safety of nations, for the sake of pleasure. And when I had said this,—I know, said Torquatus, who it is that I have to thank for this; and although I might be able to do something myself, yet I am still more glad to find my friends better prepared than I am. I suppose you mean Syro and Philodemus, excellent citizens and most learned men. You are right, said he. Come, then, said I. But it would be more fair for Triarius to give some opinion on this discussion of ours. Indeed, said he smiling, it would be very unfair, at least on this subject: for you manage the question more gently; but this man attacks us after the fashion of the Stoics. Then Triarius said, Hereafter I will speak more boldly still: for I shall have all these arguments which I have just heard ready to my hand; and I will not begin before I see you equipped by those philosophers whom you mention. And when this had been said, we made an end both of our walk and of our discussion.

Latin: *elicerem ex te cogeremque, ut responderes, nisi vererer ne Herculem ipsum ea, quae pro salute gentium summo labore gessisset, voluptatis causa gessisse diceres. Quae cum dixissem, Habeo, inquit Torquatus, ad quos ista referam, et, quamquam aliquid ipse poteram, tamen invenire malo paratiores. Familiares nostros, credo, Sironem dicis et Philodemum, cum optimos viros, tum homines doctissimos. Recte, inquit, intellegis. Age sane, inquam. sed erat aequius Triarium aliquid de dissensione nostra iudicare. Eiuro, inquit adridens, iniquum, hac quidem de re; tu enim ista lenius, hic Stoicorum more nos vexat. Tum Triarius: Posthac quidem, inquit, audacius. nam haec ipsa mihi erunt in promptu, quae modo audivi, nec ante aggrediar, quam te ab istis, quos dicis, instructum videro. Quae cum essent dicta, finem fecimus et ambulandi et disputandi.*