

PD14

14. The most unalloyed source of protection from men, which is secured to some extent by a certain force of expulsion, is in fact the immunity which results from a quiet life, and retirement from the world. (Bailey)

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“Irresistible power and great wealth may, up to a certain point, give us security as far as men are concerned; but the security of men in general depends upon the tranquility of their souls, and their freedom from ambition.” Yonge (1853)

“When tolerable security against our fellow-men is attained, then on a basis of power arises most genuine bliss, to wit, the security of a private life withdrawn from the multitude.” Hicks (1910)

“When tolerable security against our fellow-men is attained, then on a basis of power sufficient to afford support and of material prosperity arises in most genuine form the security of a quiet private life withdrawn from the multitude.” Hicks (1925)

“The most unalloyed source of protection from men, which is secured to some extent by a certain force of expulsion, is in fact the immunity which results from a quiet life and the retirement from the world.” Bailey (1926)

“Although safety from the attacks of men has been secured to a certain degree by dynastic protection and abundance of means, that which comes of the retired life and withdrawal from the multitude is the most unalloyed.” DeWitt, Epicurus and His Philosophy 189 (1954)

“Even though security from the injuries of men may have been established to a certain degree by dynastic protection, the most unalloyed feeling of security is to be found in the retired life and withdrawal from the multitude.” DeWitt, St. Paul and Epicurus 188 (1954)

“When reasonable security from men has been attained, then the security that comes from peace of mind and withdrawal from the crowd is present, sufficient in strength and most unmixed in well-being.” Geer (1964)

“The most perfect means of securing safety from men, which arises, to some extent, from a certain power to expel, is the assurance that comes from quietude and withdrawal from the world.” O'Connor (1993)

“The purest security is that which comes from a quiet life and withdrawal from the many, although a certain degree of security from other men does come by means of the power to repel [attacks] and by means of prosperity.” Inwood & Gerson (1994)

“Supreme power and great wealth may, to some degree, protect us from other men; but security in general depends upon peace of mind and social detachment.” Anderson (2004)

“Although safety from human beings may be secured, up to a point, by means of bountiful resources and power that can exempt one from [some risks;] yet, the most genuine safety comes from leading a tranquil private life and keeping aloof from the masses.” Makridis (2005)

“Although some measure of safety from other people is based in the power to fight them off and in abundant wealth, the purest security comes from solitude and breaking away from the herd.” Saint-Andre (2008)

“The simplest means of procuring protection from other men (which is gained to a certain extent by deterrent force) is the security of quiet solitude and withdrawal from the mass of people.” Strodach (2012)

“While some degree of security from other men can be attained on the basis of stable power and material prosperity, the purest security comes from tranquillity and from a life withdrawn from the many.” Mensch (2018)

“Although security on a human level is achieved up to a point by a power to resist and by prosperity, the security afforded by inner peace and withdrawing from the crowd is the purest.” White (2021)

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