

## PD18

Bailey: 18. The pleasure in the flesh is not increased when once the pain due to want is removed, but is only varied: and the limit as regards pleasure in the mind is begotten by the reasoned understanding of these very pleasures, and of the emotions akin to them, which used to cause the greatest fear to the mind.

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“Pleasure in the flesh is not increased, when once the pain arising from want is removed; it is only diversified. The most perfect happiness of the soul depends on these reflections, and on opinions of a similar character on all those questions which cause the greatest alarm to the mind.” Yonge (1853)

“Pleasure in the flesh admits no increase when once the pain of want has been removed; after that it only admits of variation. The limit of pleasure in the mind is obtained by calculating the pleasures themselves and the contrary pains, which cause the mind the greatest alarms.” Hicks (1910)

“Pleasure in the flesh admits no increase when once the pain of want has been removed; after that it only admits of variation. The limit of pleasure in the mind, however, is reached when we reflect on the things themselves and their congeners which cause the mind the greatest alarms.” Hicks (1925)

“The pleasure in the flesh is not increased when once the pain due to want is removed, but is only varied: and the limit as regards pleasure in the mind is begotten by the reasoned understanding of these very pleasures and of the emotions akin to them, which used to cause the greatest fear to the mind.” Bailey (1926)

“The pleasure in the flesh is incapable of increase when once the pain arising from need has been removed but is merely embellished. As for the mind, its limit of pleasure is begotten by reasoning out these very problems and those akin to these, all that once created the worst fears for the mind.” DeWitt, Epicurus and His Philosophy 227-228 (1954)

“When once the pain caused by need has been removed, bodily pleasure will not be increased in amount but only varied in quality. The mind attains its utmost pleasure in reflecting on the very things that used to cause the greatest mental fears and on things like them.” Geer (1964)

“The pleasure in the flesh does not increase when once the pain of need has been removed, but it is only varied. And the limit of pleasure in the mind is produced by rationalizing those very things and their congeners which used to present the mind with its greatest fears.” Long, *The Hellenistic Philosophers* 115 (1987)

“The pleasure in the flesh will not be increased when once the pain resulting from want is taken away, but only varied. The limit of understanding as regards pleasure is obtained by a reflection on these same pleasures and the sensations akin to them, which used to furnish the mind with its greatest fears.” O'Connor (1993)

“As soon as the feeling of pain produced by want is removed, pleasure in the flesh will not increase but is only varied. But the limit of mental pleasures is produced by a reasoning out of these very pleasures [of the flesh] and of the things related to these, which used to cause the greatest fears in the intellect.” Inwood & Gerson (1994)

“When pain arising from need has been removed, bodily pleasure cannot increase – it merely varies. But the limit of mental pleasure is reached after we reflect upon these bodily pleasures and the related mental distress prior to fulfillment.” Anderson (2004)

“Bodily pleasure cannot increase anymore once all the pain produced by need has been removed, even if this happened for the first time; [after that point, additional] pleasure can only [accrue from] variation. But the limit of the pleasure produced by mental pursuits is generally attained by means of reflecting on all those things, and on others kindred to the things, which furnish the mind with the greatest frights.” Makridis (2005)

“As soon as the pain produced by the lack of something is removed, pleasure in the flesh is not increased but only embellished. Yet the limit of enjoyment in the mind is produced by thinking through these very things and similar things, which once provoked the greatest fears in the mind.” Saint-Andre (2008)

“Bodily pleasure is not enlarged once the pains brought on by need have been done away with; it is only diversified. And the limit of mental pleasure is established by rational reflection on pleasures themselves and those kindred emotions that once instilled extreme fear in human minds.” Strodach (2012)

“Fleshly pleasure does not increase once the pain of want has been removed; it merely diversifies. But the limit of mental pleasure is reached when one reflects on these very realities, and others of the same kind, which afflict the mind with its worst fears. Mensch (2018)

“Pleasure does not increase in the flesh once any pain caused by need is removed; it only adds variety. As for thought, the very limit of its pleasure is a result of the appraisal of these very things and all the related things that formerly caused our thought the greatest fears.” White (2021)