

Tenth Meeting: The “No Time” Argument; Lucretius’s Argument

1. Review of Feldman’s View About the Evil of Death

2. Review of Feldman’s Response to Epicurus’s “No Time” Argument [Dovale]

Epicurus’s “No Time” Argument

“Death ... the most awful of evils, is nothing to us, seeing that, when we are, death is not come, and, when death is come, we are not. It is nothing, then, either to the living or to the dead, for with the living it is not and the dead exist no longer.”

- Epicurus, “Letter to Menoecus.”

1. Anything that is bad for someone must be bad for that person at a particular time.
2. There is no time at which death is bad for the one who dies.
3. Therefore, death is not bad for the one who dies.

3. Bradley on When Death Is Bad for the One Who Dies

IVT (stated less formally): the intrinsic value of a time t for a person S = the sum of the values of all the intrinsically good and intrinsically bad things happening to S at t .

OVT (stated less formally): The overall value of event e (occurring at time t_e) for a person S at any given time t = the actual intrinsic value of t for S – the intrinsic value t would have had for S had e not occurred.

OVT entails the following about when death harms and benefits us:

- (i) Every time that would have been going overall well for a person had she not died when she died, is a time at which her death is bad for her.
- (ii) Every time that would have been going overall badly for a person had she not died when she died, is a time at which her death is good for her.
- (iii) Every time that would have been going overall neither well nor badly for a person had she not died when she died, is a time at which her death is neither bad nor good for her.

4. Objections