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MA II, WS 192, KSA 2.638, Z. 21–23:

Der Philosoph der Ueppigkeit. – Ein Gärtchen, Feigen, kleine Käse und dazu drei oder vier gute Freunde, – das war die Ueppigkeit Epikur's.

Vgl. Diogenes Laertios, *De vitis, dogmatis et apophthegmatis clarorum philosophorum libri decem. Graeca emendatiora edidit, notatione emendationum, latina Ambrosii interpretatione castigata, appendice critica atque indicibus instruxit Henricus Gustavus Huebnerus Lipsiensis. Volumen Secundum, Leipzig 1831 (BN), Buch X, Abschnitt 10–11, S. 448f.:*

οἱ καὶ πανταχόθεν πρὸς αὐτὸν ἀφικνοῦντο, καὶ συνεβίουσαν αὐτῷ ἐν τῷ κήπῳ, καθὰ φησι καὶ Ἀπολλόδωρος: [...] εὐτελέστατα καὶ λιτότατα διαιτῶμενοι. “Κοτύλη γοῦν”, φησὶν, “οἰνιδίου ἤρκοοντο· τὸ δὲ πᾶν ὕδωρ ἦν αὐτοῖς ποτόν.” [...] Αὐτὸς τε φησὶν ἐν ταῖς ἐπιστολαῖς, ὕδατι μόνον ἀρκεῖσθαι, καὶ ἄρτῳ λιτῷ. Καί, “πέμψον μοι τυροῦ”, φησὶ, “κυθρίδου, ἵν’ ὅταν βούλωμαι πολυτελεύσασθαι, δύναμαι.” Τοιοῦτος ἦν ὁ τὴν ἡδονὴν εἶναι τέλος δογματίζων²

[Epicurus's friends] flocked to him from all sides and lived with him in his garden, as Apollodorus says [...], living very frugally and simply. “They made do, at any rate,” he says, “with a half pint of weak wine; otherwise, all they drank was water.” [...] [Epicurus] says in his letters that he managed on a diet of plain bread and water. Elsewhere he says, “Send me a small pot of cheese, that I may feast luxuriously whenever I like.” Such was the man who asserted that pleasure is the goal of life³

HH II, WS 192 is an implicit reference to Diogenes Laertius's account of Epicurus's simple lifestyle, which includes the following saying of Epicurus about his way to “live luxuriously” (πολυτελεῖσθαι): πέμψον μοι τυροῦ κυθρίδιου, ἵν’ ὅταν βούλωμαι πολυτελεύσασθαι δύναμαι. The witty twist is that Epicurus, who takes pleasure to be the greatest good, does not pursue

¹ I would like to thank Benjamin Alberts and William Parkhurst for their comments.

² Nietzsche owned several Greek editions of Diogenes Laertius's *Vitae Philosophorum*, see Giuliano Campioni / Paolo D'Iorio / Maria Cristina Fornari / Francesco Fronterotta / Andrea Orsucci (eds.), *Nietzsches persönliche Bibliothek*, Berlin 2003 [= BN], 191–5. I quote the 1831 edition prepared by Heinrich Gustav Hübner, because it is the one Nietzsche most frequently used, and especially because according to BN, there are Nietzsche's hand-written annotations on the above quoted page 449 (195).

³ Nietzsche, who intensively studied Diogenes Laertius's *Vitae Philosophorum* during his student years, did not need any translation to know this passage. I quote the English translation by Pamela Mensch (Oxford 2018) only to make it convenient for the reader who cannot read the Greek original. The German translation by August Borheck (Vienna 1807), which is preserved in Nietzsche's library, is not quoted here because it is unlikely to have influenced Nietzsche's choice of words in HH II, WS 192: the relevant saying of Epicurus is rendered as “*Schicke mir etwas Topfkäse, damit ich einmal lecker essen könne, wenn ich Lust habe*” (236); the point Nietzsche wants to emphasize has been lost in this translation.

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*a life of extravagance, as we might expect, but is satisfied with very modest sensual enjoyment, for habituation to luxury will generate cravings to luxury, which are more difficult to fulfill than natural and necessary desires (such as the desire for food and clothing) and whose frustration is a source of pain. GS 45 emphasizes a similar point.*⁴

Bibliography

- Bett, Richard: "Nietzsche, the Greeks, and Happiness (with Special Reference to Aristotle and Epicurus)," *Philosophical Topics* 33/2 (2005), 45–70
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⁴ On Nietzsche's ambivalent attitude towards Epicurus's hedonism in these texts, see Richard Bett, "Nietzsche, the Greeks, and Happiness (with Special Reference to Aristotle and Epicurus)," *Philosophical Topics* 33/2 (2005), 45–70, and Jing Huang, "Nietzsche's Epicurus," in Francisco Arenas-Dolz / Eleanora Caramelli / Francesco Cattaneo / Gianluca Garelli (eds.), *Nietzsche's Philosophers Handbook*, Berlin (forthcoming).