

# Toward A Better Understanding of Epicurean Justice And Injustice (With Examples of "Just" and "Unjust")

Post by "Don" of March 22, 2021 at 3:17 PM

## [Quote from Elayne](#)

Is your new assertion "People who take pleasure in what a just human would find unjust aren't living according to Epicurean principles and so we would have reason to intervene and attempt to get them to change. Just because they are feeling pleasure doesn't make their life choice-worthy. I wrestle with this, but the more I think about it, the more I'm coming to these conclusions."

Have you substituted "just" for "average", and "unjust" for "repugnant"?

There's revision from there, too. It may be tweaking around the corners but I'll submit this:

## Quote

PD10A: If the objects which are productive of pleasures to persons engaged in unjust acts really freed them from fears of the mind — the fears, I mean, inspired by celestial and atmospheric phenomena, the fear of death, the fear of pain — if, further, they taught them to limit their desires, [then] we should not have any reason to censure such persons, for they would then be filled with pleasure to overflowing on all sides and would be exempt from all pain, whether of body or mind, that is, from all evil.

Sorry. I couldn't resist. But that's my basic argument... "What is just and unjust from an Epicurean perspective, and what is choice-worthy?"

## [Quote from Elayne](#)

I would also say it's not correct to label someone taking pleasure in anything as not Epicurean.

You're right. Experiencing pleasure or not doesn't make one an Epicurean. Every living thing does that. To be an Epicurean, we need to make decisions based on the Canon, etc.

## [Quote from Elayne](#)

Btw, it's 100% natural for humans to establish taboos, unjust or not.

In the current discussion, I don't believe homophobia can be termed a taboo although you may be able to define taboo broadly enough to include anything culturally prohibited. But even with that, I would assert it ultimately springs from a religious prejudice even if it eventually becomes "cultural."

[Quote from Elayne](#)

I can see it makes you very uncomfortable to confront the lack of definite moral standards apart from individual pleasure. I think that's what makes this discussion relevant to where it started, because that's exactly why people cling to the fixed virtues in Stoicism rather than to pleasure.

Is it that obvious? 😊 Frankly, that's one thing that bothers me. Maybe I'm not cut out for Epicureanism after all. Maybe I am a Stoic or a Buddhist after all. This discussion is very interesting from that perspective too in making me confront prejudices and proclivities of my own.