

Episode One Hundred Thirty-Nine - The Letter to Menoeceus 06 - Pleasure Part Two

Post by "Don" of September 12, 2022 at 5:21 PM

[Quote from Cassius](#)

If "freedom from pain" amounts to the highest sensual pleasure, would you expect that "freedom from pain" or "freedom from disturbance" could just as easily have been listed among these (taste / sex / sound / dance) that Epicurus chose to list? If so, why? If not, why not?

By definition, "freedom from pain" = "filled with pleasure" so I don't think he *had* list specifically list it for it to be intrinsically there already. Note also that all three reference you give appear to be citing Epicurus's On the End-Goal (listed in Diogenes Laertius as On the Telos Περὶ τέλους. It just seems Cicero is quoting more of the text.

[Quote from Kalosyni](#)

The goal isn't a kind of "boring existence" of neutral feeling in the body which doesn't have pain and therefore qualifies as a state of pleasantness. But the goal is maximizing the sweetest sensations of pleasure by seeing that we haven't yet reached the "purest" feeling of pleasure if we are also still feeling pain in the body (over-indulgences) or the mind (anxiety/fear).

I like that summary very much.

[Quote from Kalosyni](#)

[Quote from Kalosyni](#)

In other words the highest form of sensual pleasure (at it's height) will also be free from mental pain (we will be free from worry and fear).

Also, this has to do with a certain segment in time -- it isn't going to be at every moment of every day -- But rather it will unfold depending on a given situation. Ideally we will experience some parts of our day in this way -- we will have the experience of situations that feel very sweet and enjoyable.

Well put again! I would add - from my perspective - one of the goals is to increase those "segments of time" to be both longer and more frequent. And - again from my perspective -

that's why cultivating "tranquility" and "peace of mind" is important: it allows us to have a "tranquil" baseline and to be less easily perturbed/disturbed. We will experience the bites of anger, annoyance, etc., but we won't be swept away by them.

[Quote from Cassius](#)

Is it listed in the same way such that it appears to be parallel or could have been included in the original listing?

I'm not quite sure of what you're asking here? Could you expand on that? One thought: there is not way to know what was in the original text by Epicurus - the "original listing" - which is lost except for these fragments.