

Perspectives On "Proving" That Pleasure is "The Good"

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Bailey's *Fragment 10* alludes to Epicurus having declared **ΗΔΟΝΗ** ("pleasure") to be **ΤΑΓΑΘΟΝ** or "**the good**".

The *Tetrapharmakos* also indicates that **ΤΑΓΑΘΟΝ** ("**the good**") is **ΗΔΟΝΗ** ("**pleasure**").

Athanaeus seems to record Epicurus as identifying **ΤΑΓΑΘΟΝ** ("**the good**") with **ΗΔΟΝΗ** ("**pleasure**") in *Deipnosophists* (U67). Diogenes Laërtius also documents this attestation in *Lives of Eminent Philosophers*.

Seneca records Epicurus as having written **HIC SVMMVM BONVM VOLVPTAS EST**, "**here our highest good is pleasure**" (*Letters To Lucilius* 21.10). Lucretius **also** employs the phrase **BONVM SVMMVM** in *De Rerum Natura*, Book VI.

In his *Epistle to Menoikeus*, Epicurus declares **ΗΔΟΝΗ** ("**pleasure**") to be the **ΠΡΟΤΟΝ ΑΓΑΘΟΝ** the "**first good**". Interestingly, he later declares **ΤΟ ΜΕΓΙΣΤΟΝ ΑΓΑΘΟΝ ΦΡΟΝΗΣΙΣ**, that "**the greatest**" or "**highest good**" is "**prudence**" (or "**practical wisdom**"). Epicurus also describes **ΦΡΟΝΗΣΙΣ** ("**prudence**") as being the **ΑΡΧΗ**, the "**beginning**" or "**foundation**". Incidentally, he *also* identifies **ΗΔΟΝΗ** ("**pleasure**") as both the **ΑΡΧΗΝ** ("**beginning**") and **ΤΕΛΟΣ** ("**end**").

In KD7, Epicurus refers to **ΑΣΦΑΛΕΙΑΝ** ("**security**") as a **ΦΥΣΕΩΣ ΑΓΑΘΟΝ** ("**natural good**"). Similarly, in KD6 (among a variety of translations), he describes any means by which to acquire **ΘΑΡΡΕΙΝ** ("**confidence**" or "**the assurance of safety**") *from* or *between* people as being a **ΦΥΣΙΝ [...] ΑΓΑΘΟΝ** (also translated as a "**natural good**").

Philodemus contrasts the general ideas of **ΤΩΝ ΑΓΑΘΩΝ** with **ΤΩΝ ΚΑΚΩΝ** or "**the good**" with "ill" (U38); of interest, later, Usener translates Philodemus' phrase **ΤΟΝ ΧΡΗΣΤΟΝ** (*tón khrēstón*) as "**the good**" (U180).