

# New Annual Event - The "Bread And Water Multimedia Award" - Nominations for 2021 Award (to be selected in December) Now Open!

Post by "Don" of April 26, 2021 at 10:31 PM

I get the impression that the video uses the "incorrect portrait" of Epicurus from Raphael's The School of Athens at the beginning precisely because it portrays him as pudgy and indulgent, knowing full well that this is an incorrect view. They're talking there about the incorrect view of his philosophy, and so use that picture.

## [Quote from Cassius](#)

It ought to be obvious (and would be if someone were aware of the [Philebus](#) argument) that the point of the limit is a LIFETIME limit, and not an "of the moment" limit. I dare say that "for the moment" anyone could be satisfied with greed or power or fame or any other of the clearly "unnecessary" pleasures, just like they can be satisfied with one hamburger "for the moment." But what about tomorrow, and the next day? More hamburgers! Same with water, or air, or bread!

OMG, people who wrote this video, don't you think Epicurus could see that too? The "satisfied for the moment" argument has no part in what Epicurus was teaching. The limit that is relevant and important is not "of the moment" but a "lifetime" limit, and the reason it is important is that it answers Plato's argument that pleasure has no limit, not that it drives us to a life of asceticism!

I think the video overemphasizes some things and misrepresents other things, but I'm not sure I completely disagree with the "in the moment" argument you're having such a visceral reaction to. The natural limit of hunger is when one is satiated. The natural limit of thirst is when you're hydrated. Indulging after those natural limits are reached will lead to pain: indigestion, nausea, etc.

On the other hand, there is no natural limit to "greed or power or fame." They are made-up concepts that have no natural limit. There is no level of satisfaction connected with those, therefore one can never find a natural limit. There is no such thing. That's why those desires are κενός "empty, vain, fruitless." By definition, they cannot be satisfied.

I fully agree that one's lifetime of pleasure needs to be taken into account, and that this involves making decisions to achieve living the most pleasurable life. However, there's something to also recognizing the natural limits in relation to pleasures in which you indulge. There is absolutely nothing wrong with eating caviar (if you like it!) and drinking champagne if

the opportunity arises! Epicurus teaches this. But again if you overindulge - if you don't listen to your body and its natural limit - you're going to experience pain.

I admit I need to read [Philebus](#) but right now I'm not experiencing the degree of pain you're obviously experiencing from this video.