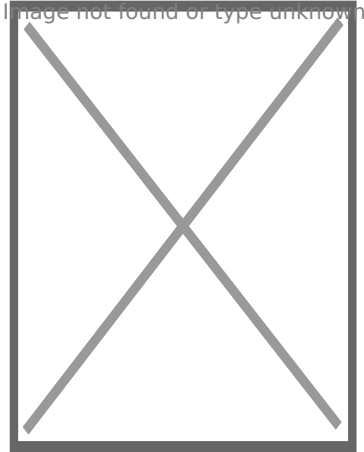


Episode One Hundred Thirty Eight - Letter to Menoecus 5 - Pleasure Part One

Post by "Don" of September 4, 2022 at 7:23 AM

For anyone interested, here is my commentary and translation:



[Letter To Menoikeus: A New Translation With Commentary : Don Boozer : Free Download, Borrow, and Streaming : Internet Archive](#)

A new translation of the Letter to Menoikeus (Menoecus) by Epicurus with commentary.
archive.org

Furthermore, on the one hand, there are the natural desires; on the other, the 'empty, fruitless, or vain ones.' And of the natural ones, on the one hand, are the necessary ones; on the other, the ones which are only natural; then, of the necessary ones: on the one hand, those necessary for eudaimonia; then, those necessary for the freedom from disturbance for the body; then those necessary for life itself. [128] The steady contemplation of these things equips one to know how to decide all choice and rejection for the health of the body and for the tranquility of the mind, that is for our physical and our mental existence, since this is the goal of a blessed life. For the sake of this, we do everything in order to neither be in bodily or mental pain nor to be in fear or dread; and so, when once this has come into being around us, it sets free all of the calamity, distress, and suffering of the mind, seeing that the living being has no need to go in search of something that is lacking for the good of our mental and physical existence. For it is then that we need pleasure, if we were to be in pain from the pleasure not being present; but if we were to not be in pain, we no longer desire or beg for pleasure. And this is why we say pleasure is the foundation and fulfillment of the blessed life. [129] Because we perceived pleasure as a fundamental good and common to our nature, and so, as a result of this, we begin every choice and rejection against this, judging every good thing by the standard of how that pleasure affects us or how we react to considering experiencing that pleasure. And because pleasure is the fundamental and inborn good, this is why not every pleasure is seized

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and we pass by many pleasures when greater unpleasant things were to result for us as a result: and we think many pains better than pleasures whenever greater pleasure were to follow for a longer time by patiently abiding the pain. [130] So, all pleasure, through its nature, belongs to us as a good; however, not all are elected; and just as all pains are entirely evil by their nature, so not all are always to be shunned. It is proper when judging these things to consider what is advantageous and what is not advantageous for you; in other words, what the consequences will be. We consult the consequences of our actions; because, on the one hand, pleasure over time can lead to pain; and on the other hand, pain can lead to pleasure.