

# Letter to Menoikeus translation by Peter Saint-Andre

Post by "Elli" of May 30, 2023 at 5:02 AM

[Don](#) first of all : hello and joy! 😊

With frankness of speech and sorry, but you give me the impression that you use the platonean methodology of " dialectic" searching out in the greek words endless definitions using the lexicons in which there are the greek words according to the texts by Homer, Aristotle, Plato, Sophocles, Thucydides et.al. And one word used by them in a text has another meaning for someone else in another text. That is the greek language that is rich, but the danger is hidden, as said by Epicurus, to not use empty words without meaning. In the opposite I use the methodology of epicurean Canon for the translating and renditions in the phrases by Epicurus i.e. I grab the meaning of the words immediately, since I use my ability that the greek language is my native language and at the same time, I know (since I have studied properly) and seeing clearly the whole picture of epicurean philosophy.

Behind a phrase by Epicurus there is always a structure that is based on the whole of his philosophy and his thoughts. When he uses the phrase with the words "τας εν απολαύσεις κειμένως" he does not mean something (i.e. the enjoyment) that lies in sleep or dead or the sensual enjoyments, this meaning does not make any sense according to the whole of Epicurean philosophy.

In this excerpt in LTM, Epicurus has to make clear to others (i.e. the slanderers) and describe to them that when we epicureans mean pleasures we are not speaking of the enjoyments of the profligates, i.e. the enjoyments that lie out of limits. Epicurus in the most of his PDS concerning the feelings of pleasure and pain puts the limits in the basis of prudence that is higher than philosophy. Do you think that a profligate is prudent enough to set limits in the enjoyment and teaching us the LIMITS in the desires that produce pure pleasures? The answer is NO, since Doctrine 10 says also this: << If the things that produce the pleasures of profligates could dispel the fears of the mind about the phenomena of the sky and death and its pains, and also teach the LIMITS of desires (and of pains), we should never have cause to blame them: for they would be filling themselves full with pleasures from every source and never have pain of body or mind, which is the evil of life.>>