

Letter to Menoikeus translation by Peter Saint-Andre

Post by "Elli" of June 2, 2023 at 7:31 AM

And yet, finally, the translation by Bailey is right "τας εν απολάσει κειμένας" Epicurus means "sensual pleasures" because he has to clarify: " when we are speaking for pleasures we do not mean the "sensual pleasures" as the slanderers accuse us e.g. like Timocrates, the brother of Metrodorus that accused Epicurus that "he used to vomit twice a day in consequence of his self-indulgent";

Moreover, when we say pleasures we do not mean the Cyrenaic pleasures, those pleasures in motion and as they are the same that do not have empathy (i.e. the narcissistic pleasures); and as today there is a new greek idiom: "whatever we eat and drink today, and we do not give a damn for tomorrow, and for the feelings of others" or as the english say with an idiom: "eat, drink, and be merry".

So, Epicurus clarifies: When we are speaking about pleasures we do not mean that we suffer of [chose the right english word as prurience or salacity or carnality or lubricity].

Epicurus clarifies finally: that epicureans, based on their philosophy, they have acquire such prudence that is able to measure the LIMITS of ALL pleasures for reaching the qualified pleasures with the highest psycho-spiritual state: the joy, the bliss and calmness of the body and soul that Epicurus tells us about, ending his letter to Herodotus. In Lucretius also the word "voluptas" has a range of semantics: from physical pleasure to the most ecstatic divine pleasure.

Doctrine 3. The limits of quantity in pleasures is the removal of all that is painful. Wherever pleasure is present, as long as it is there, there is neither pain of body nor of mind, nor of both at once.

Doctrine 20. The flesh perceives the limits of pleasure as unlimited, and unlimited time is required to supply it. But the mind, having attained a reasoned understanding of the ultimate good of the flesh and its limits and having dissipated the fears concerning the time to come, supplies us with the complete life, and we have no further need of infinite time: but neither does the mind shun pleasure, nor, when circumstances begin to bring about the departure from life, does it approach its end as though it fell short in any way of the best life.