

Letter to Menoikeus translation by Peter Saint-Andre

Post by "Elli" of June 7, 2023 at 7:59 AM

ES 54. We must not pretend to study philosophy, but study it in reality, for it is not the appearance of health that we need, but real health.

ES 74. In a philosophical discussion he/she who is defeated gains more, since he/she learns more.

With frankness of speech: All these days, I read again and again this passage 130-131 from LTM, and as I read again all of our comments, I've realized clearly that I am the one that I was defeated, so that I'm the one that I learned more, and especially from our friend Don! 🤔

Epicurus with the phrase "enjoyments with boys and women" does not speak for "sexual pleasures" indeed!

When he speaks for "paides", he does not speak for "paiderasty".

When he speaks about "women", he does not simply speak for them as "hetairai" that having sexual intercourse with men. He speaks clearly for those enjoyments of a self-interest person who takes advantage from the labor of another person.

Epicurus speaks clearly for <<the exploitation of man by man>>.

So that in this passage with the word "paides" Epicurus means "slaves" and is proved that is against <<slavery>>. Because, for Epicurus when a man had the misfortune for living as a slave and when that slave becomes **THE FRIEND** and member of his school, so then, this man is not considered as slave anymore for Epicurus.

Moreover, Epicurus with the word "women" points out the situation of women in general, and how men had considered them as low level human beings and in his era (see Hesiod, Plato, Aristotle, Xenophon et.al). So, Epicurus in this passage, is proved that he is against <<patriarchy>> and he is proved as a feminist and the harbinger of that movement that is called as <<feminism>>, though I have to note (as woman) here, that when I say "feminism", I mean that woman who enjoys her advantages of her sex and her important role in a society. And that means she is next to a man in terms of equality and complimentary to each other, and not of that "feminism" that wants woman to be transformed and behave as man and vice versa.



Conclusion: Epicurus is a genuine rebel of his era, and YES, he DOES POLITICS.

A fruitful rebellious politics that is considered timeless 🚫

Yes indeed, Epicurus is the Master of all masters in politics that - as every political idea has in its basis a way of thinking - i.e. a philosophy, the epicurean philosophy is connected with REALITY, and has nothing to do with imaginative "ideas".

Epicurean philosophy cares for the "eudaemonia" of the Human being in reality of life, and it points out all the timeless phenomena of life as (social, political, religious, finance etc etc) that are against humans' eudeamonia, and pleasurable living. Epicurean philosophy is real as it gives and real solutions on every issue that concerns every real relationship among the people.

Long live Epicurus ! (*)

And again: my sincere **THANKS** to our friend Don! Frankly Don, for me and from now on, you are such a precious, genius and inspirative epicurean friend !

36. Epicurus' life when compared to other men's in respect of gentleness and self-sufficiency might be thought a mere legend.

(*) Diogenis Laertius book X - Epicurus

[9] But these people are stark mad. For our philosopher has abundance of witnesses to attest his unsurpassed goodwill to all men--his native land, which honoured him with statues in bronze ; his friends, so many in number that they could hardly be counted by whole cities, and indeed all who knew him, held fast as they were by the siren-charms of his doctrine, save Metrodorus of Stratonicea, who went over to Carneades, being perhaps burdened by his master's excessive goodness ; the School itself which, while nearly all the others have died out, continues for ever without interruption through numberless reigns of one scholarch after another;

[10] his gratitude to his parents, his generosity to his brothers, his gentleness to his servants, as evidenced by the terms of his will and by the fact that they were members of the School, the most eminent of them being the aforesaid Mys ; and in general, his benevolence to all mankind. His piety towards the gods and his affection for his country no words can describe. He carried deference to others to such excess that he did not even enter public life. He spent all his life in Greece, notwithstanding the calamities which had befallen her in that age; when he did once or twice take a trip to Ionia, it was to visit his friends there. Friends indeed came to him from all parts and lived with him in his garden.