

"Foundations of Epicurean Philosophy" Slideshow and Video

Post by "Cassius" of January 11, 2024 at 9:57 PM

The likelihood is that the primary addition regarding pleasure is going to come this way, by addition after the existing line 29, in the canonic section rather than the ethics section:

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30. Instead, the faculties which constitute our Canon of Truth are our five senses, our preconceptions, and our feelings of pleasure and pain, for it is by means of these that we test those things which are true, and we determine which are obscure and need confirmation. For only when those things which are clear to us are understood is it time to consider those things which are obscure. [([Epicurus' Letter to Herodotus](#))]

31. By "preconception" we mean an apprehension or right opinion or thought or general idea stored within the mind, that is to say, a recollection of what has often been presented from without, a sort of preconceived mental picture of a thing, without which nothing can be understood or investigated or discussed. (Diogenes Laertius X:33; "On The Nature of the Gods" section___,)

32. By "pleasure" we mean the absence of pain, for there are two internal sensations, pleasure and pain, which occur to every living creature, and pleasure is akin to nature and pain is alien. There is no middle condition between pleasure and pain, so anyone who is conscious of his own condition is necessarily in a state of pleasure or in a state of pain. (Letter to Menoecus; Diogenes Laertius X.34: On Ends Book 2)

33. Whatever is free from pain is in pleasure, because wherever pleasure is present, as long as it is there, there is neither pain of body, nor of mind, nor of both at once. And it is therefore as true as any proposition can be that "freedom from pain" and "the negation of pain" mean the same thing as "pleasure." (Principal Doctrine 3; On Ends Book 2:9-11)

34. So to he who asserts that there are vast multitudes of men who are neither in a state of pain nor a state of pleasure, but in an intermediate state between these two conditions, we say: "No, indeed, for all men who are free from pain are in pleasure, and in fact in the greatest pleasure." (On Ends Book 2:16)

35. And to he who asserts that if pleasure is the highest good every part of our bodies, even our hands, would constantly feel a longing for pleasure, we say that they feel no such longing because so long as they are free from pain they are in fact experiencing pleasure. (On Ends Book 1:39)

36. The wise man who understands these things will find that any pains he may encounter have never power enough to prevent him from finding more reasons for joy than for vexation, and he who is able to become completely free from all pain is experiencing the most complete pleasure that is possible to him. (On Ends Book 1:62)

37. Now, apply your mind, for a new question struggles earnestly to gain your ears, a new aspect of things is about to display itself. [(Lucretius Book 2)]

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Note: To avoid overstressing this thread I will post interim revisions of the full text here:

[Foundations Of Epicurean Philosophy](#)