

# Sunday November 2, 2025 - Zoom Discussion 12:30 PM EST - Continuation of Discussion of Nature of Pleasure

Post by “Cassius” of October 27, 2025 at 11:04 AM

Here is a request for the topic for 11/2 submitted by [DaveT](#). I think this is an excellent suggestion and it's also something we can discuss during the week before we have the live discussion. Let's use this thread to discuss it where it can be found in the future rather than continuing in the private conversation. Thanks!

Quote

[Cassius](#), do you think we might continue the topic you selected for the Zoom today and revisit it on Nov. 2nd? The way [Joshua](#) contrasted the primacy of *Pleasure* over necessity rather than the reverse really caught my attention.

Might we take more time to consider your question on ways to respond to newcomers to Epicurus, considering our discussion today about *Pleasure* and its connotation with shamefulness? I think it is important not just for newcomers to Epicurus, but also for students like me who are digging into the pleasure/pain concept.

For example, *Pleasure* is such a loaded word! When [Joshua](#) said it should not be associated with shame, it resonated with me a lot. I think the common understanding in the English language is that pleasure is associated with shame, or sin, or antisocial behavior, at least in America. As someone said today about the Stoics, we seek pleasure, but don't like to admit it.

So, back to the question of responding to initial inquiries about Epicureanism, might another tack be considered? I see a larger question that we might consider. Why must even a knowledgeable Epicurean always have to explain the pleasure-pain principle as limited by prudence as soon as that emotion-laden word *Pleasure* surfaces?

Robert wondered if “re-branding” our word choice would be useful. I think that is an important enough question for us to discuss collectively. Maybe we can discover a different way for both new *and* old followers to avoid the common ridicule that tends to shame not just the timid, but the courageous person who says, they follow Epicurus' ethics about *Pleasure*.

Am I suggesting we consider another English word for Epicurus' wording for *Pleasure* as a concept? No, but I think it might be appropriate to consider new ways of dealing with

Epicurus' concept of *Pleasure*.

Can I ask our eminent ancient Greek linguists in the Forum for help with the following questions?

I wonder how the most highly regarded English translations render Epicurus's use of the word *Pleasure*. Are they agreed? Is any one of them considered above the others?

Does Epicurus' ancient Greek word have a singular meaning or multiple meanings within the context of mental vs physical?

Is his use of the word always consistent without his explaining the distinction between mental and physical meanings?

I wonder if his followers in the varied parts of the eastern Mediterranean all deduced the same meaning(s) he intended with his usage of the Greek word for *Pleasure*?

I'm looking forward to responses from one and all.

- **Dave Tamanini**

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