

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

Post by “Patrikios” of October 27, 2025 at 2:14 PM

Quote

Quote from DaveT

"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*."

[DaveT](#) Thanks for raising the question on 're-branding' when introducing Epicureanism to someone. Maybe before introducing the word '**pleasure**' up front, the introduction of Epicureanism should highlight the benefits that accrue from following this framework for a life of **wellbeing** (eudaimonia).

I describe Epicureanism as the way of a life of wellbeing, which comes from wisdom, gained through prudent consideration of choices and avoidances. We acquire this wisdom through unceasing study of nature, through contemplation of the writings of the sage, Epikouros and his followers; through fellowships with like-minded friends; and by endeavoring to live practically, properly, peaceably and pleasantly. Our guide for pleasant living comes from Divine Nature, who teaches us to use our body's senses, feelings and apprehensions for right choices and avoidances. Only after describing the framework and benefits of Epicureanism, should we get into the details of describing how 'pleasure' is the absence of 'pain'. With an understanding of what the desired state of a pain-free body and tranquil mind that enables wellbeing, we can then describe how the absence of pain/disturbance (in body and mind) is achieved through both kinetic and static pleasures.

For example, @Eikadistes takes 3-1/2 pages of the introduction in his [Hedonicon](#), before the word '**pleasure**' is even mentioned, and only then by introducing: "*The **Patron of Pleasure** prescribes a practice for maximizing the serenity (aponia) of the flesh and for magnifying the tranquility (ataraxia) of the mind.*

Does this approach provide a more acceptable method for discussing Epicureanism, without getting into the issue of shameful pleasures?