

Episode 308 - TD36 - Tracing Epicurus' Key Ideas From the Principal Doctrines To The Tetrapharmakon To Cicero's Epicurean Speakers

Post by “Patrikios” of November 24, 2025 at 4:28 PM

[Quote from Cassius](#)

[U469]

Johannes Stobaeus, Anthology, XVII.23: "Thanks be to blessed Nature because she has made what is necessary easy to supply, and what is not easy unnecessary."

it seems highly likely that this is related if not the very same thought differently expressed.

[Cassius](#) ,

From my reading in the *Oxford Handbook of Epicurus and Epicureanism, Chapter 7 Hedonism*, by Voula Tsouna, the phrase describing pleasure as “nature congenial to us”, that indicates that the pleasure state is our body’s natural state. Pain (both mental or physical) is Nature’s way to inform us that we are not operating in our most natural state.

Quote

According to Epicurus, then, pleasure has priority over every other good. This does not only, or not necessarily, mean that it is the first thing that we encounter in our lives. According to Torquatus, who says that he remains faithful to Epicurus’s way of teaching (Fin. 1.29), Epicurus designated pleasure as the telos, supreme or sovereign good, in the sense in which all philosophers agree that something is a telos: namely, all other goods must refer to it, whereas it does not refer to anything else. Epicurus’s further claim that pleasure is **akin** (syngenikon) and **connatural** (symphyton) points to its **special affinity to our own nature**. Because it has a **nature congenial to us** (cf. physin oikeian, Ep. Men. 129), every pleasure is in itself a good. Moreover, by virtue of that affinity, pleasure is closely related to physical and mental health (e.g. Ep. Men. 128). The opposite holds for pain: it is most alien to our nature and, therefore, every pain in itself is an evil and tends to destroy our constitution.

Since pleasure is our natural state, it is attainable as part of our nature.