

# Discussion of Article: "On Pleasure, Pain and Happiness"

Post by "Elli" of July 14, 2019 at 11:13 AM

As I said in the past, in this paragraph Epicurus does not use the words "freedom of pain" or "absence of pain", he uses "neither - nor" next to the verbs "algein" and "tarassesthai" in the grammatical form of greek language that declare motion i.e. activities. Pleasure is to do such actions e.g. study the Nature, celestial phenomena, and our nature and on the basis of our personal limits to not feel pain in the body and disturbance in the soul. To maintain a pleasure I have to do something i.e. maintenance of pleasure depends on our activities and similarly to chose a pain and then minimizing this pain is for the achievement of a greater pleasure. Prudence and the study of Nature teaches us where to set our personal limits, in accordance with the experiences and the reality and the society we live, and how to use tools as called virtues to live a pleasant life. This is the way that goes the hedonic calculus in the Canon that includes both of our feelings pleasure and pain, and not a neutral state of anesthesia or amethexia that leads to apathy and the decadence of any society.

We have to realize also that Epicurus speaks for gradation among pleasure and pain, as well as, all the things/issues get constantly different values depending of what we choose to do for the achievement of the goal of pleasure. For this the division on pleasure to kinetic and katastematic pleasures is not given by him anywhere. The only he speaks is for eudaemonia and this is how he starts his letter to Meneoceus and how he is ending it : when we do not possess eudaemonia we do EVERYTHING to win it. This is the art to live like gods among men.

Imo the behavior of a profligate is the same behavior with that one that says he is is humble and live in simplicity and frugality. Both such behaviors are antisocial and without limits, both they produce pain. And both declare men that are not the masters of themselves, both are slaves recognizing other masters than themselves. Eudaemonia is not an issue that is possessed by them (ex apalon onychon) i.e. from childhood , because for the achievement of eudeaemonia first you have to possess yourself and that means self-sufficiency and self-restrain, (egratia) that is synonym with freedom and bravery, because your goal is pure pleasure that its limit is neither to feel pain in the body nor agitation in the soul.