

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

Post by "Elli" of July 17, 2019 at 1:27 PM

AND HERE IS THE WHOLE ISSUE : We have to understand what were the issues that Epicurus had confronted, in his era, - and not only in his era, but what issues we have to confront in our era too - and we have to realize also that the following is only a small excerpt of what Epicurus had heard and read about philosophical issues.

Here is a small excerpt by Aristotle's Eudemia that is taught by theologians and philologists inside the greek schools, till today (sick).

"It is said that the virtue of temperance concerns pleasures and sorrows, but it is actually limited to the first (pleasures). Initially, the pleasures of the intellect are excluded, for the people who become slaves of them they are never characterized as profligates/punishable (my note : WOW and thrice WOW). Also, the pleasures of vision, hearing, and smell are excluded. The virtue of temperance concerns only those sensations that provide direct enjoyment to both inferior animals and humans, namely touch and taste. Besides, not all the pleasures of touch and taste are included, but only the purely of inferior animal ones (my note: oh, my goodness, here Aristotle separates the senses of touch and taste in lower and upper level !!!), and those are the pleasures from food, drink and aphrodisiacs (my note lower are the pleasures for food, drink and aphrodisiacs, so you are going straight to asceticism).

The only sorrows that are concerned with the temperance are those due to the unfulfilled desire for these pleasures. The ideal life, according to Aristotle, lies in the action that corresponds to the virtue of wisdom: "«ὤστ' εἶη ἄν ἡ εὐδαιμονία θεωρία τις» and that means : that the goal of eudeamonia is for theorizing on the view (contemplation) of the Absolute Truth about the eternal being (THE GOD). (My note : ABSOLUTE TRUTH, JUSTICE, and GOD only in their stupid head had existed, exists and will exist).

After the reference in the above, the teacher inside the schools makes the parallelism with the following excerpt by saint Maximos. And here we the epicureans understand the root of the decadence that is followed by the stoicism and its evolution the christianism.

Saint Maximos ("his holly grace"), he directly inspired by the Socratic-Platonic and Aristotelian philosophy, argues that: in

order to succeed the knowledge of God and virtue, there are many that are demanded, such as discharge from passions/emotions, patience in temptations, virtues logoi (my note : virtues

logoi are the mere opinions, empty beliefs to which are due to the greatest disturbance of our mind/soul), realization of modes of salvation, disconnection of the mood of the soul from the flesh, alienation of feeling from its relation to the senses, perfect departure of the mind from all creations and generally all that contribute to abstaining from evil and ignorance, since without the synergy of Grace of God, the virtues lose their true meaning, but without the consent of the believer, the grace of God remains fruitless.

(My note : I have anything more to say, I remain shocking and speechless !!!) 😂😂