

# Critique of the Control Dichotomy as a Useful Strategy

Post by “Don” of February 22, 2026 at 12:11 AM

## [Quote from Matteng](#)

Perfect sense for me now makes the sentence in the letter to Menoecus (Actually, every sentence in it is pure gold.):(Not only) wisdom, honor, and justice are necessary for Pleasure, but also Pleasure (in the sense of physical/mental health) is necessary for living prudently, honourably, and just.

This idea occurs as PD5, VS5, and in *Menoikeus*, so it must have been important. I like Peter Saint-Andre's rendering:

It is not possible to live joyously without also living wisely and beautifully and rightly, nor to live wisely and beautifully and rightly without living joyously; and whoever lacks this cannot live joyously.

οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς καὶ δικαίως <οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως> ἄνευ τοῦ ἡδέως· ὅτι δὲ τοῦτο μὴ ὑπάρχει, οὐχ ἔστι τοῦτον ἡδέως ζῆν.

Menoikeus gives the version:.

οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς καὶ δικαίως <οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως> ἄνευ τοῦ ἡδέως. συμπεφύκασι γὰρ αἱ ἀρεταὶ τῷ ζῆν ἡδέως, καὶ τὸ ζῆν ἡδέως τούτων ἔστιν ἀχώριστον.

a pleasurable life does not exist without the traits of wisdom, morality, and justice; nor do the traits of wisdom, morality, and justice without pleasure: because the virtues *grow together* with a pleasurable life and the pleasurable life is *inseparable* from these. (My translation)

So it doesn't say exactly what you paraphrased, but very close. From my reading, the living wisely and well and justly arises at the same time as living pleasantly, and vice versa. It's not that they're necessary, it's the fact that they're inseparable and they grow together with each other.