

## PD10 - Commentary on KD 10

Post by "Don" of March 12, 2020 at 8:51 PM

εἰ τὰ ποιητικὰ τῶν περὶ τοὺς ἀσώτους ἡδονῶν ἔλυε τοὺς φόβους τῆς διανοίας τοὺς τε περὶ μετεώρων καὶ θανάτου καὶ ἀλγηδόνων, ἔτι τε τὸ πέρασ τῶν ἐπιθυμιῶν <καὶ τῶν ἀλγηδόνων> ἐδίδασκεν, οὐκ ἂν ποτε εἴχομεν ὅ τι μεμψαίμεθα αὐτοῖς πανταχόθεν ἐκπληρουμένοις τῶν ἡδονῶν καὶ οὐδαμόθεν οὔτε τὸ ἀλγοῦν οὔτε τὸ λυπούμενον ἔχουσιν, ὅπερ ἐστὶ τὸ κακόν.

A big "if." If this is the case, we have no argument against the profligate. But...

The word translated as just "profligate" here is **ἀσώτους** which literally means "those having no hope of safety, the abandoned, the profligate, Latin. **perditus**." And the Latin word then conveys "the destroyed, the ruined; the wasted, the squandered; the lost."

From these connotations, we can easily see that Epicurus does not hold out the prospect here that the **ἀσώτοι** have a chance of resolving all their fears of death, suffering, etc., through their wanton "pleasures" **ἡδονῶν**. That is why Epicurus does indeed have complaints against them. They have no hope of safety - they literally need to be saved as if they're still at sea and drowning - and Epicurus is out to save them from themselves.