

## PD10 - Commentary on KD 10

Post by "Don" of March 16, 2020 at 10:49 PM

I've been giving your response some thought and have have done some additional investigation. **τὰ ποιητικὰ**, upon further study as well as consultation of the [Epicurus Wiki](#), means "those things which produce" or "those things which are capable of making". **τὰ ποιητικὰ** are the subjects of the sentence.

Therefore **εἰ τὰ ποιητικὰ τῶν περὶ τοὺς ἀσώτους ἡδονῶν** would mean something like "IF those things which produce the pleasures of the profligate..." So we're talking explicitly about those things which produce the feelings of pleasure for the profligate.

So, IF these things...did what?

**...ἔλυε τοὺς φόβους τῆς διανοίας τοὺς τε περὶ μετεώρων καὶ θανάτου καὶ ἀλγηδόνων**

...

"... set free the fears of thinking about meteorological phenomena, death, and pains..."

The remainder of the doctrine then tells us that IF these things which produce the pleasures of the profligate dispelled these fears and taught them the limits of pleasure, we would have no reason to reproach them (i.e., the profligate).

The Epicurus Wiki gives a good full translation:

"If the things which debauched men find pleasurable put an end to all fears (such as concerns about the heavenly bodies, death, and pain) and if they revealed how we ought to limit our desires, we would have no reason to reproach them, for they would be fulfilled with pleasures from every source while experiencing no pain, neither in mind nor body, which is the chief evil of life."

Yonge (1895) gives the following: "If those things which make the pleasures of debauched men, put an end to the fears of the mind, and to those which arise about the heavenly bodies, and death, and pain; and if they taught us what ought to be the limit of our desires, we should have no pretence for blaming those who wholly devote themselves to pleasure, and who never feel any pain or grief (which is the chief evil) from any quarter."

All of this, from my perspective, then clearly shows that Epicurus did not believe the pleasures these profligate individuals were experiencing were indeed dispelling the fears of death, etc., nor were they teaching them the limits of pleasure, and that this DID open the profligate up to reproach and blame.

This appears to be a direct refutation of the sensual, hedonistic Cyrenaics and to rebuff the argument that some leveled against the Epicureans as debauched hedonists. Epicurus could point to his tenth Principal Doctrine and say, "If the pleasures of the profligate really dispelled the fears I say are important and taught them them the limits of pleasure as I teach, you could

lump me and my friends in with them. But I find the profligate worthy of reproach because they are not having their fears dispelled not are they learning the limits of pleasure."