

What is terrible is easy to endure

Post by “Kalosyni” of October 17, 2024 at 3:00 PM

What is terrible is easy to endure. (fourth point of the [Tetrapharmakos](#)) and also:

PD 4 - Pain does not last continuously in the flesh; instead, the sharpest pain lasts the shortest time, a pain that exceeds bodily pleasure lasts only a few days, and diseases that last a long time involve delights that exceed their pains.

We've talked about this in many other threads, and maybe could use this thread to post links to previous discussions.

Post by “Kalosyni” of October 17, 2024 at 3:11 PM

There isn't much in Epicurean texts regarding pain. Here are some further thoughts on the subjective perception of pain.

Thinking of how there could be gradations or varying levels of pain, that range from mild discomfort to very painful (in the body)

1) a barely noticeable feeling of discomfort

2) a slight feeling of pain

3) a moderate feeling pain

4) a strong feeling of pain

5) an excruciating feeling pain

(or 1 -- 2/3 -- 5 --7/8 --10 on a scale of 1 to 10)

But for mental pain there are emotions and feelings which feel unpleasant, and the worst ones involve both the mind and the body (such as extreme anger, fear, or panic).

Post by “Kalosyni” of October 17, 2024 at 3:27 PM

There isn't much on emotions in Epicurean texts.

Here are some further thoughts, and a website about primary and secondary emotions:

Primary emotions: Joy, Trust, Fear, Surprise, Sadness, Disgust, Anger, Anticipation

Quote

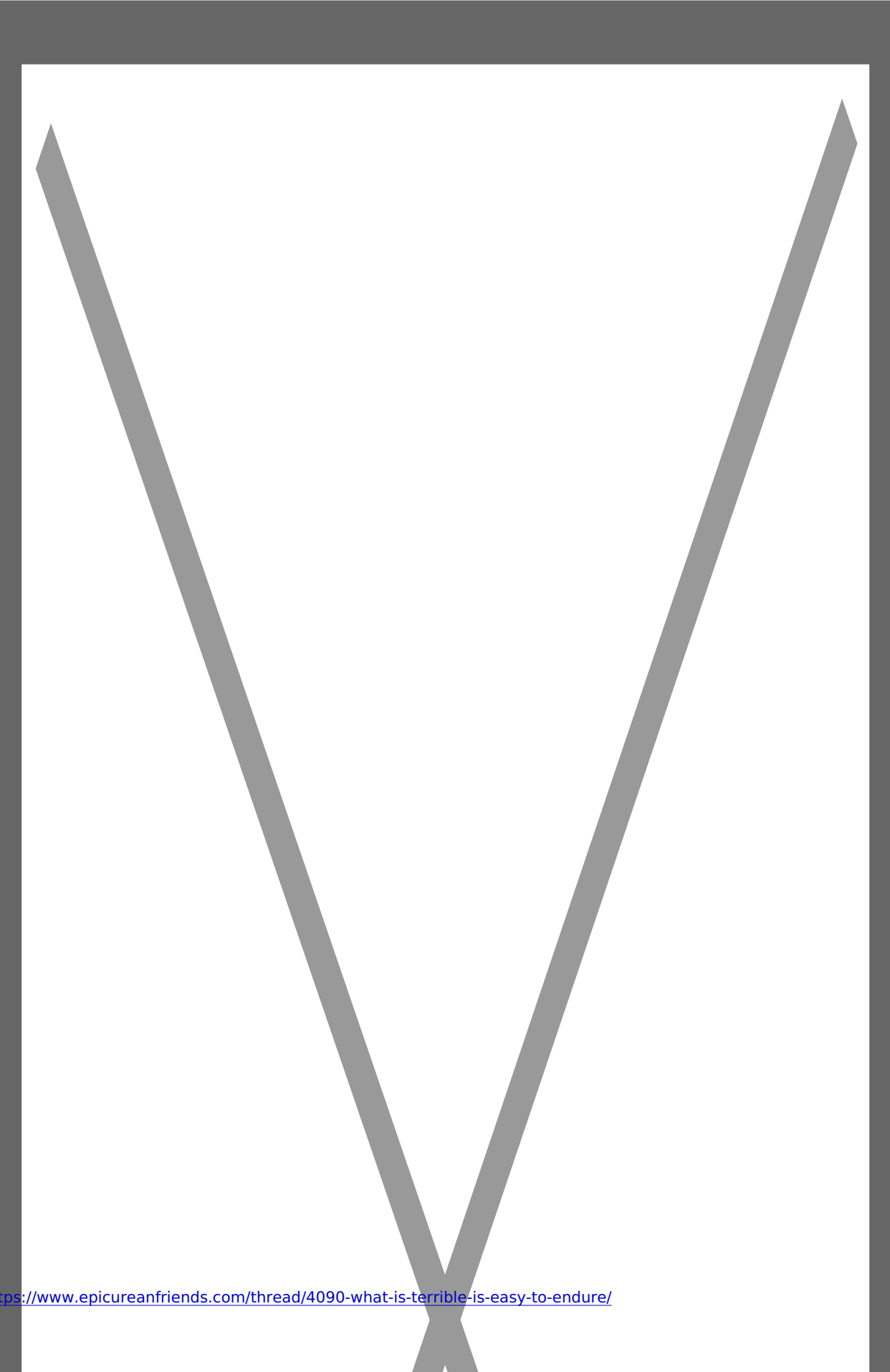
The main difference between primary and secondary emotions is that primary emotions are how we react to events and situations, whereas secondary emotions are reactions to how we feel.

For example, feeling shame (secondary) about feeling fear (primary) in a certain situation. The distinction helps in understanding emotional reactions and their underlying causes more deeply.

Quote

You can also ask yourself whether the emotions receded after the initiating event receded. If the emotion was strong at first but has since diminished, it is likely a primary emotion. If the emotion continues long after the event and interferes with your abilities in the present, it is likely secondary.

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[Primary and Secondary Emotions: What's The Difference?](#)

Primary emotions are how we react to events and situations, whereas secondary emotions are reactions to how we feel. For example, feeling shame (secondary)...

www.simplypsychology.org

Post by “Eikadistes” of October 17, 2024 at 4:30 PM

[Quote from Kalosyni](#)

There isn't much on emotions in Epicurean texts.

Definitely check out Philodemus' [On Anger](#). He has a lot to say about the spectrum of human emotion, particularly, a comparison of natural "anger" versus contemptuous "rage".

His treatise [On Frank Criticism](#) provides advice for guides and teachers to observe a student's temperament so that constructive criticism can be delivered and received most effectively.

In a few places throughout [On Death](#), Philodemus describes the lamentation that can come from a sudden loss, and evaluates how healthy it is to ruminate versus reflect. This seems to echo KD40 as well as Vatican Saying 66, which recommends against indulging depression.

In the sagely sayings that Diogenes records, Epicurus is documented as having identified *hatred*, *envy*, and *contempt*, in particular, as being unhealthy emotions that must be overcome by reason. He also recognizes *happiness*, *gratitude*, and *pity* (in terms of feelings towards servants, as is written), and then cautions against *romance*, *love* (i.e. *infatuation*), and *sexual arousal*.

There's also a fair amount of discussion on fear. (Come to think of it, I should have started with this, because overcoming *Fear of God* and *Fear of Death* are expressed in KD1 and KD2). KD10 discusses the uselessness of physical pleasure if the mind is stunted by fear from the unknown, and then in KD12, follows up by identifying sympathy for myth as a primary source of fear.

I personally find a lot of useful tips as far as counsel goes for feeling *shame*, *guilt*, and *worthlessness* from economic insecurity. In particular, Bailey fragments 29, 37, 48, 85, and KD15. Nowhere does he explicitly mention those emotions by name, but that's how I read into those sayings.

Post by “Kalosyni” of October 18, 2024 at 9:11 AM

[Quote from Eikadistes](#)

[Quote from Kalosyni](#)

There isn't much on emotions in Epicurean texts.

Definitely check out Philodemus'...

Thanks @Eikadistes I forgot about Philodemus. I have not studied much of his writings, because they are so fragmentary in nature. Appreciating the links you've included in your post.