

Nate's "Allegory of the Oasis" Graphic

Post by "Cassius" of December 21, 2018 at 6:01 AM

Part 2 ---

Nathan Bartman ALLEGORY OF THE DESERT (or of the GARDEN. Or of the OASIS. That sounds nice: ALLEGORY OF THE OASIS).

Prolepsis can be healthy birds flying over the desert, leading the wanderer to the garden. We can extend the metaphor to equate the cultivation of the...See More

Cassius Amicus Excellent.

Poster8 You guys are such boffins, I LOVE IT! wink emoticon;)

Poster6 Just a few minor points, more for fun than as objections:

Directing the telescope to the sun is a bad idea. Looking through it would damage the eyes. At least older types of digital cameras would be permanently damaged as well.

Labelling the dog with "ataraxia" would appear odd for people who are afraid of dogs.

At least in Germany, there is currently a lot of fear about an imminent mass extinction of insects and the grave consequences. So, labelling insects with "anxiety" would be even more odd.

Cassius Amicus Regardless of the labeling, I ****strongly**** like the idea of incorporating Dogs, pigs, and every other kind of "unclean" animal we can find a way to incorporate. Eagles and Hawks are unclean??? ARGH List:

Explicit list[edit]

Main article: Kosher animals

The following animals are considered to be impure according to Leviticus 11 and Deuteronomy 14, based on Rashi's identification:

Bat

Camel

Chameleon

Coney (hyrax)

Cormorant
Cuckow (cuckoo)
Eagle
Ferret
Frog
Gier eagle[16]
Glede[16]
Great owl[16]
Hare
Hawk
Heron
Kite
Lapwing
Little owl
Lizard
Mole
Mouse
Night hawk[16]
Osprey
Ossifrage
Owl
Pelican
Pig
Raven
Snail
Stork

Swine

Tortoise

Vulture

Weasel

https://en.wikipedia.org/wiki/Unclean_animal

Cassius Amicus Hmm I see dogs are not in that list. Where did islam get its dislike of dogs?

Cassius Amicus Same article: "Dogs[edit]"

Main article: Islam and animals Dogs

Saluki dog

According to the majority of Sunni scholars, dogs can be owned by farmers, hunters, and shepherds for the purpose of hunting and guarding and the Qur'an states that it is permissible to eat what trained dogs catch.[35] Among the Bedouin, the saluki dogs are cherished as companions and allowed in the tents.

Nevertheless, many Islamic teachers state dogs should be considered unclean and that Muslims licked by them must perform ritual purification. According to a Sunni Islam Hadith, a plate that a dog has used for feeding must be washed seven times, including once with clean sand mixed with the water, before a person may eat from it.[citation needed]\

Nathan Bartman All right, I give you the Epicurean Allegory 2.0.

Poster1 Cassius Amicus will you be writing about this on your page, or should I write about this in my pages? I think you've followed the discussion far closer and might more accurately explain this, and I can mention the discussion in the next 20th blog

Cassius Amicus Hiram I think we can and should both write about this, and encourage others as well.

Cassius Amicus 1) We always ought to keep in mind that this is just one helpful illustration useful for discussing major comments, not a final word in itself. This one is very useful but there are other that will be very useful as well. We will all never agree on details and so the artist (Nathan in this case) needs to make the final call on all details of his own work. We can and will develop other illustrations to make other points.

2) With that having been said, the labeling of the garden raises for me personally old issues of "isms" in general and "hedonism" in particular, which I do not gather was terminology the Epicureans used - I gather it was always "Epicurean garden."

Cassius Amicus Nathan does dropping the telescope make it harder to see the point that the canon is focused on nature (as it is now does the diagram "flow" from the atoms to the garden)?

Cassius Amicus I may have missed what Martin was referring to as I didn't see the dog labeled with ataraxia. Labeling the dog with "Friendship" as in the first diagram does a good job of referencing "man's best friend"

Poster1 The Dog should be called Fido which means "loyalty"

Poster6 Cassius Amicus , Nathan mentioned the idea to "re-label the dog 'ataraxia,' implying freedom of anxiety" in one of his comments to the first allegory. Fido is probably the most universal attribute for a dog.

Nathan Bartman I'd like to continue shaping and refining the image so it is succinct without being misleading. I'm very comfortable omitting unnecessary items, adding new concepts or themes, and altering the illustrations for coherence. Suggestions welcome!

At first, I supposed calling it the 'Garden of H?don?,' but the program I was using isn't fond of the '?' character. In this case, I agree that dropping 'Hedonism' is appropriate. I like the 'Epicurean Garden,' or, also, the 'Garden of Pleasure' (or use 'H?don??')

I think the telescope reinforces the idea that our focus is toward nature, but I'm not sure if it's necessary within the context of the allegory. Would an emphasis on Epicurus' (1) eyes, (2) ears, and (3) nose, demonstrating him to (1) see the colors of the oasis amidst the blinding, empty desert, (2) hear the song of the bird above, and (3) smell the flavor of the fruit be sufficient to illustrate that sensation guides us toward pleasure? That being said, having a telescope in the Garden help does make the connection between the Epicurean physics, briefly summarized at the top, and epistemology, also grounded in the Garden of Pleasure. I think we'll keep the telescope.

I want to expand the oasis a bit and include a human structure upon which the telescope rests. The dog can definitely be Fido that's a great idea. I'll also include more images of interaction between people and creatures to demonstrate friendship.

Nathan Bartman Crap. I just deleted a big post.

Let me try to summarize what I was going to suggest: (1) the desert silhouettes will have the heads of Platonists and Stoics, (2) the religious iconography will include Platonic Solids, (3) the Garden will include Virgi...See More

Cassius Amicus My preferences on words are both, or English, to avoid implying that there is a secret language that only initiates can understand. I like all the suggestions a lot.

Related to my question about the telescope, I was wondering if you think the diagram...See More

Nathan Bartman My friends, here is the Epicurean Allegory 3.0.

Image may contain: 8 people

Nathan Bartman Cassius, if you think we're getting closer to a good image such that our community would utilize it, I'd be honored to stamp it with our Society's logo in a corner.

Poster8 Nathan. my friend, you are too funny, this sort of image would definitely appeal to the younger market. I love your style!

Cassius Amicus Nathan Bartman great work! I'll PM you and post elsewhere about the stamping. I think we need to plan for a series of these, so maybe rather than refer to it as the Epicurean Allegory 3.0 at least I myself will probably refer to the "Allegory of the Oasis" 3.0 and hopefully we will accumulate others to make other points. Again great work!

Cassius Amicus Also Nathan, who are the other faces in the garden? Have you reworked your list of the allegorical points in one place?

Nathan Bartman In the garden, we have self-described Epicureans, with Christopher Hitchens on the left, and then Horace, Virgil, Lucretius, and Thomas Jefferson going right. Continuing into the Desert, we have influential Stoics and Platonists including Chrysippus, P...See More

Nathan Bartman I think it may also be funny to include a little cave called "Plato's" in the far, bottom-right corner, suggesting that Plato didn't make it too far out of the cave (not far enough).

Cassius Amicus Oh my gosh Nathan this diagram and commentary is great. Perhaps when you rework to add the cave and maybe systematize the commentary, we should start a new thread with the diagram as the main photo, with all commentary under that? It probably is not good for this to be buried too far in nested comments. if you agree, please do that whenever you are ready.

Cassius Amicus nathan I am still thinking about the "layout" or progression, from this point of view: the "starting point" for everyone is the cosmos/reality as you have portrayed at the top. Then for the epicureans you have the three legs of the canon focusing on interpreting that so that we can arrive at the oasis. The others, on the other hand, do not focus on the cosmos with the right tools, so they end up in the desert. Where I am going with this is I am wondering if it is possible to reposition or otherwise indicate that the underlying focus/ source of everything is the reality section of the diagram, while the Epicureans split off from everyone else due to their use of the canon as their means to interpret the cosmos, while the others substitute their own visions / words / dialectical logic / divine revelation... ?

Cassius Amicus Do you see where I am going with that last comment? The cosmos makes sense to be at the top, while the two divergent camps at the bottom reach their locations due to their

divergent tools for interpreting the cosmos. That makes it appropriate to use...See More

Cassius Amicus Following on, the three canonical legs as you have them are the bridge from the cosmos to the Epicurean oasis. The bridge to the desert is the divine revelation, dialectical logic, radical skepticism, or other appropriate terms.....

Cassius Amicus Maybe "bridge" is not a good metaphor to use; maybe it is; maybe other tools such as the telescope, microscope, or magnifying glass are better analogies, but one of the central points of this can be to illustrate how Epicureans can use their tools to look at reality to end up in an oasis of pleasurable living, while the others can use their tools to look at the same reality and wind up wandering in a desert.....

Nathan Bartman I see what you mean make an explicit comparison between the different methodologies and the conclusion to which they lead. Perhaps we could show each camp gazing at the stars, and one camp seeing atoms, and the other camp seeing signs, like Constanti...See More

Cassius Amicus Looks like I forgot possibly good word choices like "idealism" for Plato, "essentialism" for Aristotle, dialectical logic, (Socratic method?) radical skepticism... but this word choice for their methodology to contrast to the Epicurean canon of truth i...See More

Cassius Amicus Nathan Bartman Excellent Nathan!

Cassius Amicus I know you are putting tremendous time into this but it is much appreciated!!!!

Nathan Bartman It's my pleasure! smile emoticon:)

Haris Dimitriadis Super!

Nathan Bartman with Poster9.

July 24 at 10:43pm

In the garden, we have self-described Epicureans, with Christopher Hitchens on the left, and then Horace, Virgil, Lucretius, and Thomas Jefferson going right. Continuing into the Desert, we have influential Stoics and Platonists including Chrysippus, Plato, Plotinus, and Zeno of Citium.

Each of the Epicureans is related to an "unclean" animal. Each "unclean" animal is engaging one of the five sensual activities, such as Lucretius the vulture seeing, Jefferson the desert owl clasping the sign with his talons, and Christopher Hitchens the pig smelling a mushroom.

Each of the Idealist philosophers is depicted as a shadow, unconcerned with their physical bodies, believing themselves only to be a mind/soul. They are glorifying ideas, and worshipping mathematical forms. The two Stoics are praying and the Platonists are contemplating formal mathematics.

The mirages (we reject) include the Platonic Forms, a male deity holding the Earth (suggesting omniscience and sovereignty), a crucifix (suggesting immanence), and the name of the Jewish deity in Hebrew (ineffability and incorporeality). The Hebrews get a special shout-out in the diagram for bastardizing the name of our founder into their word for 'heretic' ('epikoros' or '????????'). Consequently, you will find the Tetragrammaton fading in the horizon.

Our protagonist is a camel ♦ inherently carrying the placid waters of Ataraxia through the desert. The hero begins to dehydrate, and grows thirsty. By trusting the judgment of his feelings, the camel follows his natural anticipations to a place that will satisfy his hunger and quench his thirst. The desert Idealists are hallucinating from fasting. There's a fairly good chance Plotinus is about to have a heat stroke.

There are pleasurable mushrooms, and painful, poison apples all around! The Garden, having been cultivated by the animals living within, is mostly filled with mushrooms, though some poison apples are growing at the outskirts of the oasis. The desert is the opposite ♦ it almost exclusively grows poison apples. Such are the consequences if one ignores their physical needs.

The Epicureans have constructed a dwelling in the Garden that contains an observatory ♦ see the telescope at the top of the castle. Supported upon the foundation of the Garden, it has the clarity and stability to observe the physical working of the world; the telescope sees through the mirages of the desert.

The water is 'Ataraxia' as opposed to the fruit, being 'Aponia.' I equate taking a bath or swimming to be more of a 'mind-easing' activity, and eating or drinking to be more of a 'body-pleasing' activity. Consequently, lack of mental disturbance is represented by a smooth pond, and lack of physical disturbance is represented by juicy fruit.

Nathan Bartman Let's continue from here.

Image may contain: text

Poster7 Great work! Ironically Plotinus did nearly die as a soldier on a desert campaign march to Persia, under Emperor Gordian, trying to make his way to consult the Magi of Iran and the yogic sages of India. He somehow managed to survive and return to Italy. Per Porphyry. Nice work putting that all together.

Nathan Bartman I had no idea about Plotinus! That's great. wink emoticon;) I may want to include an 'Om' mirage around him.

Poster7 He was obsessed with India. Some believe his mentor Ammonius Saccas was a 3rd generation Indian living in Alexandria. Hence why his mystical platonism agrees with hindu vedanta.

Poster1 When I saw the camel I immediately thought of Nietzsche's designation of the camel as a beast of burden and as the unthinking believer in the god of the desert. The second stage in

Nietzschean philosophical development is the lion, who roars against ty...See More

Nathan Bartman Good to know! The camel might be an ambivalent or misleading symbol. Maybe we could start with a camel at the crossroads, and then we'll have a lion entering the oasis? The lion can make the choice to 'feel' ♦ is there an animal that can demonstrate th...See More

Poster1 well, as for trusting belief, the quintessential Christian metaphor is the sheep, which is contrasted with the wolves as more trustworthy (however, sheep only serve to be led to the sacrificial table, while wolves are loyal and know friendship, but also hierarchy). The main similarity I see here with camel and lion is that the lion is a predator, the camel is vegetarian, also that both lions and wolves do not feature on the human menu. Of course, including Nietzsche's three tiers of philosophical development would rely on the extent to which we consider N an ally of Epicurean philosophy.

Cassius Amicus On the animal discussion we also have the animals who were in the cave with Zarathustra - eagle and snake? The camel is unclean and fits that category, but if associated with Epicurus then the animal probably needs to be a more widely respected "aggressive" type such as lion or eagle or hawk or maybe even boar or whatever...

Nathan Bartman I like the boar for Epicurus. It seems less picky about it's diet than a lion. Also, was Epicurus a vegetarian? Or did he recommend a vegetarian diet? If so, we may want to avoid certain carnivores. The 'bird' figure doesn't necessarily have to be a vulture, but could be an eagle or hawk.

Poster7 Use a Triceratops for Epicurus. tongue emoticon:p

Cassius Amicus Poster7 FWIW - <https://en.wikipedia.org/wiki/Triceratops>

Triceratops - Wikipedia

Triceratops is a genus of herbivorous ceratopsid dinosaur that first appeared during the late♦

en.wikipedia.org

Poster7 That's what I'd consider a formidable herbivore. wink emoticon;))

Nathan Bartman I'm COMPLETELY for it. Humorous though it is, it expresses Epicurus on a number of levels. Among other things, 'lizards' fall in the category of 'unclean animals.' It's formidable, vegetarian, and it has three horns, representing [...] HOLY SHIT MATT YOU'RE A GENIUS. Each horn is a leg of the Canon.

Poster7 And....dinosauria bridges the gap between birds and reptiles. So there you have it. Epicurus the Triceratops, the Cretaceous hedonistic dinosaur.

Nathan Bartman There are a few items I think need to be collectively addressed.

(1) What are opposing methodologies of the Stoics and Platonists that contrast with our Canon? Specifically, (a) if one were to reject materialism, what faculty would one use besides 'sensation?' Here, we might answer 'dialectical logic.' Or not, or, any suggestions? (b) If we reject our natural Anticipations, that seems to lead us to skepticism. (c) What would a Platonist suggest we rely on to judge happiness if not feelings?

2. I like the idea of having Plato's "Let none enter [...] Geometry" quote outside of their desert. Hell, I may as well put them the ruins of a stone Academy in the desert, devoid of natural features (much like the Cosmopolitan Stoics).

3. Beginning at the top, with physics, and showing how the interactions of the atoms are 'interpreted by each group is one way to show a visual flow. They Photons can be demonstrated to be observed by the Epicureans (using sensation) for what they are, while the Platonists misinterpret the 'Photons' for astrological phenomena, symbolized through the mythic imagery they imagine.

4. Another way we can create visual flow is to (simultaneously) begin in the very middle, at the bottom, with two divergent paths, one leading to the Academy, one leading to the Garden. The paths diverge when the wanderer begins to become overheated, thirsty, and uncomfortable. The Epicurean camel trusts that the discomfort is caused by physical circumstance. The Platonist/Stoic rejects this explanation, and supposes that the desert is inevitable, and true happiness means learning to survive in the desert. Maybe Socrates could be this second wanderer? (I place Socrates less as a Platonist, and more as a proto-Cynic/Skeptic. I think Plato appropriated Socrates like Paul appropriated Jesus). Then again, maybe not. Either way, some figures feels thirsty, and says, "I'm not thirsty. I'm lacking virtue. If I find virtue, I won't have physical needs."

(5) I'll highlight the sensual faculties of each animal. The pig will be smelling the mushroom, one dog will more clearly be listening to the butterfly, his friend, the other dog, will be eating a mushroom, Lucretius the vulture will be observing more obviously, and Jefferson's talons will be largely to demonstrate 'touch.' On the other side, the Platonists/Stoics are concerned with mirages.

(6) Should anything be re-named? Should any concepts / names be added? While I added 'quarks,' I intentionally left out 'leptons' and 'bosons,' because of most people's unfamiliarity with this jargon. People are, however, familiar with examples of these two categories (being electrons and photons), so I used them, instead. I like keeping 'Atomi,' because the nuclear 'atom' at this point is not indivisible, and not a good candidate for the 'atomon,' despite it's name. Also, should any symbols be changed?

Poster1 1. The Stoics had their own Canon which included Logic. As for Plato, I imagine he would think the only way to commune with the ideal form of "Happiness" is by meditating on it, by contemplating on it.

Cassius Amicus "(1) What are opposing methodologies of the Stoics and Platonists that contrast with our Canon? Specifically, (a) if one were to reject materialism, what faculty would one use besides 'sensation?' Here, we might answer 'dialectical logic.' Or not, or, ...See More

Cassius Amicus "3. Beginning at the top, with physics, and showing how the interactions of the atoms are 'interpreted by each group is one way to show a visual flow. They Photons can be demonstrated to be observed by the Epicureans (using sensation) for what they are, while the Platonists misinterpret the 'Photons' for astrological phenomena, symbolized through the mythic imagery they imagine." Not everything can be included, but as per Diogenes Oinoanda, there is the "flux" issue, with some saying that the flux moves so fast that nothing can be grasped, but Epicurus saying that things move, but not so fast that they cannot be grasped. Maybe that is something for the explanatory commentary on the cosmos rather than for the picture though.....

Nathan Bartman There definitely needs to be commentary. There are a few succinct quotes from the Principal Doctrine and from De Rerum Nature that express thoughts nicely. Also, I'd like to include something that ties climamen with indeterminism 💎 probably commentary.

Poster6 I like the dinosaur (if it is shown fully reconstructed) but the dinosaur is often understood as a symbol for something which is obsolete.

Socrates should not be in the allegory because there are no authentic texts from him and most of what he has supposedly said has most likely been invented by Plato. There should be a more explicit cynic or skeptic.

Cassius Amicus Martin makes good points but I think these are the kind of issues that the artist has to decide for himself. Dinosaurs do have a rap for being obsolete, but the public rap on something does not have to be given heed in every case, and it is often a go...See More

Poster6 Agreed.

Cassius Amicus I followed up as to dinosaurs in the new thread with a question for Matt.... wink emoticon;-)

Nathan Bartman Martin, I didn't get a chance to read this before generating the image 💎 you and I were on the exact same page. I decided that Socrates wouldn't be an appropriate fit, so I just went ahead and selected the founder of Skepticism, himself, Pyrrho.

Poster7 Dinosaurs and Paleobiology has always been close to my heart. I hope that generations of children will be awe inspired by the study of Paleontology as I was... and even more of those children will become scientists and unlock the hidden biological mysteries hidden by eons of time. Plus...dinosaurs are pretty cool.

Cassius Amicus all of that is true, and i agree, but it might be that the narrative will need to include that kind of explanation to head off the "dinosaurs are obsolete" slam wink emoticon;-)

Poster7 Dinosauria is becoming a misnomer nowadays. It should be dino-aves. ??

Poster7 OMG. It's like a dream come true. A dinosaur now shares an illustration that contains Thomas Jefferson, Chris Hitchens and Zeno. The end of the world is clearly happening soon. grin emoticon:D

Cassius Amicus More excellent work Nathan!

Cassius Amicus I just made a couple of comments in the earlier thread, after Martin's comments. One that I ought to repeat here - Matt Are you thinking of something in particular in regard to allegory with the dinosaur that overrides the "obsolete" tag that Martin points out?

Cassius Amicus Again an issue for the artist, but I note the background colors are noticeably darker. Any reaction to "Darker" vs 'lighter'?

Nathan Bartman My direction with the color scheme is to move away from 'finish the puzzles on the back of a cereal box,' toward a more 'diagram in a National Geographic illustrating spacetime curvature.' Hopefully I'm closer to the mark! wink emoticon;)

Cassius Amicus LOL wink emoticon;-)

Poster7 The dinosaur in my opinion represents the triumph of evolution, science and and the study of natural history. The dinosaur is a transitional manifestation of life on this planet. There are no more Triceratops, but their distant relatives (aves) have su...See More

Poster7 That is my defense to keep a dinosaur in the picture. tongue emoticon:P

Nathan Bartman To add to his defense, (1) lizards are Biblically "unclean" animals, and (2) the possibility of there being such a creature as an ancient triceratops directly contradicts the historical dogma of world religions. I do want to add though that Martin brings up a good point, and I would definitely consider another animal / image that expresses those same metaphors.

Poster7 WE WANT DINOSAURS! WE WANT DINOSAURS! WE WANT DINOSAURS!!

Cassius Amicus Well I am pretty slow to recognize that the Triceratops has three horns, but now I see that relates in a subtle kind of way to our three legs of the canon wink emoticon;-) Now that i am clued in I am fine myself, but again that might be something for the explanation to be sure everyone gets it wink emoticon;-)

Poster7 If we had 5 legs of canon we could use the Pentaceratops. grin emoticon:D

Cassius Amicus OK I have another comment in form of question. As much as I love Thomas Jefferson, does the placement of his head in color make him look too prominent in the Garden, in a place that ought to go to Epicurus himself? I am a big believer in using Jeffer...See More

Nathan Bartman That's a good suggestion 💎 I agree that Epicurus (or, at least, Lucretius) should be the gatekeeper.

Cassius Amicus The problem with Lucretius is the questions as to his real face, so if you do choose to add Lucretius I would suggest adding the ring portrait that we have, rather than the standard middle-age portrait drawing that's probably total fiction.

Cassius Amicus And we don't want to get too crowded, but of course we do have reliable portrait busts of Hermarchus and Metrodorus if we need any more clear-cut occupants of the garden, plus Plotina if needed

Nathan Bartman Plotina would be a great addition. I specifically looked for more women to include, but, alas, the annals of recorded history weren't terribly interested in the lives of our sisters. I must have missed her. She'll make it on there.

Cassius Amicus Perhaps the winds of skepticism should be blowing from the opposite direction(?)

Cassius Amicus Are we missing a third colored arrow coming from the head of the triceratops? Is the triceratops becoming sort of the anchor for the diagram, indicating that he is the one choosing between the diverging paths?

Poster7 We should also consider placing an "Asteroid of impending death" and show that the Triceratops is not concerned by it, though we all know how it turned out. The creatures of the Mesozoic were not concerned or worried about death, though death was a reality and the conclusion to their existence, they did not needlessly worry....

Cassius Amicus A very good idea if it can be fit in to an already-crowded scene wink emoticon;-)

Poster7 It's getting wild. Lol

Cassius Amicus In thinking about the arrows coming from the triceratops, it occurred to me that we are not really projecting using the faculties as much as we are receiving. However it is crucial to highlight that ****UNLESS WE ARE ALIVE**** those functions do not exist...See More

Nathan Bartman What if we had some kind of indicator of a stomach gurgling, and a little voice coming from the stomach to the brain saying "We're hungry! Find 'food!' Expect 'food' to smell good and look appealing!"

From that anticipation, arrows from the mushrooms ...See More

Cassius Amicus Nathan that is probably going to take you on so much detail and even controversy that I would not suggest that. Some (maybe me if I thought about it?) might argue that expecting the food to be appealing would not be an anticipation. But don't let my ...See More

Cassius Amicus General comment - I like the larger prominence of the castle in the oasis, since that is a pretty direct analogy from the opening of book two of Lucretius. Even though that is the title of the diagram, I would not want to see too much focus on the "o...See More

Cassius Amicus The more that gets added, the more the focus of the diagram becomes less "The allegory of the oasis" and more "an allegory of the epicurean view of life" or something more broad than just the oasis.... (as far as I am concerned that is fine.... and the...See More

Cassius Amicus Just throwing this out there - I don't see the word "idealism" or "rationalism" or something similar, at least very large. I wonder if we are capturing the one word best describing the "enemy" when we use "superstition" (??)

Nathan Bartman This is an important point. I wanted to make it accessible, like you mentioned, without being full of philosophical jargon. That being said, 'Idealism' and 'Rationalism' are definitely the culprits here. I'd like to convey the idea to the average perso...See More

Cassius Amicus Yes, "Mirage" is a more focused term. Deserts exist in nature and are real independent of our acceptance of them or not. Mirages are mental constructs that aren't real outside our minds.

Cassius Amicus I can't say this often enough for myself so I will say it again and maybe say it for others who don't - THANK YOU NATHAN for all the effort you are putting this! You do this the way you want it and if any suggestions seem irritating, please ignore them! wink emoticon;-)

Nathan Bartman This is all great stuff! As an illustration, it's important that it is accessible to the most amount of people while being as accurate as possible. The only way to do this is for a lot of brainstorming, and a lot of revision. We're coming up with great...See More

Nathan Bartman What do we think if I included a horizontal legend at the bottom, and linked little descriptions with numbers, and paste those numbers on corresponding scenes in the diagram?

Cassius Amicus Yes I think that is one method. I know when I have done diagrams in the past I found it close to impossible to contain all the commentary on the same diagram, even though that is desirable. Using numbers or letters some other method of labelling makes it much easier to find the description and also talk about it separately.

Cassius Amicus Also, use of the crossroads sign as you have, with signs pointing in different directions, is already a good means of conveying that the tricepteros has a decision to make. Added to that are the respective signs, which also play into the road/crossroa...See More

Elli Pensa This is an amazing graphic. Bravo Nathan !!!

Nathan Bartman Thank you, Elli!

Nathan Bartman It would also be helpful, as well, to gather a list of suggestions of excerpts from De Rerum Nature, the Principle Doctrines, and Epicurus' letters that succinctly express the bullet points of his philosophy.

Cassius Amicus (EDIT - You are asking about the bullet points that you are illustrating, I think after rereading your question. Rather than delete what i wrote I will leave these here as cites to

outlines, but I am thinking that the list of your annotations obvious...See More

[summary_of_epicurean_philosophy](#) [Epicurean Friends Wiki]

The following outline has been prepared by paraphrasing excerpts from the ancient texts and organizing them in a sequence calculated to be of benefit to new students of Epicurus. The hyperlink at the end of each passage provides a citation to where a more detailed discussion of each topic can be fou...

Cassius Amicus Another format I did was here, with a shorter outline format contained in the first three bullet points (Nature, Knowledge and Ethics) but again probably not the format you need - <http://newepicurean.com/outline/>

Fundamentals of Epicurean Philosophy 💎 An Outline

This outline represents my latest aid to 💎 newepicurean.com

Cassius Amicus Nathan did you get this into pretty much a final form that we could circulate further? Sorry I have been distracted and not paying as close attention as I should.

Nathan Bartman Hey 💎💎 I've been a little preoccupied lately. I'd like to rollout a final form, now that I have a list of finalizations. Give me a few days, and I can definitely have that finished. wink emoticon;)

Cassius Amicus Take your time, but this is one of the best things we've put together here in a long time, so I didn't want us to forget about it wink emoticon;-)

Cassius Amicus Nathan do I recall correctly that the site which you are using to produce this keeps the elements in discrete units so that they can be easily rearranged? What I am thinking about is that the diagram lends itself to conversion into a set of slides, or...See More

Cassius Amicus In other words, although we don't have the capacity (yet!) to duplicate the structure of the animation here, it would be an excellent "compare and contrast" presentation to be able to show the Plato Cave allegory and then a slide-show response featuring construction of your allegory diagram <https://www.youtube.com/watch?v=N6LUptADlww>

PLATO - Allegory of the Cave(animated)

The content of this video is over 2,500💎

[youtube.com](https://www.youtube.com)

Nathan Bartman I'll do that! It's a good way to organize the diagram, too. I'll take screenshots as I build the diagram, and add elements according to the progression of the narrative. If we narrate the slides, let's agree on a script 💎💎 someone may want to put together...See More

Cassius Amicus Great Nathan! I think the answer to your question is what is often debated about Lucretius, and what DL says about the approach - that the epistemology and the physics

go hand in hand -- But for purposes of the diagram I think we either (1) start wi...See More

Cassius Amicus Also as you think about the progression, you might get some ideas from the progression sequence I followed here, where I started with Lucretius and largely tracked his sequence. I first made the observation from book 1 about things directly in front ...See More

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The following outline has been prepared by paraphrasing excerpts from the ancient texts and organizing them in a sequence calculated to be of benefit to new students of Epicurus. The hyperlink at the end of each passage provides a citation to where a more detailed discussion of each topic can be fou...

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Poster7 I'm always willing to lend my voice to Epicurus.

Poster7 You just drop a script and it'll be recorded.??