

Thoughts and Discussion on Organizing Epicurean Community

Post by "Cassius" of September 16, 2022 at 12:08 PM

First thanks to Don for those research links.

And thanks to Kalosyni for starting the topic.

Also:

[Quote from Kalosyni](#)

Thank you Don for sharing those links, which brings up an important point: the word "Epicurean" is associated with food, and culinary arts/culinary professionals.

So what do you think that means for us moving forward? Does it seem that the word "Epicurean" in some sense is already taken to mean something different. Even if we say "Epicurean Philosophy" the common person will think "Food Philosophy"?

I think that word issues are part of life for any Epicurean in the modern world. From gods to pleasure to tranquility to absence of pain and many more examples, the modern world thinks in different ways than they did 2000 years ago and we have to deal with that. While simply using new words is one alternative (and we already do that to some extent by speaking English rather than Greek and Latin) I don't think that at least for me personally giving up the words that are most closely equivalent to the ancient versions is the right path. The whole issue of explaining the philosophy involves education as to subtleties and meaning of concepts, so I think we just have to get used to explaining the differences in viewpoints from the very beginning, and try to be as clear about them as we can. And a large part of that involves explaining philosophic issues that aren't current or widely known anymore. But the MAIN/BIG issues are not really that complex.

[Quote from Kalosyni](#)

It's not that we are trying to convert the whole world, but rather just add a few new friends that most likely already think the way that we do.

You're definitely right that we (even me) are not trying to convert the whole world. That's an unreasonable expectation and probably a good example for discussion of "vain" and "empty"

desires.

But I definitely don't think we can or should limit ourselves to people who already think the way that we do. I suspect each and every one of us here (I know that applies to me) used to think very differently than we do today. I think the main thrust isn't really that different from the situation 2000 years ago. We're surrounded by people who don't even know what Epicurus taught, much less understand the subtleties, so like Lucretius we need to come up with new and persuasive ways to reach out to other people. Yes they need to be "well constituted" or "well disposed" toward the ideas as Diogenes of Oinoanda and Diogenes Laertius reference, but we can't let the work involved in "educating" people constitute a "pain" that we decide is enough to stop us from making the effort.