

Article: "Philodemus on the Epicurean Virtue of Megalopsychia: Will the Sage Distain Other People?"

Post by "Kalosyni" of March 14, 2025 at 10:04 AM

This link contains a PDF of the document:

<https://lirias.kuleuven.be/retrieve/678705>

I see from this article the difficulty in reading Philodemus because of many missing words as well as entire missing lines in texts, as seen in this paper.

megalopsychia = greatness of soul, or magnanimity.

Post by "Bryan" of March 14, 2025 at 5:41 PM

Near the conclusion, we have "It would seem, then, that On Arrogance does not allow us to conclude that the Epicurean sage's greatness of soul excludes any element of disdain towards certain others." That puts it lightly! On the authority of the letter to Herodotus alone, it is clear that disdain towards certain others is at times appropriate.

[Bailey 10.80b] ...we must despise those persons who do not recognize either what exists or comes into being in one way only, or that which may occur in several ways in the case of things which can only be seen by us from a distance, and further are not aware under what conditions it is impossible to have peace of mind.

I'll also throw in:

[Sedley 20 B.1-2, Book 25, P.Herc. 1056 col. 16] ...< > ...but many naturally capable of achieving these and those results fail to achieve them because of themselves, not because of one and the same responsibility of the atoms and of themselves. And with these we especially do battle, and rebuke them, hating them for a disposition which follows their disordered congenital nature as we do with the whole range of animals.

Post by "Cassius" of March 14, 2025 at 5:57 PM

<http://www.epicureanfriends.com/thread/4338-article-philodemus-on-the-epicurean-virtue-of-megalopsychia-will-the-sage-distai/>

Lightly indeed:

Add this from Torquatus:

Quote

[33] But in truth we do blame and deem most deserving of righteous hatred the men who, enervated and depraved by the fascination of momentary pleasures, do not foresee the pains and troubles which are sure to befall them, because they are blinded by desire, and in the same error are involved those who prove traitors to their duties through effeminacy of spirit, I mean because they shun exertions and trouble.