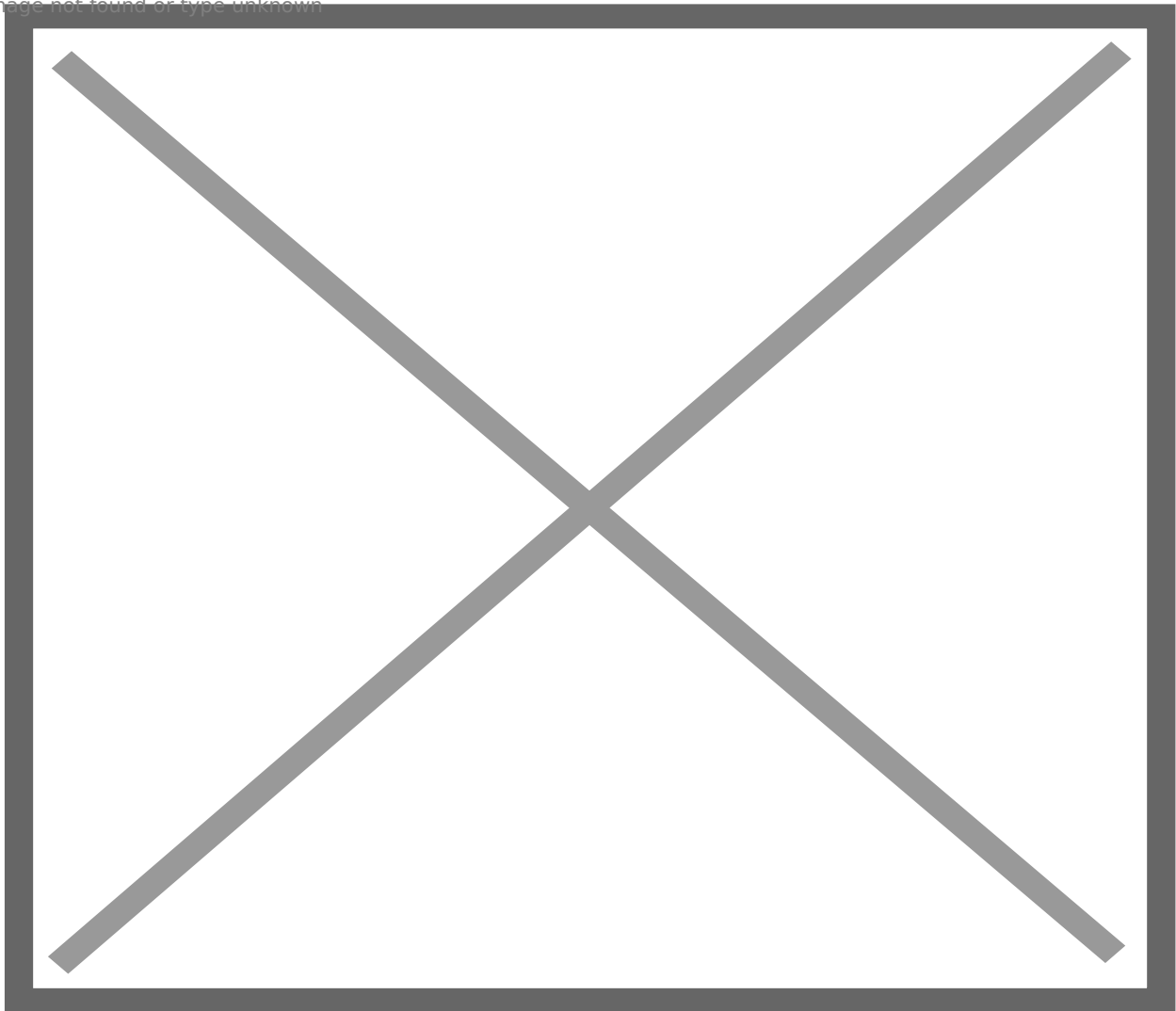


Sunday April 5, 2026 - Zoom Meeting - Lucretius Book Review - Starting Book One Line 305

Post by "Cassius" of April 4, 2026 at 9:46 AM

These week we will continue around section 1:305 of Lucretius and explore further the implications of the invisibility of atoms and how we can have confidence in something that is not visible. This week we go over Lucretius' specific examples of how we reach this conclusion by analogy.

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[EpicureanFriends Side-By-Side Lucretius](#)

Multi-column side-by-side Lucretius text comparison tool featuring Munro, Bailey, Dunster, and Condensed editions.

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Post by “Patrikios” of April 5, 2026 at 1:55 PM

[Cassius](#)

In today's discussion as we further explored the world of the unseen, you posed the question, "**Is there life after death?**"

We had a great Epicurean discussion around this question.

As an aside, I mentioned a book that was published by a good friend of mine. It is a fun, intelligent read, that explores this question further. Enjoy, [Raphael Raul](#) It is on sale as Kindle ebook for \$2.99.

"[After](#)", by [Tim Ashby](#).

Quote

AFTER

A profoundly moving read that will stay with thriller aficionados long after they finish the novel.

Ashby's latest is a page-turning supernatural thriller that explores humankind's oldest question: "**Is there life after death?**"

Afflicted with terminal cancer, billionaire Mark Long has been told he has mere months to live. Fixated on what comes after (if anything), he anonymously offers a \$5 billion prize to anyone who can prove to Long's satisfaction that there is some kind of life after death. Requiring applicants to first deposit a \$25,000 bond in a trust account, the contest is quickly whittled down to three finalists. Professor Megan Finlay, chair of the Holmes Parapsychology Institute at the University of Edinburgh, is close to a breakthrough. She specializes in near-death experiences—what she calls “transcendence of spatio-temporal boundaries”—and winning Long's multibillion-dollar prize is a necessity. Another finalist is Aidan McKnight, former Navy SEAL and head of Acheron Capital Partners, who is addicted to challenges. When he hears about Long's contest, his assistants find Hundra Benteen, a Montana-based “sensitive” (don't call her a medium) who—in an industry filled with scammers, frauds, and charlatans—just may

be the real thing. The last finalist, the Swiss National Institute for Paranormal Studies, doesn't exist and is a front for Maxim Azimov, the world's most notorious cybercriminal and mastermind of AI Deepfake technology. As Long's battle with cancer draws to its inevitable end, Azimov plots to permanently eliminate each of his competitors.

Post by "Cassius" of April 6, 2026 at 8:38 AM

At this meeting [Robert](#) bravely attempted to summarize aspects of Philodemus' "On Methods of Inference / On Signs" as to where Philodemus comes down on whether positions can constitute "knowledge" or rise only to "probability."

If I recall correctly Robert thought that Philodemus came down on the side of "probability." I was not able to confirm or deny that.

At this moment I still can't, and firm positions are going to have to wait until we can devote more time to review of that work.

However I don't want to leave the conversation as is without some degree of followup, so here is what Claude says when I asked it to compare the Delacy commentary and the Sedley commentary with the DeLacy translation. I'm going to pursue this much further but here is the summary. Take it for what it is worth, but I will say that the following makes sense to me given my current state of understanding Epicurus.

IX. SUMMARY OF PHILODEMUS' POSITION

Philodemus defends the following set of claims, which together constitute the Epicurean philosophy of knowledge:

1. **All perceptions are true** in the sense of faithfully presenting the appearance that occurs. Error arises only from additional opinion.
2. **Inference from perception, properly conducted, is genuine knowledge** — not merely probable. The properly-made analogical inference carries the same epistemic status as perception itself (Frag. 2).
3. **The criterion of inconceivability converts inductive inference into claims of necessity.** When it is genuinely inconceivable (on the basis of broad empirical observation) that the sign could exist without what it signifies, we have established a necessary connection.
4. **Non-contestation (*ouk antimarturēsis*) is a sufficient condition for truth** when combined with explanatory power. A theory that conflicts with no phenomenon and

explains what needs explaining is genuinely true (for basic physics), not merely probably true.

5. **The elimination method is not independently valid** but derives whatever force it has from the prior work of the similarity method. Stoic deduction is epistemically downstream from Epicurean induction.
6. **The Stoic *pithanon* classification is rejected** for properly-conducted empirical inference. It may apply to careless or premature inferences; it does not apply to inference conducted with wide and varied observation, correct identification of relevant qualities, and confirmed by non-contestation.
7. **Degrees of certainty exist** within the class of warranted inferences: some inferences are more secure than others, depending on the uniformity and breadth of the evidence. But the existence of more and less secure inferences does not mean that the more secure ones are merely probable.
8. **The limits of knowledge are real**: some things (the parity of the stars) are genuinely unknowable; for celestial phenomena, multiple explanations may all be equally acceptable; for basic physics, uniquely determined truth is achievable.

In short, Philodemus' position is a robust empirical foundationalism: **the senses give us infallible access to appearances; properly-made inferences from appearances give us genuine, necessary knowledge of the unperceived world**. This is neither scepticism (knowledge is impossible) nor rationalism (knowledge requires a priori foundations). It is a demanding empiricism that claims genuine knowledge of atoms, void, and unperceived objects throughout the universe.

Post by “Cassius” of April 6, 2026 at 10:40 AM

[Robert](#) I have completed my first review of the full Claude summary, and it appears to me to be excellent. For ease of followup I would appreciate further comments on this topic being made over there so we can keep most of the discussion in the Philodemus subsection:

Thread

[Analysis of Epicurean Canonics](#)

I have asked ClaudeAI to take the DeLacy translation and commentary, as well as Sedley's essay On Signs, and produce a detailed outline and analysis of the work based on those two authorities. After reviewing the result it looks pretty good to me, and extremely useful.

Given it's length and easier presentation in markdown format than here, I'll link it first (where it is easier to read). The full text follows after the link. Given the duplicate effort in maintaining

<http://www.epicureanfriends.com/thread/5013-sunday-april-5-2026-zoom-meeting-lucretius-book-review-starting-book-one-line-30/>

two copies I will probably...



Cassius

April 6, 2026 at 10:39 AM