

Epicurean philosophy vs. Stoicism in public popularity

Post by "Don" of March 19, 2021 at 8:35 PM

[Quote from Cassius](#)

If in fact, per [PD10](#), he achieves pleasure, then in fact there is nothing to criticize.

I knew [PD10](#) was going to come up. 😊 I know we've tangled on this before, and while I accept your premise you present here, I reject that that is what Epicurus was saying. He did not observe that the person described in [PD10](#) *would* realistically "achieve" nor *could* expect to achieve pleasure. I believe Epicurus was saying exactly what he meant here (after looking at the verb forms used) and in the Menoikeus Letter. I'm going to be obstinate on this point. To use an Epicurean pun: I'm pig-headed in this.

[Quote from Cassius](#)

If applied as written, this gives an automatic veto power over your conduct to the unqualified "outside observer" and that would be deferring to an outside force that has no more natural or idealist authority than anything Plato or Moses came up with.

I should be more clear. I'm not implying veto power to anyone. What I'm saying is that if the Epicurean acts virtuously from a desire for their own pleasure, the outside observer sees this and assumes (incorrectly!) that the Epicurean is acting virtuously for virtue's sake. The 3rd party assumes a particular motivation for the virtuous behavior they observe. That motivation, however, is not the Epicurean's motivation. The outward appearance may be similar to the Stoic's or Peripatetic's, but the actions spring from a completely different set of motivations.

And the Epicurean need not dissuade the 3rd party from their assumptions. That's the 3rd party's problem.

[Quote from Cassius](#)

In other words, I think the key is that you do not give unqualified "Others" veto power over the goals you choose for your life.

Oh, yeah. I knew 39 was all queued up. 😊 And I agree with this, as what I stated above may imply.

Overall, I don't have much to quibble with in your response unless I'm missing something... Other than our divergent interpretations of [PD10](#).