

The "Non-Aggression Principle" And Its Relationship To Epicurean Philosophy

Post by "Cassius" of July 18, 2021 at 5:57 PM

I do think there is a very logical relationship to what is being discussed in the PDs on justice, but I think that the controversial point is the same as to both. I think that what he is saying is that "justice" like all the virtues is strictly tied to result in a particular situation, and that it shouldn't be viewed as an absolute. That's why it seems that he is saying that it is so easy to find the limitations in discussing justice - that the word does not even apply to those who refuse to agree to the agreement, and that even where people initially agree, if conditions change then the justice changes.

I think that's exactly applicable to the "non-aggression principle." Like "justice," the NAP is a good working tool that is going to produce the best results in many - but not all - circumstances, and it is necessary to see that both "justice" and the "non-aggression principle" are contextual and do not apply to all people at all times in all circumstances.

Any other view of justice or the NAP as "absolute" I think is therefore going to be putting the cart before the horse and turning the "tool" into an end in itself, which is exactly what Epicurus is warning against and with Diogenes of Oinoanda "shouts" about to all greeks and non-greeks on his wall.