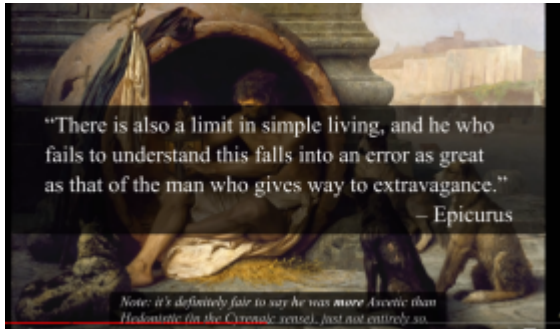


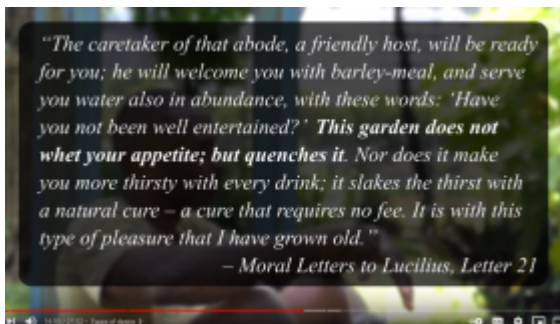
Review of the "What is Epicureanism and Is It Compatible with Stoicism?" video by Vox Stoica

Post by "Cassius" of August 7, 2021 at 10:54 AM

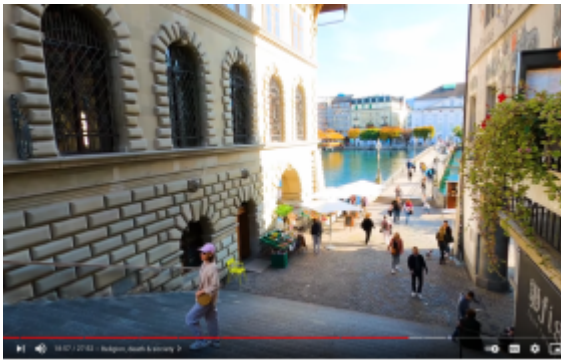
More credit where credit is due: The video producer is aware of the Vatican Saying on excessive frugality and actually includes it in the video:



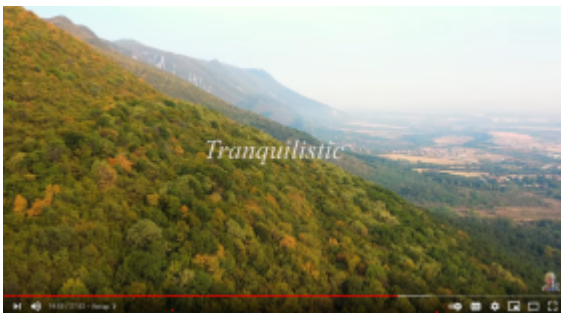
This quote from Seneca can be considered accurate without considering either Epicurus or Seneca themselves to have been, or to be talking about, asceticism. The point is to set one's appetite on pleasure, rather than on luxuries, because if you set your sights on luxuries you will likely end up with neither luxury nor pleasure, but if you set your sight on pleasure you can end up with pleasure regardless of the level of luxury you may happen to enjoy.



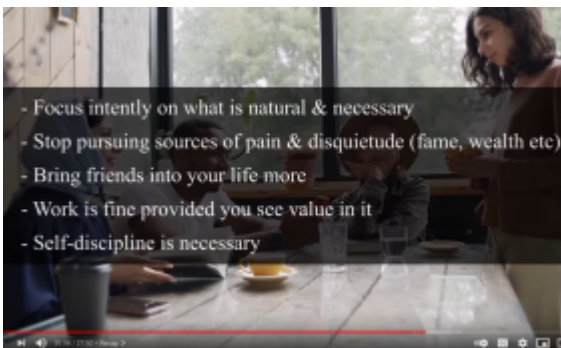
No good graphic for this one, but here (below) is where he makes the astounding statement "Many Epicureans, including Epicurus himself, were also celibate." Wow - absolutely no foundation for that!



I am so tired of this argument: "We can say that Epicureanism is technically hedonistic, but it is probably more useful to think of it as "tranquilistic." The first "hedonistic" is a manner of reference that Epicurus himself did not use, for good reason, and the second ("tranquilistic") is an absolute distortion of the basic point.

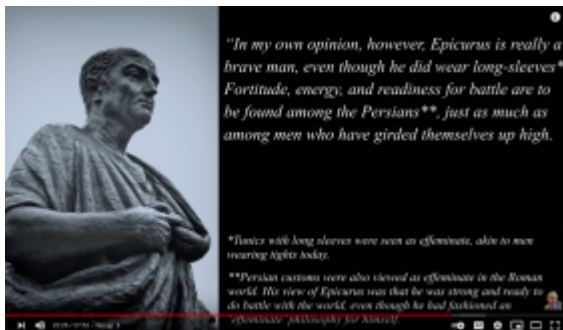


So based on all these flawed observations, this is what you are led to as the ascetic / stoic view on how to practice Epicurean philosophy:



The slide below is interesting and worth inclusion here - presumably Seneca is in fact crediting Epicurus fortitude, energy, and readiness for battle, even though on the surface Epicurus appears "effeminate." "Fortitude, energy, and readiness for battle" are not attributes that modern stoics, or most moderns of any kind, give credit to Epicurus for being, though I think he was exactly that. So if one sees anywhere a suggestion that the Epicureans were not in fact in possession of "fortitude, energy, and readiness for battle" then the person making that suggestion is probably lost wandering in the field of katastematic rabbit-holes.

Reference Thomas Jefferson's letter to William Short for the same point: *" I take the liberty of observing that you are not a true disciple of our master Epicurus in indulging the indolence to which you say you are yielding. One of his canons, you know, was that "that indulgence which prevents a greater pleasure, or produces a greater pain, is to be avoided." Your love of repose will lead, in its progress, to a suspension of healthy exercise, a relaxation of mind, an indifference to everything around you, and finally to a debility of body, and hebetude of mind, the farthest of all things from the happiness which the well-regulated indulgences of Epicurus ensure; fortitude, you know is one of his four cardinal virtues. That teaches us to meet and surmount difficulties; not to fly from them, like cowards; and to fly, too, in vain, for they will meet and arrest us at every turn of our road. Weigh this matter well; brace yourself up..."*



Lots to be said about this slide, but he actually thinks that it is the **Epicureans** who need avoid over-analyzing? Likewise there is no reason to view "virtue" as likely to lead to the best outcome if you don't have a proper understanding of what virtue is, nor is there any reason to practice expecting pain unless you understand that the goal is pursuit of pleasure.

