

# Episode One Hundred Four - More Torquatus and a Question: Was The Ancient Epicurean Movement A Cult?

**Post by “Don” of January 7, 2022 at 8:50 AM**

That is fascinating. These do echo Diogenes Laertius's later list of the sage's characteristics. I didn't read On Ends closely enough to pick this up! I took the liberty to put this into an actual outline. You're right. It was easy.

For this is the way in which Epicurus represents the wise man as continually happy:

- he keeps his passions within bounds;
- about death he is indifferent;
- he holds true views concerning the eternal gods apart from all dread;
- he has no hesitation in crossing the boundary of life, if that be the better course.
- Furnished with these advantages he is continually in a state of pleasure, and there is in truth no moment at which he does not experience more pleasures than pains.
- For he remembers the past with thankfulness, and the present is so much his own that he is aware of its importance and its agreeableness, nor is he in dependence on the future, but awaits it while enjoying the present;
- he is also very far removed from those defects of character which I quoted a little time ago, and when he compares the fool's life with his own, he feels great pleasure.
- And pains, if any befall him, have never power enough to prevent the wise man from finding more reasons for joy than for vexation.
- [63] It was indeed excellently said by Epicurus that fortune only in a small degree crosses the wise man's path, and that
  - his greatest and most important undertakings are executed in accordance with his own design and his own principles,
  - and that no greater pleasure can be reaped from a life which is without end in time, than is reaped from this which we know to have its allotted end.
- He judged that the logic of your school possesses no efficacy either for the amelioration of life or for the facilitation of debate.
- He laid the greatest stress on natural science. That branch of knowledge enables us to realize clearly the force of words and the natural conditions of speech and the theory of consistent and contradictory expressions; and
- when we have learned the constitution of the universe we are
  - relieved of superstition,
  - are emancipated from the dread of death,
  - are not agitated through ignorance of phenomena, from which ignorance, more than any thing else, terrible panics often arise;

- finally, our characters will also be improved when we have learned what it is that nature craves.
- Then again if we grasp a firm knowledge of phenomena, and uphold that canon, which almost fell from heaven into human ken, that test to which we are to bring all our judgments concerning things, we shall never succumb to any man's eloquence and abandon our opinions.