

λάθε βιώσας - "Live Unknown"

Post by "Cassius" of January 6, 2019 at 7:46 PM

Still haven't found the cite yet, but this is an explanation of how this doctrine was qualified, from Chapter 4 of EHP ---

A caution is nevertheless in order in regard of this Epicurean attitude. The avoidance of courts is a recommendation, not an imperative, as is also the avoidance of democratic political life. The eminent Epicurean mathematician Philoedon was court philosopher to the notorious Antiochus Epiphanes in the second century B.C. It is made clear by his biographer, however, that his independence was not sacrificed and his influence was used for good. It may be noted also in the case of the poet Horace that his decreased maintenance of his own self-respect to the client of Maecenas is apparent even to those who know nothing of the Epicurean teaching. He was drawing upon Epicurus for his argument when he asserted his rights as a client.⁵⁴

It is worth while also to have the exact truth concerning the attitude of Epicurus toward the democratic political life. The Platonists, as champions of a political philosophy, misrepresented his teaching, but Plutarch, though usually a scornful critic and often an unfair one, has done precisely the favor of reaching a correct statement from the master's pen verbatim: "We must explain how best he will guard the

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and as established by Nature and how a man will not deliberately from the outset proceed to obtain the office in the gift of the multitude." ⁵⁵ Thus Epicurus did not unconditionally condemn the holding of public office; what he did condemn was making a career of it, which meant studying rhetoric and "deliberately" placing one's happiness "from the outset" at the mercy of others.

<https://newepicurean.com/a-time-for-all...cinnatus-model/>

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