

Episode One Hundred Twenty-Seven - Letter to Pythocles 02 - The Formation of "Worlds"

Post by "Godfrey" of June 25, 2022 at 12:33 AM

Thanks [Cassius](#) that's helpful. But of course I have more questions 😊

DeWitt mentions Zoroaster as an influence for thinking in terms of good and evil, and good and evil would fit with the analogy of the legal system. But they don't seem to fit with Epicurus' description of justice. I'm curious if love and strife are more direct influences, being pre-Socratic influences on and precursors to the development of atomism. (Was it Parmenides theory? I tend to get the Pre-Socratics mixed up.) This would be what is being described in the underlined portion of the quotation in post #2.

It also seems curious that the term isonomia doesn't exist in extant Epicurean texts but is only found in Cicero, per DeWitt. Curious in that Cicero, the crafty lawyer, would express it in legal terms. And that such terms imply good and evil....

"The existence of the imperfect in an infinite universe demands belief in the existence of the perfect. Cicero employs very similar language: "It is his doctrine that there are gods, because there is bound to be some surpassing being than which nothing is better."

I also don't see the truth in this statement. To me, in an infinite universe there is an infinite progression of "better". I'm fully on board with the idea of an hierarchy, but in keeping with the mind-bogglingness of infinity, I can't conceive of a limit such as "best". I suppose there could be something that is "biggest", but, again, does infinity contain such a limit?

BTW [Cassius](#) in what section of DeWitt is the quote in post #2 located? At some point it might be helpful to track down his footnotes. And do you know offhand where it is that Lucretius discusses this?