

Episode 154 - "Epicurus And His Philosophy" Part 10 - The Canon, Reason, and Nature 01

Post by "Cassius" of December 31, 2022 at 1:07 PM

I've never bothered to read this before from Wikipedia:

Carneades (/kɑːrˈniːədiːz/; Greek: Καρνεάδης, *Karneadēs*, "of [Carnea](#)"; 214/3–129/8 BC^[2]) was a [Greek](#) philosopher^[3] and perhaps the most prominent head of the [Skeptical Academy](#) in ancient Greece.^[3] He was born in [Cyrene](#).^[4] By the year 159 BC^[citation needed], he had begun to attack many previous [dogmatic](#) doctrines, especially [Stoicism](#) and even the [Epicureans](#)^[5] whom previous skeptics had spared^[citation needed]. As [scholarch](#) (leader) of the [Academy](#), he was one of three philosophers sent to [Rome](#) in 155 BC where his lectures on the uncertainty of [justice](#) caused consternation among leading politicians.^{[6][7][8]} He left no writings.^[9] Many of his opinions are known only via his successor [Clitomachus](#). ^[10] He seems to have doubted the ability not just of the [senses](#) but of [reason](#) too in acquiring [truth](#). His skepticism was, however, moderated by the belief that we can, nevertheless, ascertain probabilities (not in the sense of statistical probability, but in the sense of persuasiveness)^[11] of truth, to enable us to act.^[12]

Carneades is known as an [Academic Skeptic](#). Academic Skeptics (so called because this was the type of skepticism taught in [Plato's Academy](#) in [Athens](#)) hold that [all knowledge is impossible](#), except for the knowledge that all other knowledge is impossible

German Wikipedia has more detail:

Divisio Carneadea

Another method is what Cicero called it *Divisio Carneadea* ("Classification according to Carnades"). It consists in the collection and classification of not only all the solutions to a problem that have been expressed so far, but also all possible solutions. Cicero illustrates this using the example of [Goods theory](#). The individual arts or. Techniques such as medicine (healing art) or navigation (helmsman's art) have reference points for which they are studied and practiced (health or. safe seafaring). Reason is "art", the point of reference of which is "life", that is, according to Hellenistic understanding, the right life. [Eudaimonie](#) (Bliss, happy life, Latin *vita beata*). The nature of Eudaimonie and thus the way to it is controversial among the philosophers. First of all, there is a division of the teaching of goods according to the different views on the nature of eudaimony. Some seek eudaimony in experiencing pleasure, others in a state of painlessness, others in realizing the natural. Another principle of division that is combined with the first is the distinction according to the type of goal sought. Either the goal is something desired (for example, pleasure), the attainment of which is to bring about

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eudaimony, or the striving itself also contains the goal in itself, so that eudaimonia is realized even if there is no final success. For example, the Stoics see the pursuit of the natural as a goal in itself. The combination of both divisions results in six possible Eudaimon teachings. Additional possibilities arise if virtue is included as something sought.^[32] The variety of the possibilities put together should lead to the relativization of all teachings and thus to the insight that none of them may claim generality.