

Comparison Between Cyrenaic and Epicurean Epistemology

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	PHILOSOPHY EPICUREANISM	CYRENAICISM
Founder	Epicurus	Aristippus
History	<p><i>Epicurus</i> (341–270 BCE) founded this anti-Platonic ethical philosophy of non-deterministic atomism with the support of his disciples <i>Metrodorus</i>, <i>Hermarchus</i>, and <i>Polyaenus</i>. The 1st-century BCE Roman poets <i>Lucretius</i> (author of <i>De Rerum Natura</i>, "On the Nature of Things") and <i>Philodemus</i> made notable contributions to spread the philosophy. The 2nd-century CE <i>Diogenes of Oinoanda</i> is known for funding a large, Epicurean stonework project.</p>	<p><i>Aristippus</i> (c. 435-356 BCE) was born in ancient Libya and studied under Socrates in Athens until the death of his teacher in 399 BCE. Aristippus' propositions heavily deviated from his teacher. Eventually, the Cyrenaic school experienced a schism between Anniceris, Hegesias, and Theodorus. By the 3rd-century, Epicurean Philosophy had displaced Cyrenaicism as the dominant expression of hedonism.</p>
Epistemology	<p>All knowledge begins with [1] <i>sensation</i> (aisthesis) caused by the interaction of external particles with our sensory organs. We detect pleasurable or painful [2] <i>feelings</i> (pathē) associated with the various sensations. Through repeated stimulation, we form [3] <i>anticipations</i> (prolepsis) about the patterns of nature.</p>	<p>The only reliable criterion of knowledge is [1] <i>feeling</i> (pathē), which is all that is required to pursue the true goal of life (<i>active pleasure</i>). Sensations cannot provide reliable information about the objective universe because they purely subjective and we should therefore treat them with a skeptical attitude.</p>
Metaphysics	<p>Reality exists independent of the mind. The universe is made of bodies and void. Bodies are either particles that can neither be created nor destroyed, or compounds that are composed of particles. All compound objects are subject to the forces of dissolution. Both empty space and the particles that move through it are infinite in number and eternal in time. The mind is a compound structure associated with a living animal, and can be located within the body.</p>	<p>An objective reality exists, separate from our subjective experiences, <i>however</i>, that reality is ultimately unknowable because sensory data is limited and ultimately unreliable.</p>

Cosmology	<p>The Earth, Sun, Moon, planets, and other linked celestial objects comprise a <i>kosmos</i> in a spatially-infinite universe with infinite <i>kosmoi</i>. All <i>kosmoi</i> are made of atoms. The seeds of life are everywhere.</p>	<p>The material universe is sensible, but the contents of our perceptions do not reflect the actual nature of reality. It is best to focus on the reliable knowledge provided by our feelings.</p>
Theology	<p>The gods are perfect, material beings, unconcerned with humanity, imagined as either as [1] indestructible, extra-terrestrial animals, or [2] thought-forms we dream due to our natural preconception of "blessedness". Epicurus is romanticized as having been god-like.</p>	<p>The gods do not exist. Any discussion of theology is futile because our senses cannot be trusted to provide true knowledge about the objective universe.</p>
Ethics:	<p>Calculate the advantages of every situation based on their possibility to provide stable, long-term pleasure. Actions are judged according to their consequences. There are no eternal ethical rules. There are, however, "Masterful Opinions" attributed to Epicurus that should be studied in order to minimize pain and maximize the pleasure of the good life.</p>	<p>Maximize physical pleasure in all circumstances according to each individual's personal feelings. Prioritize changing your painful circumstances instead of changing your attitude. There is no virtue in tolerating pain. Physical pleasure is preferable to mental pleasure, and physical pain is worse than mental pain.</p>
Goal of Life:	<p>A godlike state of pure pleasure, a disposition of imperturbable joy, free from physical pain and mental anguish. The practice of prudence will lead the wise person to the good life.</p>	<p>Enjoy active, physical pleasures. Pleasure is more than the absence of pain. A life of luxury is demonstrably superior to a life of economic poverty and should be pursued.</p>