

Best Way to Introduce Teachings?

Post by “Daniel Van Orman” of March 7, 2019 at 3:06 PM

One way to help people learn something new is to categorize and summarize pieces of a whole.

This could be an outline of how to do so with Epicureanism:

- Pursuit of Intrinsic Goods (Hedonism)

- Friendship

Nature

Physics

- Atomism?

- Reasoning?

Superstition & Fear

However, we must organize those categories into Canon, Physics, and Ethics. I don't know enough to do that correctly.

Here are some quotes to help explain those categories.

Long-term Happiness (Hedonism)

No pleasure is a bad thing in itself, but the things which produce certain pleasures entail disturbances many times greater than the pleasures themselves.

[Principal Doctrines](#), 8 ; Vatican Sayings, 50

Pleasure is our first and kindred good. It is the starting-point of every choice and of every aversion, and to it we come back, inasmuch as we make feeling the rule by which to judge of every good thing.

Letter to Menoecus

Beauty and virtue and such are worthy of honor, if they bring joy; but if not then bid them farewell!

Selected Fragments, 70

Friendship

Of all the means to insure happiness throughout the whole life, by far the most important is the acquisition of friends.

[Principal Doctrines](#), 27

Every friendship in itself is to be desired; but the initial cause of friendship is from its advantages.

Vatican Sayings, 23

We do not so much need the help of our friends as we do the confidence of their help in need.

Vatican Sayings, 34

The man who best knows how to meet external threats makes into one family all the creatures he can; and those he can not, he at any rate does not treat as aliens; and where he finds even this impossible, he avoids all dealings, and, so far as is advantageous, excludes them from his life.

[Principal Doctrines](#), 39

We show our feeling for our friends' suffering, not with laments, but with thoughtful concern.

Sayings about the Wise Man, 41

Nature

If you do not on every occasion refer each of your actions to the ultimate end prescribed by nature, but instead of this in the act of choice or avoidance turn to some other end, your actions will not be consistent with your theories.

[Principal Doctrines](#), 25

The wealth required by nature is limited and is easy to procure; but the wealth required by vain ideals extends to infinity.

[Principal Doctrines](#), 15 ; Vatican Sayings, 8

Insofar as you forget nature, you will find yourself in trouble and create for yourself endless fears and desires.

Selected Fragments, 203

All desires that do not lead to pain when they remain unsatisfied are unnecessary, but the desire is easily got rid of, when the thing desired is difficult to obtain or the desires seem likely to produce harm.

[Principal Doctrines](#), 26

Don't think it unnatural that when the body cries out, the soul cries also. The body says don't be hungry, don't be thirsty, don't be cold. It is difficult for the soul to prevent these cries, and dangerous for it to ignore the commands of nature because of attachment to its usual independence.

Selected Fragments, 200

Physics

If we had never been troubled by celestial and atmospheric phenomena, nor by fears about death, nor by our ignorance of the limits of pains and desires, we should have had no need of natural science.

[Principal Doctrines](#), 11

nothing is created out of that which does not exist: for if it were, everything would be created out of everything with no need of seeds. And again, if that which disappears were destroyed into that which did not exist, all things would have perished, since that into which they were dissolved would not exist.

Letter to Herodotus

Only superstition must be excluded, as it will, if one successfully follows the lead of seen phenomena [nature] to gain indications about the invisible.

Letter to Pythocles

It is impossible for someone to dispel his fears about the most important matters if he doesn't know the nature of the universe but still gives some credence to myths. So without the study of nature there is no enjoyment of pure pleasure.

[Principal Doctrines](#), 12 ; Vatican Sayings, 49

the universe is bodies and space: for that bodies exist, sense itself witnesses in the experience of all men, and in accordance with the evidence of sense we must of necessity judge of the imperceptible by reasoning

Letter to Herodotus

For every quality changes; but the atoms do not change at all, since there must needs be something which remains solid and indissoluble at the dissolution of compounds, which can cause changes; not changes into the nonexistent or from the non-existent, but changes effected by the shifting of position of some particles, and by the addition or departure of others.

Letter to Herodotus

Superstition & Fear

Dreams have neither a divine nature nor a prophetic power, but they are the result of images that impact on us.

Vatican Sayings, 24

Prophecy is impossible, but even if it were possible we would consider what transpires as meaningless to us.

Selected Fragments, 27

The signs of the weather which are given by certain animals result from mere coincidence of occasion. For the animals do not exert any compulsion for winter to come to an end, nor is there some divine nature which sits and watches the outgoings of these animals and then fulfills the signs they give.

Letter to Pythocles

[Death is nothing to us](#); for that which has been dissolved into its elements experiences no sensations, and that which has no sensation is nothing to us.

[Principal Doctrines](#), 2 ; Vatican Sayings, 2

Are the categories missing anything or are there important subcategories missing?