

# Episode 176 - "Epicurus And His Philosophy" Part 28

## - Chapter 12 - The New Hedonism 05

Post by "Cassius" of June 2, 2023 at 6:07 AM

### [Quote from Godfrey](#)

It might begin with a tightly focused exercise and advance from there. And such an exercise, or series of exercises, could be of interest to people who are looking for alternatives to the popular Stoic exercises.

I find this very interesting, and I agree that there is a significant segment to which this will appeal and we need to develop it.

But in the end I don't see Lucretius or Diogenes of Oinoanda or whoever the original source of Torquatus' words was showing evidence that they themselves were primarily pursuing that kind of approach. I see where Cassius Longinus wrote that the philosophy of virtue is hard to understand, while the philosophy of pleasure is not, and that might be a hint of such an approach. And I definitely think that once you grasp the issues viscerally you see the big picture in emotional or even sensual terms every bit as strongly as Cicero would assert the glories of virtue. I guess where I end up is "different strokes for different folks" and that it looks to me that both Epicurus and the later Epicureans thought both approaches were important.

And if we were to use Lucretius as a pattern, we should start always with the senses and observe that it is pleasure that drives the ships and the birds and the bees and everything else. But after we make that first observation we then appropriately spend six books and tens of thousands of words tracing down the logical path that follows from the first premise: that while pleasure rules life, the next step is not just to stand silent and observe, but then to use our minds and bodies to follow the observation that nothing comes from nothing, and then mentally and physically trace literally everything else out from there so that we too can successfully follow pleasure, just like the birds and the bees do without worrying about why. Our ships require both approaches to continue sailing, or else we are in danger of being seduced to leave them in port with sails furled and oars out of the water, which is not what ships are for.