

A Pleasant Life instead of Pleasure

Post by "Cassius" of August 5, 2023 at 6:27 AM

This reminds me also of the discussion we had due to the Gellar-Goad article on the "Size of the Sun" perhaps being an Epicurean "shibboleth" or "litmus test" for the school (a test of whether you really understand how the senses work and how to use them):

Post

[RE: "Lucretius on the Size of the Sun", by T.H.M. Gellar-Goad](#)

I'll try to summarize what I recall to be the main points of the essay;

-Epicurus' primary interest in the size of the sun is to rule out the supernatural.

-A superficial reading of the passage will always be plagued with error.

-The author stresses the importance of considering the question in light of the whole philosophy.

-And that includes offering a few explanations, not just asserting one.

-Epicurus draws a distinction between how we interpret things that appear to our senses,...



Joshua

June 11, 2022 at 1:56 PM

And it relates to the use of terms like "gods" and even "virtue" where Epicurus was discussing common words in a non-common way. Doing so presents complex issues.

And most recently I would relate this to the commentary about the Tetracharmakon in the Julie Giovacchini article to the effect that outlining always risks oversimplification, but remains very useful for certain purposes and circumstances:

Thread

[Julie Giovacchini - "The Tetracharmakos, Authentic Formula Or Simplistic Summary Of Epicurean Ethics?"](#)

[CASSIUS ADMIN NOTE: Thanks to Don for finding these two articles by Julie Giovacchini. At present I only have the second in google translate form (see post below) but they look to contain a lot of interesting information and deserve a thread of their own - especially the one linked in post 2 below.]

Gal. (Galen) and the tetrapharmakos

<https://journals.openedition.org/aitia/1899>

(Suggest using Google Translate for French website)



Don

August 3, 2023 at 1:35 PM

If you're standing on a streetcorner or for some reason speaking to people who are essentially strangers, terms like "happiness" and "pleasant life" can make sense to use, or you can cite basic principles in tetrapharmakon-like simplification. But if you are talking to people who can or should have a deeper understanding of Epicurus, then you can and should be much more plain-speaking. You should speak frankly and the full truth - truths that are much more clear in the full first four [principal doctrines](#): "pleasure" is the key, and gods of the Yahweh type are anything but truly godlike, and personal consciousness terminates forever at death, etc -- all in uncompromising and clear terms.