

What If Anything Has Changed About Human Nature In the Last 2000 Years?

Post by “Don” of January 7, 2024 at 10:53 PM

[Quote from BrainToBeing](#)

In my view, Truth (with a capital T) is that which exists independent of our perspective of it. We are not the authors of truth, only at best its revealers and/or messengers. For example, the laws of physics existed long before we attempted to discover them. They existed independent of our perspectives.

You're simply describing "the way things are," as Lucretius' takes the title of his work. If that's what you're calling "Truth with a Capital T" that's like a physicist saying the sum total of all laws of physics can be called "God." Epicureans accept that the material universe exists "independent of our perspective on it." In fact, the universe existed before we were born and will exist after we cease to exist. That aspect of what you're calling "Truth" doesn't seem to be that big of a deal from my perspective.

[Quote from BrainToBeing](#)

So, I do think there is Truth, though we certainly may not know what it is.

Okay, but that doesn't address my question. If you're going to assert that there's some kind of ultimate "Truth," you need to at least say how you arrive at that conclusion. Is there a god that provides the source of the ultimate Truth? Is there some supernatural revelation that provides knowledge of this ultimate "Truth"? Conversely, if you're merely asserting that we find "Truth" - i.e., the way things are - by investigating nature via science and other means of measurement and observation and then apply those in technology (i.e., "the machine I'm now using"), that seems to me to be rather a banal "truth."

I mean no disrespect by saying this, but, I beg you..Please... Please stop using the phrase "great sages of the past." We're not concerned on this forum with the "great sages of the past." If this was a general philosophy forum, then that would be fine. This particular forum, however, is dedicated to exploring the philosophy of Epicurus, the interaction between the Epicureans and their rivals, the works of the early Epicureans, and the continuing influence of Epicurean philosophy up to our time. Again, this is sincerely not meant to be any disrespect to you or your individual interests and pursuits. But we need stay focused. If you have reactions to the individual Epicurean doctrines or Epicurean ideas, I believe we would all be interested to hear them.

And while "brilliant voices derived different fundamental conclusions at these philosophical levels," I would say not all conclusions are created equal. If, for example, one's "personal philosophy" relies on supernatural revelation, not verifiable or observable, I would see that as a red flag.