

# Episode 229 - Cicero's OTNOTG - 04 - Velleius Continues His Attack On Intelligent Design

Post by "Cassius" of May 18, 2024 at 10:05 AM

I've been reminded recently that our podcast is often the first point of contact that people have when they hear about EpicureanFriends, and that in the early months of the episode we used a longer introduction to each episode to address those new listeners.

Over time I shortened that just for the sake of time, but in this episode and probably for the foreseeable future we'll go back to a revised version of the old one for the sake of those new listeners. Regulars can skip over the first two minutes if they prefer, but I think the tradeoff is worth it for the sake of new people who decide to take a chance on the podcast, just like we include similar points for those who sample the front page of the forum.

The revised opening will be something like this:

Welcome to Episode 229 of Lucretius Today. This is a podcast dedicated to the poet Lucretius, who wrote "On The Nature of Things," the most complete presentation of Epicurean philosophy left to us from the ancient world.

I am your host Cassius, and together with our panelists from the EpicureanFriends.com forum, **each week we walk you through the Epicurean texts, and we discuss how Epicurean philosophy can apply to you today. If you find the Epicurean worldview attractive, we invite you to join us in the study of Epicurus at EpicureanFriends.com.** Be aware that none of us are professional philosophers, and everyone here is a self-taught Epicurean.

For our new listeners, let me remind you of several ground rules for both our podcast and our forum.

First: The opinions stated here are those of the people making them. Our aim is to bring you an accurate presentation of [classical Epicurean philosophy](#) as the ancient Epicureans understood it, which is often not the same as presented by many modern commentators. We encourage you to study Epicurus for yourself, and one of the best places to start is the book, "Epicurus and His Philosophy" by Canadian professor Norman DeWitt.

Second: We won't be talking about modern political issues. How you apply Epicurus in your own life is of course entirely up to you. We call this approach "Not Neo-Epicurean, But Epicurean." Epicurean philosophy is a philosophy of its own, it's not Stoicism, Humanism, Buddhism, Taoism, Atheism, Libertarianism or Marxism - it is unique and must be understood on its own, not in terms of any conventional modern morality.

Third: One of the most important things to keep in mind is that the Epicureans often used words very differently than we do today. To the Epicureans, Gods were not omnipotent or omniscient, so Epicurean references to "Gods" do not mean at all the same thing as in major religions today. In Epicurean ethics, "Pleasure" refers not ONLY to sensory stimulation, but also to every experience of life which is not felt to be painful. The classical texts will show that Epicurus was not focused on luxury, like some people say, but neither did he teach minimalism, as other people say. Epicurus taught that all experiences of life fall under one of two feelings - pleasure and pain - and those feelings -- and not gods, idealism, or virtue - are the guides that Nature gave us by which to live. More than anything else, Epicurus taught that the universe is not supernatural in any way, and that means there's no life after death, and any happiness we'll ever have comes in THIS life, which is why it is so important not to waste time in confusion.

Today we are continuing to review the Epicurean sections of Cicero's "On the Nature of The Gods," as presented by the Epicurean spokesman Velleius, beginning at the end of Section 10.