

# Episode 253 - How The "Riddle Of Epicurus" Fits Into the Epicurean View of The Gods - Cicero's OTNOTG 28

Post by "Cassius" of October 30, 2024 at 2:24 PM

Another comment after reading Hume's Dialogue: Truer words were never spoken than this passage from DeWitt's Book, under the section "**True Opinions: False Opinions**" - "In the succession of philosophers the place of Epicurus is immediately after Plato and Pyrrho the skeptic. Platonism and skepticism were among his chief abominations."

Hume seems to see the same thing, and he structures his entire Dialogue as a debate between skepticism and dogmatism. He let's "mysticism" have a voice initially, but then has the advocate of mysticism walk out before the end as if no reasonable person, whether dogmatist or skeptic, will accept the mystic's arbitrariness.

Epicurus' whole argument about the gods - and everything else for that matter - is framed in terms of how you refute the claims of skepticism that nothing is knowable. Epicurus' conclusions about happiness, pleasure, death, life - the whole ball of wax - are framed in terms of "how" we are confident that his conclusions are true. And the "how" derives from taking the position that we test "truth" according to what we get from the canonical faculties. The feelings of pleasure and pain are as "true" to us as the data we gather from the five senses, and the rest of the picture is that the data from images/prolepsis must be viewed that way as well.

Truth isn't measured by X number of scientists or philosophers or priests telling us that it is so, and we don't wait for "gods" to tell us what is true either. Seems to me that the best way to look at it is that Epicurus held opinion about anything to be "true" if that opinion is consistently confirmed, and without contradiction, by the data from the three canonical sources.