

Episode 297 - TD25 - Is Philosophy At War With Perfume?

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Welcome to Episode 297 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.

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, where we discuss this and all of our podcast episodes.

This week we return to our series covering Cicero's "Tusculan Disputations" from an Epicurean viewpoint.

After two weeks looking at Plutarch, today we are back in Part 3 of Cicero's book, addressing much the same issues within the framework of anger, pity, envy, and other strong emotions. When we were last together we were in Section [Section XVIII](#), and we will regroup today in [Section XIX](#) on topics related to Absence of Pain, and then continue as Cicero proceeds further.

Since we've been away from this material for two weeks, let's go back to the end of XVII where Cicero gave his most recent summary of Epicurean ethics, and then move forward from there:

Quote

But you are for bringing my thoughts over to pleasure. What pleasures? pleasures of the body, I imagine, or such as are recollected or imagined on account of the body. Is this all? Do I explain your opinion rightly? for your disciples are used to deny that we understand at all what Epicurus means. This is what he says, and what that subtle fellow, old Zeno, who is one of the sharpest of them, used, when I was attending lectures at Athens, to enforce and talk so loudly of; saying that he alone was happy who could enjoy present pleasure, and who was at the same time persuaded that he should enjoy it without pain, either during the whole or the greatest part of his life; or if, should any pain interfere, if it was very sharp, then it must be short; should it be of longer continuance, it would have more of what was sweet than bitter in it; that whosoever reflected on these things would be happy, especially if satisfied with the good things which he had already enjoyed, and if he were without fear of death, or of the Gods.

III-XVIII.¶

You have here a representation of a happy life according to Epicurus, in the words of Zeno, so that there is no room for contradiction in any point.