

Discussion of the Society of Epicurus' 20 Tenets of 12/21/19

Post by “Hiram” of December 31, 2019 at 10:27 AM

[Quote from Cassius](#)

Which is not to say that the analysis can't be done. Not only can it be done, it MUST be done by the people involved. It's urgent that it be done! It's essential that it be done! If you back away from doing it you're not a man, you're a worm! (Let me not go too far in emphasizing my Nietzschean variation on the Epicurean tune that you have but one life to live and that nihilism for losers and so you must live as vigorously as you can! 😊)

Thank you!

But do you agree that EP offers the tools to help a lawmaker consider the advantages and disadvantages in a particular moment and circumstance to make his choices and avoidances (to pass a law)? And that it gives us the tools to determine whether an existing law is JUST for now, or for a given time?

Because if that's not the case, then we convict Epicurean philosophy of being escapist and impractical. The tools are there, in PD 37-38, and you keep imposing censorship on any attempt to use those tools, and accusing me of idealism when I am applying the CONCRETE, MATERIAL methodology--is this useful or necessary to mutual association, does this produce mutual advantage? Here they are, for the record:

Quote

37. Among the things accounted just by conventional law, **whatever in the needs of mutual association is attested to be useful, is thereby stamped as just, ***whether or not it be the same for all*****; and in case any law is made and does not prove suitable to the usefulness of mutual association, then this is no longer just. And should the usefulness which is expressed by the law vary and only for a time correspond with the prior conception, **nevertheless for the time being it was just**, so long as we do not trouble ourselves about empty words, but look simply at the facts.

38. Where without any change in circumstances the conventional laws, when judged by their consequences, were seen not to correspond with the notion of justice, such laws were not really just; but wherever the laws have ceased to be useful in consequence of a change in circumstances, in that case the laws were for the time being just when they were useful for the mutual association of the citizens, and subsequently ceased to be just when they ceased to be useful.