

[Historical Records] from The Epicurean Philosophy Facebook Group

Post by "Cassius" of June 6, 2015 at 8:14 PM

THIS WEEK IN EPICUREAN PHILOSOPHY - 06/06/2015

** This is the one hundred and ninth in a series of weekly reports on news from the world of Epicurean Philosophy. Our home base for discussion is <https://www.facebook.com/groups/EpicureanPhilosophy/> Copies of these posts, and links to active Epicurean websites, are stored at EpicurusCentral.wordpress.com, and referenced as well at the end of this post.

** We welcome all participants and lurkers. If you apply to participate and don't receive a reply promptly, please send an email to an admin about your interest in the group. We are here to discuss Epicurean Philosophy, have fun, and in the words of Lucian, "strike a blow for Epicurus - that great man whose holiness and divinity of nature were not shams, who alone had and imparted true insight into the good, and who brought deliverance to all that consorted with him!"

**This week we had a particularly good set of posts on core Epicurean doctrines, and tonight (and going forward) I plan to focus on making sure you didn't miss the most important ones, rather than try to list every one.

We had a series of excellent graphics prepared by several people. These are excellent for sharing, and I hope as many group members as possible will post and share them on their own timelines.

First, Panagiotis A. produced a series on the [Principal Doctrines](#). Each of those generated excellent discussion, and I am listing them as follows:

**PD 6 - To secure protection from men anything is a natural good, by which you may be able to attain this end. <https://www.facebook.com/groups/Epicure...37785612937067/>

**PD 7 - Some men want fame and status, thinking that they would thus make themselves secure against other men. If the life of such men really were secure, they have attained a natural good; if, however, it is insecure, they have not attained the end which by nature's own prompting they originally sought. <https://www.facebook.com/groups/Epicure...38402876208674/>

**PD 8 - No pleasure is in itself bad, but the things which produce certain pleasures entail annoyances many times greater than the pleasures themselves. <https://www.facebook.com/groups/Epicure...38868216162140/>

**PD 10 - If the objects which are productive of pleasures to profligate persons really freed them from fears of the mind—the fears, I mean, inspired by celestial and atmospheric phenomena, the fear of death, the fear of pain—if, further, they taught them to limit their desires, we should not have any reason to censure such persons, for they would then be filled with pleasure to overflowing on all sides and would be exempt from all pain, whether of body or mind, that is, from all evil. <https://www.facebook.com/groups/Epicure...39817249400570/>

**PD9 - If every pleasure were condensed and were present at the same time and in the whole of one's nature or its primary parts, then the pleasures would never differ from one another. <https://www.facebook.com/groups/Epicure...39550452760583/> **I want to particularly highlight this one on PD9 because it contains some excellent discussion on the nature of pleasure.

** Our other major graphics designer, Elli P., also produced several graphics on important Epicurean points:

** VS21 - "We must not force Nature but persuade her. We shall persuade her if we satisfy the necessary desires and also those bodily desires that do not harm us while sternly checking those that are harmful." <https://www.facebook.com/groups/Epicure...40037286045233/>

**VS 78. "The noble man is chiefly concerned with wisdom and friendship; of these, the former is a mortal good, the latter an immortal one." <https://www.facebook.com/groups/Epicure...40395846009377/>

**Elli also shared a link from her Greek page illustrating some confusion between Stoic and Epicurean ideas: <https://www.facebook.com/groups/Epicure...38760869506208/>

Also as usual, Hiram C. posted a series of original articles:

**On Epicurean virtue: <https://www.facebook.com/groups/Epicure...837780169604278>

**Reasonings on Community: <https://www.facebook.com/groups/Epicure...39823886066573/>

**Contemplations on Tao Series - <https://www.facebook.com/groups/Epicure...40060196042942/>

**An excellent post about Lucian's "science-fiction" adventure essay, cutely entitled "The True Story" - <https://www.facebook.com/groups/Epicure...40151482700480/>

**Other posts of note this week include:

** One by me on a graphic about a "balanced life" <https://www.facebook.com/groups/Epicure...36555979726697/>

** A post by me about conflicting translations (including VS42) and the need to scrutinize them for accuracy. <https://www.facebook.com/groups/Epicure...37134736335488/> And a related post about conflicting translations on marriage, here: <https://www.facebook.com/groups/Epicure...37808186268143/>

** A post by me to a graphic posted by a friend that gave a good opportunity to discuss the nature of pleasure. <https://www.facebook.com/groups/Epicure...37771686271793/>

**A post by me citing a comment by Gassendi on the Epicurean view of pleasure: <https://www.facebook.com/groups/Epicure...38466879535607/>

**A post to a new file upload brought to my attention by Francisco Martinez - a great article on iconography associated with Lucretius - lots of good images / etchings here - <https://www.facebook.com/groups/Epicure...38838269498468/>

**A post by Yiannis T. to a new website containing many ancient Greek texts: <https://www.facebook.com/groups/Epicure...39205516128410/>

**Related to Yiannis' post, a clip from that same website about the meaning of "canon." <https://www.facebook.com/groups/Epicure...39242846124677/>

**A post by Alexander R. about the future of cyborgenic organisms. <https://www.facebook.com/groups/Epicure...39322082783420/>

**A post by Dragan N. with a quote from an unusual source with Epicurean overtones. <https://www.facebook.com/groups/Epicure...39578309424464/>

**And mentioning Dragan reminds me that his post from last week "Why Men Won't Marry You" remains a hot topic <https://www.facebook.com/groups/Epicure...35121579870137/>

**A post by Elli on a three year old boy with a very active imagination. <https://www.facebook.com/groups/Epicure...39664222749206/>

And that's it for this week!

**Thanks to all who participated the the Facebook forum this week. As always, if you have any comments, questions, or suggestions, please add a comment or participate in the Epicurean Philosophy Facebook Group <https://www.facebook.com/groups/EpicureanPhilosophy/> or hop around the internet world of Epicurean Philosophy by checking the links here: EpicurusCentral.wordpress.com

*

Live Well!

Cassius Amicus

**Note: Here is a list of several options for those who wish to discuss Epicurus on the internet:

1- If you are someone whose views are fully formed, and you've combined several disparate viewpoints into your own personal mix, and you mainly want to talk casually to other people of the same eclectic type, there are several excellent facebook groups including EPISTOBUZEN and "Epicureanism for Modern Times" that you can find by searching facebook.

2- If you are focused primarily on Epicurus, and you want to participate in a forum where people will defend Epicurus strongly from all challenges, then you have two Facebook options. Our open and main group, entitled simply "Epicurean Philosophy," is the home base of this post. Anyone can read the posts there, and all you have to do is ask in order to join. (Note that there is an "About" and a "Sticky" post with our forum rules.)

3 - If you prefer to post in a "private" group where your posts are not readable by outsiders, we have "Epicurean Private Garden." Because it is a private group, you cannot find it by searching, and you have to email one of our admins in the open group if you wish to join. Please note that our About and Sticky Post rules in the private forum are the same as the open forum, and the private forum will be moderated to the same standards as the open forum (or perhaps slightly tighter!)

4 - If you are not only focused primarily on Epicurus, but you wish to assist with a forum platform where pro-Epicurean activists can build for the future, check out <https://www.epicureanfriends.com/www.EpicureanFriends.com>. Work is starting on a FAQ and other resources. Anyone can read the posts, but only approved members can create new posts or comment.