

[Historical Records] from The Epicurean Philosophy Facebook Group

Post by "Cassius" of September 26, 2015 at 10:04 PM

Welcome to This Week in Epicurean Philosophy for September 26, 2015

ALL READERS PLEASE NOTE: This week we are upgrading to a new format. We will continue to post all updates to the Facebook groups and Twitter feed, but we are starting a new email subscription list for updates so you can receive copies of all newsletters (and at your option, each post at NewEpicurean.com) in your local email. To ensure proper delivery please subscribe (for free of course) by clicking [here](#). There will no doubt be some glitches as we adopt the new system so please feel free to report all comments and suggestions. We hope this new format will lend itself to greater substance and an increased "shareability" factor that will lead to continued growth of the worldwide Epicurean community.

THIS WEEK IN EPICUREAN PHILOSOPHY - 09/26/2015

- This is the one hundred and twenty-fifth in a series of weekly reports on news from the world of Epicurean Philosophy. Our home base for discussion is the [Facebook Epicurean Philosophy Group](#). Copies of these posts, and a current list of links to active Epicurean websites can be found at [EpicurusCentral.wordpress.com](#). For even more choices in discussing Epicurean philosophy, check the list of sites included at the end of this newsletter.

- At the [Facebook Epicurean Philosophy Group](#) we welcome all participants and lurkers. If you apply to participate (through the normal Facebook process) and don't receive a reply promptly, please send an email to an admin about your interest in the group. Our group is dedicated to the productive discussion of Epicurean Philosophy and its application to daily life, and in so doing we want to also, 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!**"

- Along with our format change this week there will be additional changes to the weekly newsletter. We'll continue to point to the best of the posting going on in the Facebook group, and we'll also include links and commentary to items that might not have made it to a posting on the Facebook group. Hopefully these changes will make the newsletter more useful in spreading the word about the true philosophy of Epicurus.

- **Here are the latest major posts at the [Facebook Group](#) this week:**

- This past week contained the Twentieth of September, which (as Epicurean students know) was the date of the month which Epicurus requested that his students memorialize as a special date for the observation of Epicurean philosophy and recollection of the founders. As usual we had several special posts commemorating the date, including one from Steve K. [commenting on an Epicurus-related Existentialist comic](#) and my own post with [a summary of major](#)

[points from the letter to Herodotus](#). Also on the 20th, Elli P. posted [a very interesting article on Asclepiades of Bithynia and his relationship to Hippocrates](#).

- On the 21st I posted a link to remind everyone of [the unashamed Epicurean connection to the common pig](#) (an extremely smart animal), as confirmed by several ancient references including the poet Horace.

- On the 21st I also posted a graphic listing a number of important [Epicurean quotations involving "time" and our attitude toward it](#).


- As an example of what I think is the high quality of our group's posting and research into Epicurus, we had two posts this week that produced an important find for those interested in getting Epicurean theory as accurately as possible. First I posted [on Cicero's attacks on Epicurus in On Ends](#), noting that we regularly cite the good comments and we need to be able to deal with the bad comments too. That post led directly to an important find, thanks to Pangiotis A. We have located and posted a copy of an important research work from 1938: Mary Porter Packer's "[Cicero's Presentation of Epicurean Ethics](#)." This is a well-documented and researched work which blows the lid off of the respect that many people accord to Cicero's interpretations of Epicurean ethics. Norman Dewitt mildly criticized the article for being too easy on Cicero's motives, but the conclusion that Cicero cannot be relied on at face value is of importance regardless of Cicero's motive. Here is how Packer summarized her own opinion: ""Cicero was himself a man of action whose personal standards and inclinations resulted in a life of high integrity and devotion to public service. A life of tranquil equilibrium, even if good and useful, would not have appealed to his nature. He was therefore temperamentally out of sympathy with the Epicurean ideal, and was confirmed in his attitude by the price which he had paid for his own devotion to public interests, and partly perhaps by contact with certain nominal Epicureans of his own day (see above pp. 64-65, 94-97, 115-116). It would seem that these influences worked in a circle, so that Cicero by his disinclination toward the ideals of Epicureanism is blinded toward much in the doctrine with which he must have agreed; and by his failure to realize much that he could have agreed with in theory, he is led to assume for the doctrine certain inconsistencies and vicious tendencies which were in no degree inherent in 'the system. The respect which he admits for certain individual Epicureans, and even for certain tenets of their philosophy, might well have led him to re-examine his own conclusions concerning the system as a whole. In the light of the above study it is fair to say that Cicero's treatment of Epicurean ethics is an untrustworthy source from which to seek a fundamental understanding of the philosophy." This is a very important work that would be helpful to anyone interested in learning more about Epicurean ethics.


- On the 23rd Yiannis T. posted a link to [an article on David Hume](#), which has some very interesting commentary on Hume's views that are helpful in evaluating Epicurean ideas. Hume is often compared to Epicurus, but there are tremendously important differences of viewpoint as well, and this is a good article for bring out those differences and similarities.


- On the 24th Elli posted a link to [an interesting couch!](#) In a similar vein, Elli posted to an article on [something that doesn't sound like a good use of time](#).


- Earlier today (the 26th) Hiram posted a challenge to all of us to see if we can get [Google to honor Epicurus](#). Please check it out and see if you can help. Hiram also posted a link to an article [discussing Sam Harris' views on pleasure](#).


- **Here are the major recent posts at NewEpicurean.com:**

 ["Quantity" Does Not Equal "Type"](#)The diagram associated with this post is intended to dramatize the question: Does any quantity of a thing ever change that thing into its opposite? When Epicurus stated that there...

 [Peace and Safety For Your Twentieth of September! - An Overview of the Letter to Herodotus](#)Peace and Safety to the Epicureans of today, no matter where you might be! This month for the Twentieth, I offer a quick outline of the major points of...

 [Fundamentals of Epicurean Philosophy - An Outline](#)(Click on the bullet to the left of each item to expand.) This outline represents my latest aid to discussing Epicurus with people who are new to the philosophy. I can't...

 [All Dressed Up But No Place To Go](#)Thanks to Alexander R. for linking to this video at the Science Channel, which alleges that the robot in this example is well on its way to learning emotional associations....

 [A Season Of The Year To Remember Fallen Epicureans](#)Checking back over the last four years, it seems that late in August of odd-numbered years I have resubmitted the following post on "A Season of the Year To Remember Fallen..."

Thanks to all who participated in 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!](#)

- - - **Live Well!**

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Resources for Epicurean Philosophy On The Internet

There are many find Epicurean websites on the internet, so be sure you are aware of the main ones. This newsletter is brought to you by <https://www.epicureanfriends.com/www.NewEpicurean.com>. Two other very active and important websites are SocietyofEpicurus.com and Menoceus.blogspot.com. There is also an active website in Greece (mostly in the Greek language) at Epicuros.net. Please be sure to check the list at EpicurusCentral.wordpress.net for a full list, and let us know if other sites should be mentioned here.

Options for those who wish to discuss Epicurus on the internet include:1- 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.)

2 - 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

<https://www.epicureanfriends.com/thread/27-historical-records-from-the-epicurean-philosophy-facebook-group/?postID=89#post89>

the same eclectic type, there are several excellent facebook groups including [EPISTOBUZEN](#) and "[Epicureanism for Modern Times](#)." 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/> Work is starting on a FAQ and other resources. Anyone can read the posts, but only approved members can create new posts or comment.

5 - If your interest is primarily on the scientific research side, such as implications of quantum mechanics and related theories, be sure to check out "[Epicurean Touchpoints](#)" at Facebook. Please be sure to check out the list of websites at <http://www.epicuruscentral.wordpress.net/> for the latest available sites. If you know of sites that should be mentioned here, please [send me an email](#).

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