

# KDF's Epicurean Outline

Post by "Cassius" of March 28, 2018 at 8:02 PM

That sounds to me like KDF has been reading a little Nietzsche, and then channeling THIS passage from Lucretius Book 3, (Martin Ferguson Smith), especially the sentence in bold:

"It is the same with human beings. Although education may give certain people equal refinement, it cannot obliterate the original traces of each individual's natural disposition. We must not suppose that faults of [310] character can be extirpated, and that it is possible to stop one person from being excessively prone to sudden fits of rage, another from succumbing a little too readily to fear, and a third from accepting certain situations more meekly than one should. And in many other respects people must differ in character and consequently in behavior. But for the moment I cannot explain the secret causes of this variety or find names for all the atomic conformations that give rise to it. **What I see that I can affirm in this connection is that the surviving traces of our natural dispositions, [320] which philosophy is unable to erase, are so very faint that there is nothing to prevent us from living a life worthy of the gods.**"

I think we could point to passages in Lucretius on death as being examples of removing self-pity by looking at the big picture. Dealing with resentment (at least in terms of feelings toward those who have more wealth and power than we do) could also be exemplified by numbers of passages in Lucretius.

(Now that I think about it, maybe not a Nietzschean reference, in that KDF wrote "self-pity" rather than "pity." I think I keep references to "pity" stored up in my mind because I find that a challenging issue on which I think Epicurus can also help.)