

# **Episode One Hundred Eight - The Benefits of A Proper Understanding of the Senses and of Natural Science**

**Post by “Cassius” of February 4, 2022 at 8:31 PM**

Welcome to Episode One Hundred Eight of Lucretius Today.

This is a podcast dedicated to the poet Lucretius, who wrote "On The Nature of Things," the only complete presentation of Epicurean philosophy left to us from the ancient world.

I am your host Cassius, and together with our panelists from the EpicureanFriends.com forum, we'll walk you through the six books of Lucretius' poem, and we'll discuss how Epicurean philosophy can apply to you today. We encourage you to study Epicurus for yourself, and we suggest the best place to start is the book "Epicurus and His Philosophy" by Canadian professor Norman DeWitt.

If you find the Epicurean worldview attractive, we invite you to join us in the study of Epicurus at EpicureanFriends.com, where you will find a discussion thread for each of our podcast episodes and many other topics.

At this point in our podcast we have completed our first line-by-line review of the poem, and we have turned to the presentation of Epicurean ethics found in Cicero's On Ends. Today we turn to section 64 of Book One, and we discuss the Epicurean reliance on the senses and the benefits of natural science.

Now let's join Joshua reading today's text:

[64] Moreover, unless the constitution of the world is thoroughly understood, we shall by no means be able to justify the verdicts of our senses. Further, our mental perceptions all arise from our sensations; and if these are all to be true, as the system of Epicurus proves to us, then only will cognition and perception become possible. Now those who invalidate sensations and say that perception is altogether impossible, cannot even clear the way for this very argument of theirs when they have thrust the senses aside. Moreover, when cognition and knowledge have been invalidated, every principle concerning the conduct of life and the performance of its business becomes invalidated. So from natural science we borrow courage to withstand the fear of death, and firmness to face superstitious dread, and tranquillity of mind, through the removal of ignorance concerning the mysteries of the world, and self-control, arising from the elucidation of the nature of the passions and their different classes, and as I shewed just now,

our leader again has established the canon and criterion of knowledge and thus has imparted to us a method for marking off falsehood from truth.

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**Post by “Joshua” of February 4, 2022 at 11:33 PM**

# Ethics



<https://www.epicureanfriends.com/thread/2386-episode-one-hundred-eight-the-benefits-of-a-proper-understanding-of-the-senses-a/>

A metaphor for the relationship between the three core components of Epicurean philosophy.

The keystone arch was a Roman invention, and a gateway to the building of the palatial domes and vaulted ceilings of Imperial architecture. For us, it may stand as a symbol for the careful balance of the Epicurean system.

The keystone, or capstone, is clearly supported by the stones on either side. But just as the apex of the span is supported by the lower elements, it supports them also in its turn; the arch, though classified into parts, is in truth a single self-reinforcing whole. The Physics may stand alone, but standing alone it is weakened; and the same with the Canonics. Together they hold up the higher order function of the Ethics, and, so doing, hold each other up as well---and so without the Ethics, the system falls.

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### **Post by “Cassius” of February 5, 2022 at 7:03 AM**

Great analogy! Thanks Joshua!

And without the ethics (a position on how to live) we would have no interest whatsoever in the physics or canonics and they would be as irrelevant to us as they are to many people who drift aimlessly through life.

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### **Post by “Don” of February 5, 2022 at 8:50 AM**

That is a great visual metaphor, [Joshua](#) !! It also alleviates the problem of which is more important or which comes first. All three are needed for the structure. I like it, too, for the idea that the arch can be seen as a portal to the Garden. Too bad the Greeks didn't have the arch. [Lintel/post construction](#) isn't as elegant as a metaphor. Maybe that's our visual representation of the philosophy. Better to have an arch necklace than an execution device around one's neck 😊 (Yeah, looking at you, Christians.)

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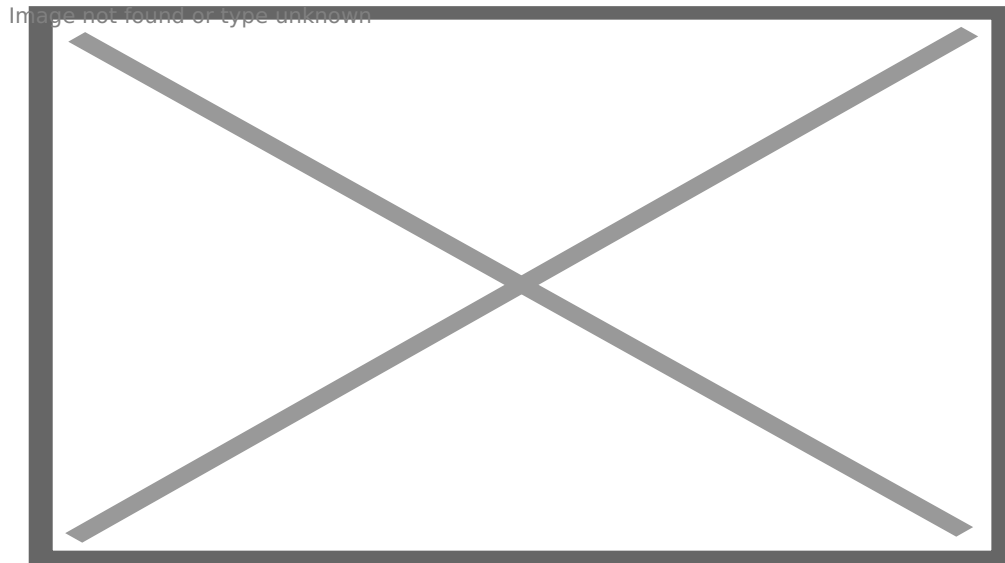
### **Post by “Cassius” of February 5, 2022 at 9:01 AM**

So it seems that with only a few exceptions that sort of prove the rule, the arch really is distinctly associable with Rome?

[https://en.wikipedia.org/wiki/Arch#Classical\\_Persia\\_and\\_Greece](https://en.wikipedia.org/wiki/Arch#Classical_Persia_and_Greece)

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**Post by “Don” of February 5, 2022 at 9:29 AM**



[Roman architecture \(article\) | Ancient Rome | Khan Academy](#)

[www.khanacademy.org](http://www.khanacademy.org)

The Romans are definitely credited with perfecting the true arch (as opposed to corbelled vaults) and running with it. Arches are all over Roman architecture: triumphal arches, aqueducts, amphitheaters, tunnels, etc etc.

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**Post by “Don” of February 5, 2022 at 9:40 AM**

For comparison

<https://www.epicureanfriends.com/thread/2386-episode-one-hundred-eight-the-benefits-of-a-proper-understanding-of-the-senses-a/>



[Introduction to Greek architecture \(article\) | Khan Academy](#)  
[www.khanacademy.org](http://www.khanacademy.org)

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**Post by “Don” of February 5, 2022 at 11:43 AM**

We had this conversation about a symbol for Epicureans before (e.g., [□ as the symbol of the philosophy of Epicurus](#) ) but I like the arch... Unless someone else uses it.

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**Post by “Joshua” of February 5, 2022 at 2:33 PM**

The best thing the History Channel ever did, in my view, was a program that ran for one season called *Engineering an Empire*.

Go [Here](#) and at the 25 minute mark there is a good little bit on how the keystone arch transformed Roman architecture.

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**Post by “Godfrey” of February 5, 2022 at 3:02 PM**

<https://www.epicureanfriends.com/thread/2386-episode-one-hundred-eight-the-benefits-of-a-proper-understanding-of-the-senses-a/>

That's a lot of arches!

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### Post by “Don” of February 5, 2022 at 5:56 PM

#### [Quote from Don](#)

We had this conversation about a symbol for Epicureans before (e.g., [□ as the symbol of the philosophy of Epicurus](#) ) but I like the arch... Unless someone else uses it.

I'm curious if any of the newer members of the forum have ideas on a "symbol/logo" for Epicureanism.

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### Post by “Joshua” of February 5, 2022 at 7:52 PM

#### Quote

I'm curious if any of the newer members of the forum have ideas on a "symbol/logo" for Epicureanism.

I have an idea for a flag, if that counts!

A piglet, in attic-black, wreathed with laurel styled the same, on a field of goldenrod.

Piglet;



Wreathed in Laurel;



In Attic Black-Figure;



On a field of goldenrod;



Goldenrod

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**Post by “Don” of February 5, 2022 at 8:11 PM**



My only question, [Joshua](#) : Why goldenrod?

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### **Post by “Joshua” of February 5, 2022 at 8:24 PM**


Because saffron has religious connotations in the East, and I don't know the names of very many colors!

Whatever best matches the ceramic on attic pottery would be my choice.

Edit; the range of colors that meet that criteria is of course quite broad, going from buff through yellow and into the reds.

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### **Post by “Joshua” of February 5, 2022 at 8:28 PM**



A simpler option is this , done in the same style.

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### **Post by “Joshua” of February 5, 2022 at 8:40 PM**

Quote

It is the color of paper that the Church of Scientology's Ethics Department prints its Suppressive Person Declares on, giving rise to the term "golden-rodding".

I see that goldenrod is also a badge of honor!  

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### **Post by “Joshua” of February 6, 2022 at 4:45 PM**

<https://www.epicureanfriends.com/thread/2386-episode-one-hundred-eight-the-benefits-of-a-proper-understanding-of-the-senses-a/>

## Summary of Pyrrhonism

From the Wikipedia article on Pyrrho;

### Quote

A summary of Pyrrho's philosophy was preserved by Eusebius, quoting Aristocles, quoting Timon, in what is known as the "Aristocles passage." [7] There are conflicting interpretations of the ideas presented in this passage, each of which leads to a different conclusion as to what Pyrrho meant. [7]

Whoever wants to live well (eudaimonia) must consider these three questions: First, how are pragmata (ethical matters, affairs, topics) by nature? Secondly, what attitude should we adopt towards them? Thirdly, what will be the outcome for those who have this attitude?" Pyrrho's answer is that "As for pragmata they are all adiaphora (undifferentiated by a logical differentia), astathmēta (unstable, unbalanced, not measurable), and anepikrita (unjudged, unfixed, undecidable). Therefore, neither our sense-perceptions nor our doxai (views, theories, beliefs) tell us the truth or lie; so we certainly should not rely on them. Rather, we should be adoxastoi (without views), aklineis (uninclined toward this side or that), and akradantoi (unwavering in our refusal to choose), saying about every single one that it no more is than it is not or it both is and is not or it neither is nor is not.

Why did I bring the flat earth into this?

### Quote

The 1876 Larousse dictionary, p. 1479, wrote thus:

The name of zētétiques, which means seekers, indicates a rather original nuance of skepticism: it is provisional skepticism, it is close to Descartes' idea about doubt as a means, not as an end, as a preliminary procedure, not as a definitive result. If all skeptics really were zētétiques and only zētétiques, they would have said with Pyrrho: "We do not arrive at doubt, but at the suspension of judgement" ... skeptics literally mean examiners, people who think, reflect, study attentively; but in the long run they take a more negative than doubtful stance, and has meant that those who are under the pretext of always examining never decide. ... the word zētétiques is not made to resolve the debate between the two meanings of all these terms ... Moreover, the name zētétiques has remained on the ground of the school that created it; and, despite its wide expansion, which would have helped make the term general for all seekers of truth in all fields, it is exclusively applied to skeptics, and we could even say to Greek skeptics or Pyrrhonists.

That may sound well and good; but enter Zetetic Astronomy, and see where it leads.

## Zetetic Astronomy

### Quote

Samuel Birley Rowbotham (/ˈrɒʊbətəm/;[1] 1816 – 23 December 1884, in London) was an English inventor, writer and socialist[2] who wrote Zetetic Astronomy: Earth Not a Globe under the pseudonym Parallax. His work was originally published as a 16-page pamphlet (1849), and later expanded into a book (1865).

Rowbotham's method, which he called zetetic astronomy, models the Earth as a flat disc centered at the North Pole and bounded along its perimeter by a wall of ice, with the Sun, Moon, planets, and stars moving only several thousand miles above the surface of Earth.

### Quote

In his lectures and writings, Samuel Birley Rowbotham, founder of the modern flat-earth movement, repeatedly emphasized the importance of sticking to the facts. He called his system “zetetic astronomy” (zetetic from the Greek verb zetetikos, meaning to seek or inquire) because he sought only facts, and left mere theories to the likes of Copernicus and Newton. Rowbotham devoted the entire first chapter of his magnum opus to praising facts at the expense of theories, concluding, “Let the practise of theorising be abandoned as one oppressive to the reasoning powers, fatal to the full development of truth, and, in every sense, inimical to the solid progress of sound philosophy.”

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## Post by “Cassius” of February 6, 2022 at 4:46 PM

Today's episode was one rant after another and Joshua's notes pasted above were critical to stoking the fires! I will get this edited and posted as soon as I can.

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## Post by “smoothiekiwi” of February 7, 2022 at 10:39 AM

That honestly sounds very interesting, especially in regards to Pyrrhonism. Awaiting the episode with big interest 😊

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### **Post by “Cassius” of February 10, 2022 at 9:04 AM**

Episode 108 of the Lucretius Today Podcast is now available. In this week's episode we discuss the benefits of the study of natural science, and how that study supports our reliance on the senses and our ability to live successfully.

<https://www.spreaker.com/episode/48673040>

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### **Post by “Joshua” of February 10, 2022 at 5:45 PM**

I don't often listen to these (I was *there*, after all!), but I wanted to listen to this episode because of the importance of the subject matter.

First (and I am aware that I say it myself...)---this is a *good* one! I can see this being good reference material on skepticism.

Second, I think this is the kind of episode that demonstrates why this text is so valuable. Cicero's Epicurean material was deliberately 'off my radar' for a long time, but I really have to credit him with doing justice to our school. I am continually impressed with how rich and thorough this stuff is.

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### **Post by “Cassius” of February 10, 2022 at 8:47 PM**

Joshua I very much appreciate both you and Martin and I agree this is very good stuff that needs wider circulation. The projects we could undertake are literally neverending but materials like this give us a base with which to work!

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## Post by “Cassius” of February 10, 2022 at 9:10 PM

The Torquatus material is a gold mine and we have not finished it yet. The. We can turn to the letter to Herodotus (I think) which is also widely ignored but also very deep.

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## Post by “smoothiekiwi” of February 11, 2022 at 4:36 PM

After listening a part of the episode, I'm wondering whether or not you've read my mind 😊

The questions raised are of utmost importance- and, to be honest, they've almost brought me away from EP. But, as far as I can judge, the Epicurean is simply an empirical sceptic, right? So, an EP would say "I see light at the sky, and there's something projecting it". We shouldn't reach towards conclusions too hastily- but its safe to assume that after we launched satellites and have photos of the Sun, we can say that the light at the sky comes from the Sun.

Whether or not the Sun consists of hydrogen or not, we cannot prove (yet). But in near future, that'll probably change.

Today I had a discussion with a Christian girl (and one whom I've admitted in love a while ago, to be fair). When I asked her if tens or hundreds of thousands of scientists who work on the Evolution are wrong, she answered "yes", and then proceeded to ask why the Creationists should be less wrong than the Evolutionists. This was a major tipping point to me... first, that I consider myself very lucky that we didn't got into a relationship (I nowadays simply can't imagine being together with a person believing in a sky daddy and that the Earth was created 6000 years ago), and second- that religion is bullshit. We have physical evidence of animals living tens of thousands of years ago. The method of carbon detection is reliable, its proof. Can we safely assume that animals evolved exactly in the way that Darwin postulated? Probably not yet, as we don't have a time machine yet. Can we safely assume that animals evolved from bottom to top, from primitive to complex? We have physical evidence, which clearly indicates that way. So yes! Being a Sceptic would mean rejecting the fundamental stuff our science is built on.

To sum it up: thanks for the episode! It was honestly eye-opening for me, and very important. As Epicurus advised, we should have faith in truth. But not truth which is per definition unprovable, but in truth which we can prove with our senses.

The Earth is not flat. Covid is not a hoax (look into a hospital and the intensive care stations). Life on Earth is far older than 6,000 years. The Earth circle the Sun. This isn't an assumption. Its

proven, countless scientists have worked on it. We can buy a place in a rocket, fly up and see that the world is, in fact, round. All this stuff is real. To doubt it, is madness and foolishness, not scepticism.

And if you trust your senses, but reject metaphysical claims- so basically the ideal version of Scepticism... then you're vey close to being an Epicurean. Welcome!

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## Post by “Cassius” of February 11, 2022 at 5:35 PM

[Quote from smoothiekiwi](#)

But, as far as I can judge, the Epicurean is simply an empirical sceptic, right

In the way you mean it, probably yes, but in the way the standard dictionaries would apply that term, probably not. I am beginning to think there is never a safe way to use modern words to describe Epicurus other than just as "Epicurean" - or else use lots and lots of caveats every time.

The particular danger here lies in going too far with observation - as it appears to me Frances Wright did - and concluding that no matter how much evidence you have you can never come to a "conclusion" that you can regard as confidently proven. We will be discussing that in detail in Wrights case later in the AFDIA book review and we might find occasion to discuss it in the Lucretius podcast again too.

Wright's position on observation which I think deviates from Epicurus is set out in [Chapter 15](#) of AFDIA.

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## Post by “Martin” of February 12, 2022 at 5:46 AM

Quote

Whether or not the Sun consists of hydrogen or not, we cannot prove (yet).

Cecilia Payne proved already around 1925 that the sun and other stars analyzed by then consist predominantly of hydrogen (with helium as other major constituent and traces of

heavier elements). Her discovery made by analyzing atomic spectra was so revolutionary that she had to apply the trick to "prove" why her result cannot be correct to get her thesis accepted. Those who initially disagreed with her finding "because it could not be" quickly found out she was right. What is still not yet known with the desirable accuracy is the concentration of heavier elements than helium.

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## Post by "smoothiekiwi" of February 12, 2022 at 6:16 AM

### [Quote from Cassius](#)

I am beginning to think there is never a safe way to use modern words to describe Epicurus other than just as "Epicurean" - or else use lots and lots of caveats every time

Gosh, philosophy is sometimes so tiresome 😊

But yes, you're right. I didn't mean it in the way that „every single perception shows the world exactly as it is“- it's obvious that we see distant things smaller than they are in reality-, but that we should simply trust our senses to a certain degree. I walked out with my dog today, and saw trees- from that, I can safely assume that there was something which brought up the image of a tree in my brain. I didn't consume any drugs, nor am I in a state of sleep deprivation- so it's fair to assume that this tree really exists, especially because my dog saw it as well.

It's evident that we should be cautious when trusting our senses- sometimes they can lie. But the senses are the only thing we can rely on... and I notice that I basically copy what Epicurus said. This man spoke the truth, damn it!

### [Quote from Martin](#)

Her discovery made by analyzing atomic spectra

You're right, I completely forgot about the atomic spectrum. [Martin](#) , I completely agree with everything you said. Thanks!

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## Post by "Don" of February 12, 2022 at 6:28 AM

[Quote from smoothiekiwi](#)

It's evident that we should be cautious when trusting our senses- sometimes they can lie.

I would rephrase that as "It's evident that we should be cautious when *interpreting* our senses - *we can* sometimes *lie to ourselves (often unknowingly)*).

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**Post by "Cassius" of February 12, 2022 at 7:12 AM**

[Quote from Martin](#)

Cecilia Payne proved already around 1925.

A lot of what we're talking about in this topic is "what does it mean to 'prove' something." We could say that we're coming to the conclusion that it means something like "establishes to the satisfaction of every reasonable scientist" but obviously that definition has lots of problems too.'

I see this, which also seems rather circular and to avoid a clear statement of a standard of proof:

Quote

prove

[ proof ]

See synonyms for: [prove](#) / [proved](#) / [proven](#) / [proves](#) on Thesaurus.com

verb (used with object), proved, proved or prov-en, prov-ing. to establish the truth or genuineness of, as by evidence or argument: to prove one's claim. Law. to establish the authenticity or validity of (a will); probate. to give demonstration of by action. to subject to a test, experiment, comparison, analysis, or the like, to determine quality, amount, acceptability, characteristics, etc.: to prove ore.

to show (oneself) to have the character or ability expected of one, especially through one's actions. Mathematics. to verify the correctness or validity of by mathematical demonstration or arithmetical proof. Also [proof](#). Printing. to take a trial impression of

(type, a cut, etc.). to cause (dough) to rise to the necessary lightness. Archaic. to experience.

Very possibly it would be good to create a special recording session, like we did on Martin's "logic" presentation, on [PD23](#) and [PD24](#) - possibly focusing on [PD24](#) and references to the evaluation of multiple possibilities, and when to choose between them, rather than strictly on the issue of the reliability of sensations.

[PD23](#). If you fight against all sensations, you will have no standard by which to judge even those of them which you say are false.

[PD24](#). If you reject any single sensation, and fail to distinguish between the conclusion of opinion, as to the appearance awaiting confirmation, and that which is actually given by the sensation or feeling, or each intuitive apprehension of the mind, you will confound all other sensations, as well, with the same groundless opinion, so that you will reject every standard of judgment. And if among the mental images created by your opinion you affirm both that which awaits confirmation, and that which does not, you will not escape error, since you will have preserved the whole cause of doubt in every judgment between what is right and what is wrong.

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### Post by “smoothiekiwi” of February 12, 2022 at 7:43 AM

#### [Quote from Don](#)

I would rephrase that as "It's evident that we should be cautious when interpreting our senses - we can sometimes lie to ourselves (often unknowingly).

I love it when I notice that the other person is right, but without being humiliated myself 😊

But seriously, thanks. It's a good feeling to learn from others to express thoughts more precise, but without the usual "you're not good enough" feeling.

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### Post by “Cassius” of February 12, 2022 at 7:50 AM

In addition to the question of lying, what you're talking about now is probably under the category of what "opinion" is - and how truth and error is a matter that we talk about under the topic of "opinion" rather than in terms of truth or error being what the senses provide to us.

There's a lot to unpack in that word "opinion" -- and in associated words like "knowledge" and "true" and "false."

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### **Post by “Don” of February 12, 2022 at 12:25 PM**

Y'all brought up the "the sage will be dogmatic" which I found interesting when doing my translation:

[Epicurean Sage - Declare their beliefs and not remain in doubt](#)

Hicks: He will be a dogmatist but not a mere sceptic; Yonge: he will pronounce dogmas, and will express no doubts; Mensch: He will assert his opinions and will...

sites.google.com

I find it very interesting that that "δογματιεῖν (dogmatiein)" is juxtaposed with "ἀπορήσειν (apṛēsein)" which seems to dovetail exactly with what you all are discussing.

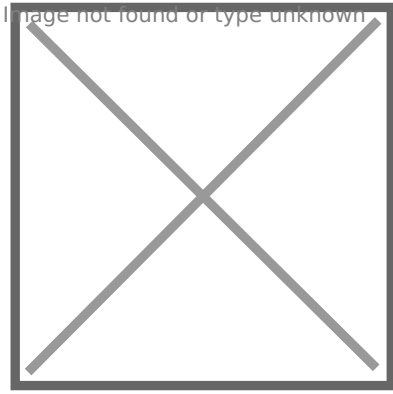
Literally, the "dogmatizer" will make a decision; the "aporēsizer" (to coin a term) will remain puzzled and not come to any decision. I would like to see ἀπορήσειν was applied to Skeptic philosophy.

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### **Post by “Don” of February 12, 2022 at 2:28 PM**

Compare aporia (from ἀπορήσειν ) and its connection to Plato:

[Aporia - Wikipedia](#)



### [The Socratic aporia in ancient skepticism](#)

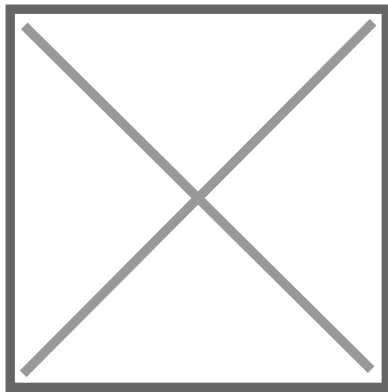
The study of the figure of Socrates is necessary not only for understanding the work of Plato and the platonists of every time, where it is a fundamental...

[www.academia.edu](http://www.academia.edu)

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### **Post by “Don” of February 12, 2022 at 3:45 PM**

Also



[L. Castagnoli, 'Aporia and inquiry in Ancient Pyrrhonism', for V. Politis, G. Karamanolis \(eds.\), The Aporetic Tradition in Ancient Philosophy, Cambridge University Press, 2017, pp. 205-227.](#)

L. Castagnoli, 'Aporia and inquiry in Ancient Pyrrhonism', for V. Politis, G. Karamanolis (eds.), The Aporetic Tradition in Ancient Philosophy, Cambridge...

[www.academia.edu](http://www.academia.edu)

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### **Post by “Cassius” of February 12, 2022 at 5:14 PM**

<https://www.epicureanfriends.com/thread/2386-episode-one-hundred-eight-the-benefits-of-a-proper-understanding-of-the-senses-a/>

"In [Pyrrhonism](#) aporia is intentionally induced as a means of producing [ataraxia](#)."

So they may allege (i don't know) but from what I am reading in the word what it induces is fear, uncertainty, doubt, and ultimately nihilism, and I gather that much the same was behind Epicurus' criticism of Socrates.

Especially since in the end the Platonists don't replace the doubt with answers, but with apocryphal methods of syllogistic logic to which they lay claim to be the experts and which is beyond the understanding of all except their initiates.

Initiating questioning is usually good, but I do not sense that the Platonists and Pyrrhonistz et al were acting in good faith.

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### **Post by “Don” of February 12, 2022 at 6:07 PM**

[Quote from Cassius](#)

we're acting in good faith.

Were or weren't?

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### **Post by “Cassius” of February 12, 2022 at 7:53 PM**

Thanks Don - I corrected - i don't think they were acting in good faith (at least the Platonists - don't know so much about Pyrrho)

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### **Post by “Don” of February 12, 2022 at 9:57 PM**

I'm becoming more convinced of the significance of the juxtaposition of δογματιεῖν (dogmatiein) and ἀπορήσειν (aporēsein) after looking at those references. If Diogenes Laertius

was copying from some Epicurean text for those characteristics, it seems there was a definite contrast being made between those who δογματιεῖν and those who ἀπορήσειν.

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## Post by “Don” of February 12, 2022 at 11:43 PM

### [Quote from Cassius](#)

Especially since in the end the Platonists don't replace the doubt with answers, but with apocryphal methods of syllogistic logic to which they lay claim to be the experts and which is beyond the understanding of all except their initiates.

Initiating questioning is usually good, but I do not sense that the Platonists and Pyrrhonistz et al were acting in good faith

I find this interesting. Plato's initial philosophy goes directly back to Socrates. I have major problems with Sōkratēs (let's give him his true name). The gadfly was a terrible husband, neglectful (at best!) father, and general pain in the ... neck. His questioning has been presented as a way of "getting at the truth" but was it really that? He seems to argue for argument's sake, twisting people in knots... And leaving them there. He took no position, and turned those around who did! It certainly sounds like he had some charisma. He was clever. But it seems like the whole "all Western philosophy is a footnote to Plato/Socrates" is very sad and the ultimate missed opportunity 😞

As for Pyrrho, here's his bio from Diogenes Laertius:

[Diogenes Laertius, Lives of Eminent Philosophers, BOOK IX, Chapter 11. PYRRHO \(c. 360-270 b.c.\)](#)

In fact, check out verse 70 (emphasis added):

### Quote

Besides these, Pyrrho's pupils included Hecataeus of Abdera, Timon of Phlius, author of the Silli, of whom more anon, and also Nausiphanes of Teos, said by some to have been a teacher of Epicurus. All these were called Pyrrhoneans after the name of their master, but Aporetics, Sceptics, Ephectics, and even Zetetics, from their principles, if we may call them such-- [70] Zetetics or seekers because they were ever seeking truth, Sceptics or inquirers because they were always looking for a solution and never finding one, Ephectics or doubters because of the state of mind which followed their inquiry, I

mean, suspense of judgement, and finally Aporetics or those in perplexity, for not only they but even the dogmatic philosophers themselves in their turn were often perplexed.

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### **Post by “smoothiekiwi” of February 13, 2022 at 3:19 AM**

#### [Quote from Don](#)

I have major problems with Sōkratēs (let's give him his true name). The gadfly was a terrible husband, neglectful (at best!) father, and general pain in the ... neck. His questioning has been presented as a way of "getting at the truth" but was it really that? He seems to argue for argument's sake, twisting people in knots... And leaving them there. He took no position, and turned those around who did!

What, really? Do you have a source on that? I'm really interested in the subject, because- as you've mentioned- Western philosophy places these two men in the middle.

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### **Post by “Cassius” of February 13, 2022 at 4:02 AM**

There is an article called "The Epicurean Criticism of Socrates" by Riley in our files section here that you will want to read Smoothiekiwi. Let me know if you look and don't find it.

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### **Post by “Marco” of February 13, 2022 at 5:26 AM**

There are so many deer around me staring frozen into the lights...

You would still think that you are not normal. 😊

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### **Post by “smoothiekiwi” of February 13, 2022 at 6:16 AM**

<https://www.epicureanfriends.com/thread/2386-episode-one-hundred-eight-the-benefits-of-a-proper-understanding-of-the-senses-a/>

### [Quote from Cassius](#)

There is an article called "The Epicurean Criticism of Socrates" by Riley in our files section here that you will want to read Smoothiekiwi. Let me know if you look and don't find it.

Thanks, I've found it! Will take a look into it 😊