

# "Hero" Headers in The EpicureanFriends.com " Hero Box" on the Home Page of the Website

Post by "Cassius" of May 19, 2022 at 8:20 AM

Ended May 19, 2022:

**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. ... [W]hen 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....**

**[\("Torquatus" - Cicero's "On Ends" I-XIX\)](#)**

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Post by "Cassius" of May 19, 2022 at 8:28 AM

Started May 19, 2022:

If, gentlemen, the point at issue between these people and us involved inquiry into "what is the means of happiness?" and they wanted to say "the virtues" (which would actually be true), it would be unnecessary to take any other step than to agree with them about this, without more ado. But since, as I say, the issue is not "what is the means of happiness?" but "what is happiness and what is the ultimate goal of our nature?", I say both now and always, shouting out loudly to all Greeks and non-Greeks, that pleasure is the end of the best mode of life, while the virtues, which are inopportunately messed about by these people (being transferred from the place of the means to that of the end), are in no way an end, but the means to the end. Let us therefore now state that this is true, making it our starting-point. (**[Diogenes of Oinoanda](#)**)

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## **Post by “Cassius” of June 15, 2022 at 11:11 AM**

Started June 15, 2022:

"For we must not conduct scientific investigation by means of empty assumptions and arbitrary principles, but follow the lead of phenomena: for our life has not now any place for irrational belief and groundless imaginings, but we must live free from trouble. Now all goes on without disturbance as far as regards each of those things which may be explained in several ways so as to harmonize with what we perceive, when one admits, as we are bound to do, probable theories about them. But when one accepts one theory and rejects another, which harmonizes as well with the phenomenon, it is obvious that he altogether leaves the path of scientific inquiry and has recourse to myth. Now we can obtain indications of what happens above from some of the phenomena on earth: for we can observe how they come to pass, though we cannot observe the phenomena in the sky: for they may be produced in several ways. Yet we must never desert the appearance of each of these phenomena, and further, as regards what is associated with it, we must distinguish those things whose production in several ways is not contradicted by phenomena on earth." - [Letter to Pythocles \[87\]](#)

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## **Post by “Cassius” of June 28, 2022 at 10:15 AM**

Started June 28, 2022:

"It was indeed excellently said by Epicurus that fortune only in a small degree crosses the wise man's path, and that his greatest and most important undertakings are executed in accordance with his own design and his own principles, and that no greater pleasure can be reaped from a life which is without end in time, than is reaped from this which we know to have its allotted end." [Cicero, On Ends, Book 1. \[63\]](#)

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## **Post by “Cassius” of July 26, 2022 at 1:30 PM**

Started July 26, 2022:

"If then even the glory of the Virtues, on which all the other philosophers love to expatiate so eloquently, has in the last resort no meaning unless it be based on pleasure, whereas pleasure is the only thing that is intrinsically attractive and alluring, it cannot be doubted that pleasure is

the one supreme and final Good and that a life of happiness is nothing else than a life of pleasure." [Cicero's "Torquatus," from On Ends, Book 1. \[54\]](#)

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### **Post by "Cassius" of September 17, 2022 at 8:02 AM**

Started 9/17/22:

But unless the mind be purged, what wars within, what dangers wretched mortals must endure? What piercing cares of fierce desire must tear the minds of men? And then, what anxious fears? What ruin flows from pride, from villany, from petulance? What from luxury and sloth? The man therefore that has subdued these monsters, and drove them from the mind by precept, not by force; should not this man be worthy to be numbered with the gods? Especially since of these immortal deities he has spoken nobly and at large, and by his writings has explained to us the laws of universal nature? [Lucretius Book 3, line 43 \(Brown\)](#)

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### **Post by "Cassius" of October 13, 2022 at 4:21 PM**

Started 10/13/22:

"And since pleasure is the first good and natural to us, for this very reason we do not choose every pleasure, but sometimes we pass over many pleasures, when greater discomfort accrues to us as the result of them: and similarly we think many pains better than pleasures, since a greater pleasure comes to us when we have endured pains for a long time. Every pleasure then because of its natural kinship to us is good, yet not every pleasure is to be chosen: even as every pain also is an evil, yet not all are always of a nature to be avoided." [Epicurus - Letter to Menoeceus](#)

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### **Post by "Cassius" of November 10, 2022 at 11:26 AM**

Started 11/10/22:

***Having made these points clear, we must now consider things imperceptible to the senses. First of all, that nothing is created out of that which does not exist: for if it***

*were, everything would be created out of everything with no need of seeds. [Epicurus' Letter to Herodotus](#) \* \* \* **These terrors of the mind, this darkness then, not the Sun's beams, nor the bright rays of day, can ever dispel, but Nature's light and reason, whose first of principles shall be my guide: Nothing was by the Gods of nothing made. [Lucretius Book One \(Brown\)](#)***

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## Post by "Cassius" of December 15, 2022 at 6:57 PM

Started December 15, 2022

"That which produces a jubilation unsurpassed is the nature of good, if you apply your mind rightly and then stand firm and do not stroll about, prating meaninglessly about the good." - Epicurus, as cited in Usener Fragment U423

From [Anderson's collection of Usener material](#):

U423

**Plutarch, *That Epicurus actually makes a pleasant life impossible*, 7, p. 1091A:** Not only is the basis that they assume for the pleasurable life untrustworthy and insecure, it is quite trivial and paltry as well, inasmuch as their "thing delighted" - their good - is an escape from ills, and they say that they can conceive of no other, and indeed that our nature has no place at all in which to put its good except the place left when its evil is expelled. ... Epicurus too makes a similar statement to the effect that the good is a thing that arises out of your very escape from evil and from your memory and reflection and gratitude that this has happened to you. His words are these: "That which produces a jubilation unsurpassed is the nature of good, if you apply your mind rightly and then stand firm and do not stroll about {a jibe at the Peripatetics}, prating meaninglessly about the good."

***Ibid.*, 8, p. 1091E:** Thus Epicurus, and Metrodorus too, suppose {that the middle is the summit and the end} when they take the position that escape from ill is the reality and upper limit of the good.

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## Post by "Cassius" of December 24, 2022 at 2:02 PM

Started 12/24/22, on the eve of our beginning the discussion of the Canon in the Lucretius Today Podcast:

***“We have our senses to tell us matter exists. Denying this, we cannot, searching after hidden things, find any base of reason whatsoever.” Lucretius, Book One (Humphries)***

To be followed at some point by:

I could mention many things, Pile up a heap of argument-building proof, But why? You have some sense, and these few hints Ought to suffice. You can find out for yourself. As mountain-ranging hounds smell out a lair, And animals covert, hidden under brush, Once they are certain of its track, so you, All by yourself, in matters such as these, Can see one thing from another, find your way To the dark burrows and bring truth to light. Lucretius Book One Humphries

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### **Post by “Don” of December 24, 2022 at 2:34 PM**

#### [Quote from Cassius](#)

All by yourself, in matters such as these, Can see one thing from another, find your way To the dark burrows and bring truth to light

I wonder if that's a dig against Plato's Cave?

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### **Post by “Cassius” of December 24, 2022 at 5:28 PM**

With Humphries in particular i gather it is always important to go back to the Latin, as he likes to wax poetic, but could be!

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### **Post by “Cassius” of December 25, 2022 at 10:29 PM**

Humphries does a good job with the meaning, I think, but it strikes me that the Bailey version is actually a little more clear, so I substituted it for the same text posted earlier from Humphries:

***For that body exists is declared by the feeling which all share alike; and unless faith in this feeling be firmly grounded at once and prevail, there will be naught to which we can make appeal about things hidden, so as to prove aught by the reasoning of the mind." Lucretius, Book One Line 418 (Bailey)***

***For completeness here is Munro:***

***For that body exists by itself the general feeling of man kind declares; and unless at the very first belief in this be firmly grounded, there will be nothing to which we can appeal on hidden things in order to prove anything by reasoning of mind.***

***And Brown 1743:***

***That there is body common sense will show; this as a fundamental truth must be allowed, or there is nothing we can fix as certain in our pursuit of hidden things, by which to find the Truth, or prove it when 'tis found.***

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## **Post by "Cassius" of January 10, 2023 at 9:53 AM**

Started January 10, 2023

"And if there were not that which we term void and place and intangible existence, bodies would have nowhere to exist and nothing through which to move, as they are seen to move. And besides these two, nothing can even be thought of either by conception or on the analogy of things conceivable such as could be grasped as whole existences and not spoken of as the events or properties of such existences." [Epicurus' Letter to Herodotus](#) at 40.

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This is the Bailey version with the exception that I have replaced Bailey's "accidents" with "events" as used in the Brown translation of the analogous passage in Lucretius. For purposes of this header it seems to me that "event" is less distracting and does not carry the baggage of "accidental" which is a very deep topic in and of itself. It seems to me that questions of random vs. determinist causation (an issue implied in "accidental") is beyond the major point to be

made here in this header, which is that no ideal forms or other types of eternal existences exist other than bodies and space which arise / emerge from "atoms and void."

Humphries' term "by-products" is also good and maybe even the most faithful and clear of all, but the Latin of Lucretius is "eventa / eventum" so I am going with "events" that rather than "by-products" for the moment.

Lucretius Book one at 450: Nam quae cumque cluent, aut his coniuncta duabus rebus ea invenies aut horum eventa videbis.

Munro: For whatever things are named, you will either find to be properties linked to these two things or you will see to be accidents of these things.

Brown: All other things you'll find essential conjuncts, or else the events or accidents of these. I call essential conjunct what's so joined to a thing that it cannot, without fatal violence, be forced or parted from it; is weight to stones, to fire heat, moisture to the Sea, touch to all bodies, and not to be touched essential is to void. But, on the contrary, Bondage, Liberty, Riches, Poverty, War, Concord, or the like, which not affect the nature of the thing, but when they come or go, the thing remains entire; these, as it is fit we should, we call events.

Humphries: Whatever exists you will always find connected To these two things, or as by-products of them;

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## **Post by "Cassius" of January 28, 2023 at 9:32 AM**

Started January 28, 2023:

[VS63](#). Frugality too has a limit, and the man who disregards it is like him who errs through excess.

Simple, but so important. This one may need to stay at the top of the page for the whole of 2023 - or longer! 😊

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## **Post by "Cassius" of March 6, 2023 at 8:10 PM**

Started March 6, 2023:

"Holding as I do this theory, what reason should I have for fearing that I may not be able to bring our Torquati into accord with it? ... I shall maintain this, that if they performed those actions, which are beyond question noble, from some motive, their motive was not virtue apart from all else. He stripped the foe of his necklet. Yes, and he donned it himself to save his own life. But he faced a grave danger. Yes, with the whole army looking on. What did he gain by it? Applause and affection, which are the strongest guarantees for passing life in freedom from fear." [Torquatus from Cicero's On Ends, line 34 \(Reid Translation\)](#)

Abbreviated for space reasons from this:

#### Quote

[34] Holding as I do this theory, what reason should I have for fearing that I may not be able to bring our Torquati into accord with it? You a little while ago shewed at once your copious memory and your friendly and kindly feeling for me by quoting their examples; yet you neither perverted me by eulogizing my ancestors nor made me less vigorous in my reply. Now I ask, what interpretation do you put upon the actions of these men? Do you believe that they attacked the armed foe, or practiced such cruelty towards their own children and their own flesh and blood, absolutely without giving a thought to their own interest or their own advantage? Why, even the beasts do not act so as to produce such a tumult and confusion that we cannot see the purpose of their movements and attacks; do you believe that men so exceptional achieved such great exploits from no motive whatever?

[35] What the motive was, I shall examine presently; meanwhile I shall maintain this, that if they performed those actions, which are beyond question noble, from some motive, their motive was not virtue apart from all else. *He stripped the foe of his necklet.* Yes, and he donned it himself to save his own life. *But he faced a grave danger.* Yes, with the whole army looking on. *What did he gain by it?* Applause and affection, which are the strongest guarantees for passing life in freedom from fear. *He punished his son with death.* If purposelessly, I should be sorry to be descended from one so abominable and so cruel; but if he did it to enforce by his self-inflicted pain the law of military command, and by fear of punishment to control the army in the midst of a most critical war, then he had in view the preservation of his fellow-countrymen, which he knew to involve his own.

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**Post by "Cassius" of March 6, 2023 at 9:59 PM**

<https://www.epicureanfriends.com/thread/2525-hero-headers-in-the-epicureanfriends-com-hero-box-on-the-home-page-of-the-website/>

Serendipity strikes again, and on the same day I changed the header to refer to a Torquatus quote, Don finds posts a very relevant article which references the same Torquatus material --

Post

### [Paper On Epicurean Engagement With Society - Jeffrey Fish - "Not All Politicians Are Sisyphus"](#)

<https://www.academia.edu/resource/work/97369395>



Don

March 6, 2023 at 9:37 PM

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### **Post by “Cassius” of March 23, 2023 at 10:03 AM**

Time to go back to this one:

If, gentlemen, the point at issue between these people and us involved inquiry into "what is the means of happiness?" and they wanted to say "the virtues" (which would actually be true), it would be unnecessary to take any other step than to agree with them about this, without more ado. But since, as I say, the issue is not "what is the means of happiness?" but "what is happiness and what is the ultimate goal of our nature?", I say both now and always, shouting out loudly to all Greeks and non-Greeks, that pleasure is the end of the best mode of life, while the virtues, which are inopportunately messed about by these people (being transferred from the place of the means to that of the end), are in no way an end, but the means to the end. Let us therefore now state that this is true, making it our starting-point. ([Diogenes of Oinoanda](#))

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### **Post by “Cassius” of March 26, 2023 at 12:47 PM**

Added to rotation on the home page on 03/26/23 -- in honor of all our friends who sometimes doubt the central role of the study of physics - Nature - as the true foundation of Epicurean philosophy. 😊

"He [Epicurus] tells us himself that he first made acquaintance with philosophy at the age of fourteen. Apollodorus the Epicurean in the first book of his Life of Epicurus says that he took to

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philosophy because he despised the teachers of literature, since they were not able to explain to him the passage about Chaos in Hesiod. Hermippus says that Epicurus was at one time a schoolmaster and then after he met with the writings of Democritus, he took eagerly to philosophy." ([Diogenes Laertius](#))

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### **Post by “Cassius” of March 29, 2023 at 8:46 AM**

March 29, 2023

So, the one who exhorts, on the one hand, for the one who is young to live nobly; and, on the other hand, the one who is old to come to an end nobly is a good-hearted simpleton not only because life is to be welcomed but also because the practice of living well, nobly, and beautifully and the practice of dying well, nobly, and beautifully are the same. But far worse is the one who says, on the one hand, it is well not to be born; or, on the other hand, "failing this, to pass through the gates of Hades as soon as possible." On the one hand, if what they say is persuasive, how does one not depart from life? For this is readily at hand, if indeed one was to resolve oneself steadfastly to this. If, on the other hand, this is in jest, one is foolish for making fun of things which do not admit of this. Epicurus to Menoeceus [Translation by Don Boozier](#).

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### **Post by “Cassius” of April 14, 2023 at 5:00 PM**

Started April 14, 2023:

*Destiny, which some introduce as sovereign over all things, he [the wise man] laughs to scorn, affirming rather that some things happen of necessity, others by chance, others through our own agency. For he sees that necessity destroys responsibility and that chance or fortune is inconstant; whereas our own actions are free, and it is to them that praise and blame naturally attach. It were better, indeed, to accept the legends of the gods than to bow beneath that yoke of destiny which the natural philosophers have imposed. ... He believes that the misfortune of the wise is better than the prosperity of the fool. It is better, in short, that what is well judged in action should not owe its successful issue to the aid of chance. - [Epicurus Letter to Menoeceus \(Hicks translation\)](#)*

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### **Post by “Cassius” of May 31, 2023 at 3:44 PM**

<https://www.epicureanfriends.com/thread/2525-hero-headers-in-the-epicureanfriends-com-hero-box-on-the-home-page-of-the-website/>

Added May 31, 2023:

**Cicero:** Who can fail to see that there are in the nature of things these three states: one when we are in pleasure, another when we are in pain, the the third, the state in which I am now, and I suppose you too, when we are neither in pain nor in pleasure? ... Do you not see that between these extremes lies a great crowd of men who feel neither delight nor sorrow?" **Torquatus:** "Not at all, and I affirm that all who are without pain are in pleasure, and in that the fullest possible!" - [Cicero;'s On Ends, Book 2 \(V\)16](#)

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## Post by "Cassius" of September 3, 2023 at 9:10 PM

Started 090323:

And when the question is asked, as it often is, why Epicureans are so numerous, I answer that there are no doubt other motives, but the motive which especially fascinates the crowd is this; they believe their chief to declare that all upright and honorable actions are in themselves productive of delight, or rather pleasure. *Cicero, On Ends, Book One VII:25*

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## Post by "Cassius" of September 6, 2023 at 1:56 PM

Started September 6, 2023:

*Quisquis enim sentit quemadmodum sit affectus, eum necesse est aut in voluptate esse aut in dolore.*

[A]ny one who is conscious of his own condition must needs be either in a state of pleasure or in a state of pain.

- *Torquatus in Cicero's "On Ends" Book One XI:38 (Reid)*

[Quisquis enim sentit quemadmodum sit affectus,](#)

**quisquis** whoever; every one who; whoever it be; everyone; each

**sentio, sentire, sensi, sensus** perceive, feel, experience; think, realize, see, understand

**quemadmodum** in what way, how; as, just as; to the extent that

**afficio, afficere, affeci, affectus** affect, make impression; move, influence; cause, afflict, weaken

eum necesse est aut in voluptate esse aut in dolore

**necesse, undeclined** necessary, essential; unavoidable, compulsory, inevitable; a natural law; true

**voluptas, voluptatis F** pleasure, delight, enjoyment

**dolor, doloris M** pain, anguish, grief, sorrow, suffering; resentment, indignation

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## Post by “Cassius” of September 24, 2023 at 9:09 AM

Started 9/24/23:

Torquatus laughed. Come, that is a good joke," he said, "that the author of the doctrine that pleasure is the End of things desirable, the final and ultimate Good, should actually not know what manner of thing pleasure itself is.!" " Well," I [Cicero] replied, either Epicurus does not know what pleasure is, or the rest of mankind all the world over do not."

- *Torquatus in Cicero's "On Ends" [Book Two III:1 \(Rackham\)](#)*

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## Post by “Cassius” of October 3, 2023 at 2:48 AM

Started October 3, 2023:

...[A]nything which is cut off from the state of pain is in the state of pleasure. (Reid)

...[T]o be without pain is to be in a state of pleasure. (Rackham)

...[W]hatever is free from pain is in pleasure. (Yonge)

...[Q]uia quod dolore caret id in voluptate est. (Torquatus/Cicero - Book One XI - 39)

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quia quod dolore caret id in voluptate est

**dolor, doloris M** pain, anguish, grief, sorrow, suffering; resentment, indignation

**careo, carere, carui, caritus** be without/absent from/devoid of/free from; miss; abstain from, lack, lose

**voluptas, voluptatis F** pleasure, delight, enjoyment

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### Post by “Cassius” of October 15, 2023 at 6:58 PM

Cicero: "...[B]ut unless you are extraordinarily obstinate you are bound to admit that 'freedom from pain' does not mean the same thing as 'pleasure.'"

Torquatus: "**Well but on this point you will find me obstinate, for it is as true as any proposition can be.**"

...

Cicero: Still, granting that there is nothing better (that point I waive for the moment), surely it does not therefore follow that what I may call the negation of pain is the same thing as pleasure?"

Torquatus: "**Absolutely the same**, indeed the negation of pain is a very intense pleasure, the most intense pleasure possible."

Cicero - "On Ends" Book 2:iii:9 and 2:iii:11 (Rackham)

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### Post by “Cassius” of December 23, 2023 at 2:03 PM

Started 12/23/23 ---

Remember that you are mortal, and you have a limited time to live, and in devoting yourself to discussion of the nature of time and eternity you have seen things that have been, are now, and are to come. [Vatican Saying 10](#) (paraphrased, sometimes attributed to Metrodorus)

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### Post by “Don” of December 23, 2023 at 3:08 PM

<https://www.epicureanfriends.com/thread/2525-hero-headers-in-the-epicureanfriends-com-hero-box-on-the-home-page-of-the-website/>

[Quote from Cassius](#)

sometimes attributed to Metrodorus

FYI

Thread

[\*\*VS10 - Source of VS10 in Manuscripts\*\*](#)

Bailey attributes [VS10](#) to Metrodorus, corroborated with the fragments of Metrodorus...

[epicureanfriends.com/wcf/attachment/3866/](http://epicureanfriends.com/wcf/attachment/3866/)

<https://archive.org/details/metrod...7/mode/1up?q=10>

The note seems to say: "Dueningius did not correctly infer from this passage that the book "Pros Menestraton" was written by Metrodorus, the sentence was drawn from a letter." And it must be the letter cited from Clement of Alexandria where the fragment includes addressing "Μενεστρατε Menestraton..."



Don

July 6, 2023 at 8:50 AM