

Episode One Hundred Thirty-Six - The Letter to Menoeceus 03 - On Death (Part One)

Post by "Cassius" of August 15, 2022 at 9:06 PM

Welcome to Episode One Hundred Thirty-Six 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 ancient Epicurean texts, 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.

Today we continue our discussion of [Epicurus' Letter to Menoeceus](#), this week discussing issues of life and death. Now let's join Joshua reading today's text:

BAILEY:

Become accustomed to the belief that [death is nothing to us](#). For all good and evil consists in sensation, but death is deprivation of sensation. And therefore a right understanding that [death is nothing to us](#) makes the mortality of life enjoyable, not because it adds to it an infinite span of time, but because it takes away the craving for immortality.

[125] For there is nothing terrible in life for the man who has truly comprehended that there is nothing terrible in not living. So that the man speaks but idly who says that he fears death not because it will be painful when it comes, but because it is painful in anticipation. For that which gives no trouble when it comes is but an empty pain in anticipation. So death, the most terrifying of ills, is nothing to us, since so long as we exist, death is not with us; but when death comes, then we do not exist. It does not then concern either the living or the dead, since for the former it is not, and the latter are no more.

[126] But the many at one moment shun death as the greatest of evils, at another (yearn for it) as a respite from the (evils) in life. (But the wise man neither seeks to escape life) nor fears the cessation of life, for neither does life offend him nor does the absence of life seem to be any

evil. And just as with food he does not seek simply the larger share and nothing else, but rather the most pleasant, so he seeks to enjoy not the longest period of time, but the most pleasant.

And he who counsels the young man to live well, but the old man to make a good end, is foolish, not merely because of the desirability of life, but also because it is the same training which teaches to live well and to die well. Yet much worse still is the man who says it is good not to be born but _'once born make haste to pass the gates of Death'._

[127] For if he says this from conviction why does he not pass away out of life? For it is open to him to do so, if he had firmly made up his mind to this. But if he speaks in jest, his words are idle among men who cannot receive them.

We must then bear in mind that the future is neither ours, nor yet wholly not ours, so that we may not altogether expect it as sure to come, nor abandon hope of it, as if it will certainly not come

HICKS:

Become accustomed to the belief that [death is nothing to us](#). For all good and evil consists in sensation, but death is deprivation of sensation. And therefore a right understanding that [death is nothing to us](#) makes the mortality of life enjoyable, not because it adds to it an infinite span of time, but because it takes away the craving for immortality.

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Other references to the same topic:

[PD02. Death is nothing to us](#), for that which is dissolved is without sensation; and that which lacks sensation is nothing to us.

Lucretius Book Three (Bailey)

[830] Death, then, is naught to us, nor does it concern us a whit, inasmuch as the nature of the mind is but a mortal possession. And even as in the time gone by we felt no ill, when the Poeni came from all sides to the shock of battle, when all the world, shaken by the hurrying turmoil of war, shuddered and reeled beneath the high coasts of heaven, in doubt to which people’s sway must fall all human power by land and sea; so, when we shall be no more, when there shall have come the parting of body and soul, by whose union we are made one, you may know that nothing at all will be able to happen to us, who then will be no more, or stir our feeling; no, not if earth shall be mingled with sea, and sea with sky.

[843] And even if the nature of mind and the power of soul has feeling, after it has been rent asunder from our body, yet it is naught to us, who are made one by the mating and marriage of body and soul. Nor, if time should gather together our substance after our decease and bring it back again as it is now placed, if once more the light of life should be vouchsafed to us, yet, even were that done, it would not concern us at all, when once the remembrance of our former selves were snapped in twain. And even now we care not at all for the selves that we once were, not at all are we touched by any torturing pain for them. For when you look back over all the lapse of immeasurable time that now is gone, and think how manifold are the motions of matter, you could easily believe this too, that these same seeds, whereof we now are made, have often been placed in the same order as they are now; and yet we cannot recall that in our mind’s memory; for in between lies a break in life, and all the motions have wandered everywhere far astray from sense.

[862] For, if by chance there is to be grief and pain for a man, he must needs himself too exist at that time, that ill may befall him. Since death forestalls this, and prevents the being of him, on whom these misfortunes might crowd, we may know that we have naught to fear in death, and that he who is no more cannot be wretched, and that it were no whit different if he had never at any time been born, when once immortal death hath stolen away mortal life.

[870] And so, when you see a man chafing at his lot, that after death he will either rot away with his body laid in earth, or be destroyed by flames, or the jaws of wild beasts, you may be sure that his words do not ring true, and that deep in his heart lies some secret pang, however much he deny himself that he believes that he will have any feeling in death. For he does not, I

throw, grant what he professes, nor the grounds of his profession, nor does he remove and cast himself root and branch out of life, but all unwitting supposes something of himself to live on. For when in life each man pictures to himself that it will come to pass that birds and wild beasts will mangle his body in death, he pities himself; for neither does he separate himself from the corpse, nor withdraw himself enough from the outcast body, but thinks that it is he, and, as he stands watching, taints it with his own feeling.

Hence he chafes that he was born mortal, and sees not that in real death there will be no second self, to live and mourn to himself his own loss, or to stand there and be pained that he lies mangled or burning. For if it is an evil in death to be mauled by the jaws and teeth of wild beasts, I cannot see how it is not sharp pain to be laid upon hot flames and cremated, or to be placed in honey and stifled, and to grow stiff with cold, lying on the surface on the top of an icy rock, or to be crushed and ground by a weight of earth above.

[894] 'Now no more shall thy glad home welcome thee, nor thy good wife and sweet children run up to snatch the first kisses, and touch thy heart with a silent thrill of joy. No more shalt thou have power to prosper in thy ways, or to be a sure defence to thine own. Pitiful thou art,' men say, 'and pitifully has one malignant day taken from thee all the many prizes of life.' Yet to this they add not: 'nor does there abide with thee any longer any yearning for these things.' But if they saw this clearly in mind, and followed it out in their words, they would free themselves from great anguish and fear of mind.

[904] 'Thou, indeed, even as thou art now fallen asleep in death, shalt so be for all time to come, released from every pain and sorrow. But 'tis we who have wept with tears unquenchable for thee, as thou wert turned to ashes hard by us on the awesome place of burning, and that unending grief no day shall take from our hearts.' But of him who speaks thus we should ask, what there is so exceeding bitter, if it comes at the last to sleep and rest, that any one should waste away in never-ending lamentation.

[912] This too men often do, when they are lying at the board, and hold their cups in their hands, and shade their faces with garlands: they say from the heart, 'Brief is this enjoyment for us puny men: soon it will be past, nor ever thereafter will it be ours to call it back.' As though in death this were to be foremost among their ills, that thirst would burn the poor wretches and parch them with its drought, or that there would abide with them a yearning for any other thing. For never does any man long for himself and life, when mind and body alike rest in slumber. For all we care sleep may then be never-ending, nor does any yearning for ourselves then beset us. And yet at that time those first-beginnings stray not at all far through our frame away from the motions that bring sense, when a man springs up from sleep and gathers himself together. Much less then should we think that death is to us, if there can be less than what we see to be nothing; for at our dying there follows a greater turmoil and scattering abroad of matter, nor does any one wake and rise again, whom the chill breach of life has once overtaken.

[931] Again, suppose that the nature of things should of a sudden lift up her voice, and thus in these words herself rebuke some one of us: 'Why is death so great a thing to thee, mortal, that thou dost give way overmuch to sickly lamentation? why groan and weep at death? For if the life that is past and gone has been pleasant to thee, nor have all its blessings, as though heaped in a vessel full of holes, run through and perished unenjoyed, why dost thou not retire like a guest sated with the banquet of life, and with calm mind embrace, thou fool, a rest that knows no care? But if all thou hast reaped hath been wasted and lost, and life is a stumbling-block, why seek to add more, all to be lost again foolishly and pass away unenjoyed; why not rather make an end of life and trouble? For there is naught more, which I can devise or discover to please thee: all things are ever as they were. If thy body is not yet wasted with years, nor thy limbs worn and decayed, yet all things remain as they were, even if thou shouldst live on to overpass all generations, nay rather, if thou shouldst never die.' What answer can we make, but that nature brings a just charge against us, and sets out in her pleading a true plaint?

[952] But if now some older man, smitten in years, should make lament, and pitifully bewail his decease more than is just, would she not rightly raise her voice and chide him in sharp tones? 'Away with tears henceforth, thou rogue, set a bridle on thy laments. Thou hast enjoyed all the prizes of life and now dost waste away. But because thou yearnest ever for what is not with thee, and despisest the gifts at hand, uncompleted and unenjoyed thy life has slipped from thee, and, ere thou didst think it, death is standing by thy head, before thou hast the heart to depart filled and sated with good things. Yet now give up all these things so ill-fitted for thy years, and with calm mind, come, yield them to thy sons: for so thou must.'

She would be right, I trow, in her plea, right in her charge and chiding. For the old ever gives place thrust out by new things, and one thing must be restored at the expense of others: nor is any one sent down to the pit and to black Tartarus. There must needs be substance that the generations to come may grow; yet all of them too will follow thee, when they have had their fill of life; yea, just as thyself, these generations have passed away before, and will pass away again. So one thing shall never cease to rise up out of another, and life is granted to none for freehold, to all on lease.

Look back again to see how the past ages of everlasting time, before we are born, have been as naught to us. These then nature holds up to us as a mirror of the time that is to come, when we are dead and gone. Is there aught that looks terrible in this, aught that seems gloomy? Is it not a calmer rest than any sleep?

[978] Yea, we may be sure, all those things, of which stories tell us in the depths of Acheron, are in our life. Neither does wretched Tantalus fear the great rock that hangs over him in the air, as the tale tells, numbed with idle terror; but rather 'tis in life that the vain fear of the gods threatens mortals; they fear the fall of the blow which chance may deal to each.

[984] Nor do birds make their way into Tityos, as he lies in Acheron, nor can they verily in all the length of time find food to grope for deep in his huge breast. However vast the mass of his

outstretched limbs, though he cover not only nine acres with his sprawling limbs, but the whole circle of earth, yet he will not be able to endure everlasting pain, nor for ever to supply food from his own body. But this is our Tityos, whom as he lies smitten with love the birds mangle, yea, aching anguish devours him, or care cuts him deep through some other passion.

[995] The Sisyphus in our life too is clear to see, he who open-mouthed seeks from the people the rods and cruel axes, and evermore comes back conquered and dispirited. For to seek for a power, which is but in name, and is never truly given, and for that to endure for ever grinding toil, this is to thrust uphill with great effort a stone, which after all rolls back from the topmost peak, and headlong makes for the levels of the plain beneath.

[1003] Then to feed for ever the ungrateful nature of the mind, to fill it full with good things, yet never satisfy it, as the seasons of the year do for us, when they come round again, and bring their fruits and their diverse delights, though we are never filled full with the joys of life, this, I trow, is the story of the maidens in the flower of youth, who pile the water into the vessel full of holes, which yet can in no way be filled full.

[1011] Cerberus and the furies, moreover, and the lack of light, Tartarus, belching forth awful vapours from his jaws, which are not anywhere, nor verily can be. But it is fear of punishment for misdeeds in life—fear notable as the deeds are notable—and the atonement for crime, the dungeon and the terrible hurling down from the rock, scourgings, executioners, the rack, pitch, the metal plate, torches; for although they are not with us, yet the conscious mind, fearing for its misdeeds, sets goads to itself, and sears itself with lashings, nor does it see meanwhile what end there can be to its ills, or what limit at last to punishment, yea, and it fears that these same things may grow worse after death. Here after all on earth the life of fools becomes a hell.

[1024] This too you might say to yourself from time to time: 'Even Ancus the good closed his eyes on the light of day, he who was a thousand times thy better, thou knave. And since him many other kings and rulers of empires have fallen, who held sway over mighty nations. Even he himself, who once paved a way over the great sea, and made a path for his legions to pass across the deep, and taught them on foot to pass over the salt pools, and made naught of the roarings of ocean, prancing upon it with his horses, yet lost the light of day, and breathed out his soul from his dying body. The son of the Scipios, thunderbolt of war, terror of Carthage, gave his bones to earth, even as though he had been the meanest house-slave. Yes, and the inventors of sciences and delightful arts, yes and the comrades of the sisters of Helicon: among whom Homer, who sat alone, holding his sceptre, has fallen into the same sleep as the rest. Again, after a ripe old age warned Democritus that the mindful motions of his memory were waning, of his own will he met death and offered her up his head. Epicurus himself died, when he had run his course in the light of life, Epicurus, who surpassed the race of men in understanding and quenched the light of all, even as the sun rising in the sky quenches the stars. Wilt thou then hesitate and chafe to meet thy doom? thou, whose life is wellnigh dead while thou still livest and lookest on the light, who dost waste in sleep the greater part of thy

years, and snore when wide awake, nor ever cease to see dream-visions, who hast a mind harassed with empty fear, nor canst discover often what is amiss with thee, when like a sot thou art beset, poor wretch, with countless cares on every side, and dost wander drifting on the shifting currents of thy mind.'

[1053] If only men, even as they clearly feel a weight in their mind, which wears them out with its heaviness, could learn too from what causes that comes to be, and whence so great a mass, as it were, of ill lies upon their breast, they would not pass their lives, as now for the most part we see them; knowing not each one of them what he wants, and longing ever for change of place, as though he could thus lay aside the burden. The man who is tired of staying at home, often goes out abroad from his great mansion, and of a sudden returns again, for indeed abroad he feels no better. He races to his country home, furiously driving his ponies, as though he were hurrying to bring help to a burning house; he yawns at once, when he has set foot on the threshold of the villa, or sinks into a heavy sleep and seeks forgetfulness, or even in hot haste makes for town, eager to be back. In this way each man struggles to escape himself: yet, despite his will he clings to the self, which, we may be sure, in fact he cannot shun, and hates himself, because in his sickness he knows not the cause of his malady; but if he saw it clearly, every man would leave all else, and study first to learn the nature of things, since it is his state for all eternity, and not for a single hour, that is in question, the state in which mortals must expect all their being, that is to come after their death.

[1076] Again, what evil craving for life is this which constrains, us with such force to live so restlessly in doubt and danger? Verily, a sure end of life is ordained for mortals, nor can we avoid death, but we must meet it. Moreover, we move ever, we spend our time amid the same things, nor by length of life is any new pleasure hammered out. But so long as we have not what we crave, it seems to surpass all else; afterward, when that is ours, we crave something else, and the same thirst for life besets us ever, open-mouthed. It is uncertain too what fortune time to come may carry to us, or what chance may bring us, or what issue is at hand. Nor in truth by prolonging life do we take away a jot from the time of death, nor can we subtract anything whereby we may be perchance less long dead. Therefore you may live on to close as many generations as you will: yet no whit the less that everlasting death will await you, nor will he for a less long time be no more, who has made an end of life with today's light, than he who perished many months or years ago.

Post by "Cassius" of August 15, 2022 at 9:24 PM

As we have seen in recent discussions, we could probably spend the entire episode talking about this one sentence:

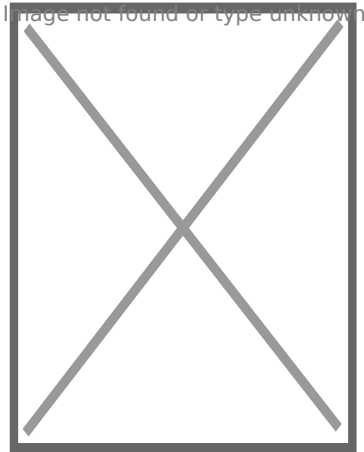
Quote

And just as with food he does not seek simply the larger share and nothing else, but rather the most pleasant, so he seeks to enjoy not the longest period of time, but the most pleasant.

So we'll have to be prepared to come up with some good insights!

Post by “Don” of August 15, 2022 at 9:50 PM

I'll add a link to my commentary for anyone interested in diving in...



[Letter To Menoikeus: A New Translation With Commentary : Don Boozar : Free Download, Borrow, and Streaming : Internet Archive](#)

A new translation of the Letter to Menoikeus (Menoecus) by Epicurus with commentary.
archive.org

Post by “Kalosyni” of August 22, 2022 at 1:37 PM

Some after-thoughts perculating (post-podcast):

"Become accustomed to the belief that [death is nothing to us](#)."

"For all good and evil consists in sensation, but death is deprivation of sensation."...

<https://www.epicureanfriends.com/thread/2632-episode-one-hundred-thirty-six-the-letter-to-menoecus-03-on-death-part-one/>

"...so long as we exist, death is not with us; but when death comes, then we do not exist."

**Believe that there is no need to be concerned about what exists after death,
because after death there is no consciousness and no sensation.**

Post by "Cassius" of August 22, 2022 at 2:31 PM

Sorry I did not achieve one day turnaround but I am about half way there and I will get this one up ASAP - surely by midweek.

Post by "Cassius" of August 22, 2022 at 8:53 PM

Episode 136 - The Letter to Menoecus 03 - On Death (Part One) - is now available!

<https://www.spreaker.com/episode/51001781>

Post by "Don" of August 23, 2022 at 12:35 AM

On [Joshua](#)'s mention of "only Christians can be Epicureans" see this

Post

[RE: Episode Ninety-Six - The Proof That Pleasure \(And Not Virtue\) Is the Supreme Good](#)

If someone cares to trace the quotation back to the source, I see it attributed to this;

The Epicurean: A colloquy between Hedonius and Spudaeus, by Desiderius Erasmus [1466-1536]



Joshua

<https://www.epicureanfriends.com/thread/2632-episode-one-hundred-thirty-six-the-letter-to-menoecus-03-on-death-part-one/>

November 14, 2021 at 7:06 PM

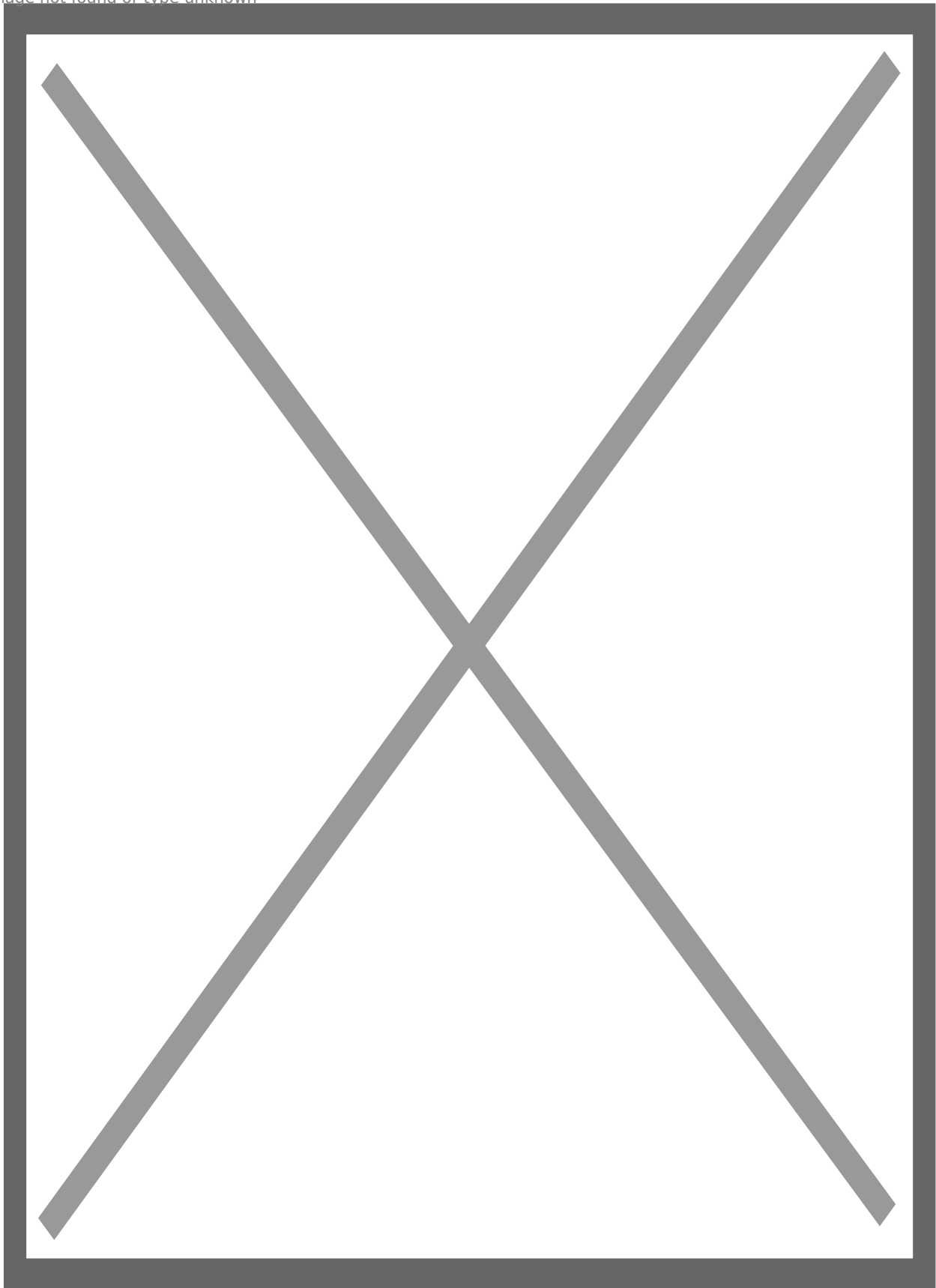
It was Erasmus.

Post by “Don” of August 23, 2022 at 1:13 PM

[Kalosyni](#) 's closing comment and final "Seize the day!" genuinely made me smile while listening on my way to work this morning. I thought they were spot on!

Hey mention of the Death Cafe brought to mind the current "death positive" movement to get people to talk openly about death, dying, burials, etc. I think it's a good idea. Two major figures include Caitlin Doughty and Cole Imperi. You can Google them.

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[School of American Thanatology](http://americanthanatology.com)

americanthanatology.com

<https://caitlindoughty.com/>

Post by “Root304” of August 23, 2022 at 2:48 PM

Loved the episode. In my experiences, I've come to understand that myths of the afterlife and many creation myths are psychological tools to initiate the process of group exclusion, (the "spiritual death" as it were) which are more pronounced in social stratified cultures, and inclusion which are attached to fears of our actual death. Epicurean philosophy is wonderful medicine to cure these fundamental fears because it eliminates both the "good" and "evil" versions of eternity. It undoes that unnatural craving for and fears of immortality and puts pleasure and pain and our other senses back in the driver's seat.

Post by “Cassius” of August 23, 2022 at 4:11 PM

Thanks for your comments Root304! I thought the episode turned out well but it's more important what listener's think, so good to know.