

# **Book: "Theory and Practice in Epicurean Political Philosophy" by Javier Aoiz & Marcelo Boeri**

**Post by "Onenski" of April 1, 2023 at 12:16 AM**

This year was published a new book on epicurean political philosophy: "**Theory and Practice in Epicurean Political Philosophy. Security, justice and tranquility**" by Javier Aoiz & Marcelo Boeri

Description:

*"The opponents of Epicureanism in antiquity, including Cicero, Plutarch and Lactantius, succeeded in establishing a famous cliché: the theoretical and practical disinterest of Epicurus and the Epicureans in political communities. However, this anti-Epicurean literature did not provide considerations of Epicurean political theory or the testimonies about Epicurean lifestyle. The purpose of this book is to shed light on the contribution of Epicurean thought to political life in the ancient world.*

*Incorporating the most up-to-date material, including papyri which have been recovered from Herculaneum, documents of Greek epigraphy and the prosopography of the Roman Epicureans, this volume will bring to the foreground new testimonies surrounding the public activities of the Epicureans. In this way, the reader will learn that Epicurean political theory is, in fact, a crucial ingredient of its philosophy. As a result, this connection creates an ongoing dialogue with the Greek philosophical tradition, revealing the presence of Plato in the Epicurean philosophy."*

They are latin-american prominent researchers in Ancient philosophy. I think Aoiz has worked on Aristotle and Boeri on the Stoics (I suppose this fact suggests a possible bias, but it can be interesting to see what they have to say on this topic).

Here's the Amazon link -

<https://www.amazon.com/-/es/Javier-Ao...&s=books&sr=1-4>

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**Post by "Cassius" of April 1, 2023 at 6:27 AM**

Thank you Fernando looks like a great find!

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## Post by “Cassius” of April 1, 2023 at 6:55 AM

More enticement to read this book, from the introduction:

### Quote

As aforementioned, chapters 4, 5 and 6 are more ‘informative’ and ‘doxographical’ in character, although, as will be seen, they provide historical and doctrinal data that help reinforce our view that the Epicureans were not indeed averse to political life. Chapter 4 faces a well-known subject: how Epicurus and Epicureanism were received already in antiquity. There we dispute the reading that three prominent ancient writers made of Epicurus and his followers. Our struggle is against the interpretive procedures employed by Cicero, Plutarch and Lactantius – who were very hostile to Epicureanism – while examining Epicurean views. Our purpose is to show how decisive these ancient writers were in forging the traditional negative image of Epicureanism, as well as how their version of Epicureanism contributed to demoting Epicurean political reflection. These writers share several characteristics that demonstrate clearly their destructive intentions as well as the harmfulness of their account of Epicurus: (i) the reconstruction of Epicurean views drawing from the absolutization of decontextualized or mutilated slogans, or through the omission of certain views; (ii) the consideration of Epicurean assertions based on the supposed ‘germs of danger’ they contain and their repercussions at the level of social practice; and (iii) the banalization of Epicurus’ hedonism. Indeed, these are the three interpretive resources most frequently used by Cicero, Plutarch and Lactantius when disparaging Epicureanism. At any rate, the important point in chapter 4 is that if our knowledge of Epicurean philosophy depended *exclusively* on people like Cicero or Plutarch, we would practically be unaware of the political component of the Epicurean study of nature, and of its contribution to the grounds of the Epicurean way of life.

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## Post by “Cassius” of April 1, 2023 at 7:36 AM

[Posted at Facebook:](#)



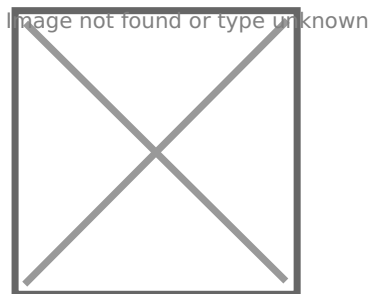
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### Post by “Don” of April 1, 2023 at 9:20 AM

[Javier Aoz | Universidad de Santiago de Chile - Academia.edu](#)

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### Post by “Don” of April 1, 2023 at 9:22 AM



[Marcelo D. Boeri - John Simon Guggenheim Memorial Foundation](#)

Marcelo Boeri is a Professor of Ancient Philosophy at the Institute of Philosophy at the University of the Andes in Santiago, Chile. Born in Buenos Aires, he...

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

<https://philpeople.org/profiles/marcelo-boeri>

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### Post by “Cassius” of September 19, 2023 at 9:12 AM

<https://www.epicureanfriends.com/thread/2993-book-theory-and-practice-in-epicurean-political-philosophy-by-javier-aoiz-marcel/>

Just bumping this thread to see if anyone has read this and has any comments. It is still on my reading list.

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## Post by “Cassius” of October 11, 2023 at 7:35 PM

We are planning to interview Dr. Boeri in the next ten days for a special edition of the Lucretius Today podcast, and interview hopefully Dr. Aoiz in the Spring. If you have any comments or questions you would like us to incorporate in the interview, please comment in this thread. Here are our current thoughts for what the interview is going to cover:

[How Apolitical Were The Epicureans?](#) | [Academia Page](#) | [List of his articles](#) | [ORCID](#) | [Best Bio Information at Guggenheim](#)

[Academia Entry for the book.](#)

Contents of the book: **Theory and Practice In Epicurean Political Philosophy - *Security, Justice, and Tranquility* - Javier Aoiz and Marcelo Boeri**

- Introduction
- 1 The Genealogy of Justice and Laws in Epicureanism
- 2 The City, the Natural Good and the Epicurean Promise of Security
- 3 Preconception, Justice and Usefulness in the Epicurean Contractual Political Model
- 4 Cicero, Plutarch and Lactantius as Readers of Epicureanism
- 5 The Epicurean Sage, the Issue of Justice and the Laws
- 6 The Greek Poleis, Rome and Its Illustrious Epicurean Citizens
- 7 Conclusions. Friendship, Law and Justice: The Epicureans and their Interest in Interpersonal Relations

## Introduction

Today we welcome to our podcast Dr. Marcelo Boeri, who is a Professor of Ancient Philosophy at the Institute of Philosophy at the University of the Andes in Santiago, Chile. Born in Buenos Aires, he received a B.A. degree from the University of Buenos Aires. After receiving his Ph.D. from the University of Salvador in Argentina in 1995, he was appointed an Associate and, later, an Independent Researcher (1996-2003) at CONICET. He was also for a time an Associate Professor of Ancient Philosophy at the University of Comahue (1997-98) and a Lecturer in Greek Philosophy (2000-01) at the University of Litoral (2000-01) before joining the faculty of the University of the Andes in 2003.

<https://www.epicureanfriends.com/thread/2993-book-theory-and-practice-in-epicurean-political-philosophy-by-javier-aoiz-marcel/>

In addition to his teaching responsibilities, Mr. Boeri has conducted extensive research on ancient philosophies and philosophers both at his home institutions and as a visiting researcher at Georgetown University (1994-95) and at Brown University (2007), as well as a Junior Fellow at Harvard's Center for Hellenic Studies (1999-2000) and as a visiting researcher at that institution (2004).

His publication of more than fifty-five papers and critical reviews on Plato, Aristotle, and the Stoics, as well as his co-editorship of the philosophical journal *Méthexis* (since 2001) and of the *International Plato Studies* series (since 2007) have firmly established him as one of the world's leading authorities on ancient philosophy. This reputation has garnered him invitations to lecturer from the University of Navarra, Spain (1999); Boston College (2003); the Pontifical Catholic University of Valparaíso, Chile (2005, 2007); Trinity College, Dublin (2007); and the University of Rome Tor Vergata (2007); among others.

His impressive publication list includes "The Stoics on Bodies and Incorporeals" (*Review of Metaphysics*, 54 [2001], 723-52) and "Socrates, Aristotle, and the Stoics on the apparent and real good" (*Proceedings of the Boston Area Colloquium in Ancient Philosophy*, vol. XX, ed. J. J. Cleary and G. Gurtler [Leiden: Brill, 2004]); he provided the introduction, analysis, and translation from Latin and Greek for *Los estoicos antiguos. Sobre la virtud y la felicidad* (Ed. U. de Chile, 2004); he contributed the article "The Presence of Socrates and Aristotle in the Stoic Account of akrasia" in *Metaphysics, Soul and Ethics. Themes from the Work of Richard Sorabji* (Oxford UP, 2005), which Ricardo Salles edited; and he wrote *Apariencia y realidad en el pensamiento griego. Investigaciones sobre aspectos epistemológicos, éticos y de teoría de la acción de algunas teorías morales de la antigüedad* (Buenos Aires: Ed. Colihue, 2007).

## Questions

1. Please tell us about your academic background or anything else about yourself that you think is relevant to an interest in Epicurus.
2. How did you first become interested in Epicurean philosophy?
3. What made you decide to take your interest in Epicurus' attitude toward engagement with society and politics to the level of writing a book about it?
4. You open your book with the statement: "At first glance, their programme seems to suggest - or, more precisely, to call for - a move away from society and politics, as suggested by the two famous Epicurean slogans 'live unnoticed' [λάθε βιώσας] and 'do not participate in politics' [μὴ πολιτεύσεσθαι]. This is how the adversaries of the Epicureans (mainly Cicero and Plutarch) presented their views in antiquity. But to distance oneself from contingent politics and society does not necessarily mean a solitary way of life or a lack of interest in society, the existence of which it certainly presupposes (or so we shall argue)." Can you summarize for us your conclusions about what Epicurus expected would in fact be the proper way to approach these questions?
5. Let's first take "live unnoticed"....
6. And then take "do not participate in politics"

7. Epicurus complained in his own lifetime that his teachings were misunderstood and misrepresented. You have mentioned in your work that there is little contextual information about how the cliches about "living unknown" and "avoid politics" developed other than their use by opponents of Epicurus to criticize him. Can you tell us more about how we can use this same approach - that of examining the context in which misconceptions like this have arisen - to get a better understanding of Epicurean philosophy in general.
8. Another big problem you mention is that people like Cicero have "cherry-picked" the Epicurean materials and left out from the discussion major aspects of Epicurus' positions. For example you talk about how many of the Doctrines and sayings of Epicurus are devoted to discussing "security," and yet Cicero talks if those never existed. Do you have any thoughts or advice for how to use the information buried in the material left by anti-Epicureans such as Cicero or Plutarch to learn more about what Epicurus was really saying?
9. Often we run into people who have focused on reading Diogenes Laertius, Lucretius, and to some extent Cicero for their information about Epicurus, and many of those people are not familiar with the material in Plutarch. Could you give us your view of Plutarch and how best to approach his writings on Epicurus?
10. How do you see these issues as related to Epicurus' views on friendship, which Epicurus clearly stressed?
11. As we close can you let us know the best place for our listeners to find your book and to follow you and your work.

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### **Post by “Pacatus” of October 14, 2023 at 5:49 PM**

[Onenski](#): Thank you for bringing this to our attention. The book is unfortunately beyond my budget for now. I have read their essay "Cicero and his Clamorous Silences" (which can be accessed via the Academia.edu page linked by Cassius above).

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### **Post by “Novem” of January 18, 2024 at 2:03 AM**

I discovered that there is a paperback version coming out on August 22, 2024, on [Bloomsbury](#). Far cheaper than the hardcover or Ebook versions.

## **Post by “Cassius” of January 18, 2024 at 6:37 AM**

Thanks for that information! Paperback much cheaper than ebook - that's pretty weird!

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## **Post by “Remus” of June 15, 2024 at 12:12 PM**

Reading this thread motivated me to order the book on Amazon. Thank you, all.

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## **Post by “Matteng” of July 4, 2024 at 5:36 AM**

Pre-ordered it too 😊

This is a topic on which the Epicurean philosophy often has to face with unfair criticism.

The critic (often Stoics to differentiate the both schools harsh):

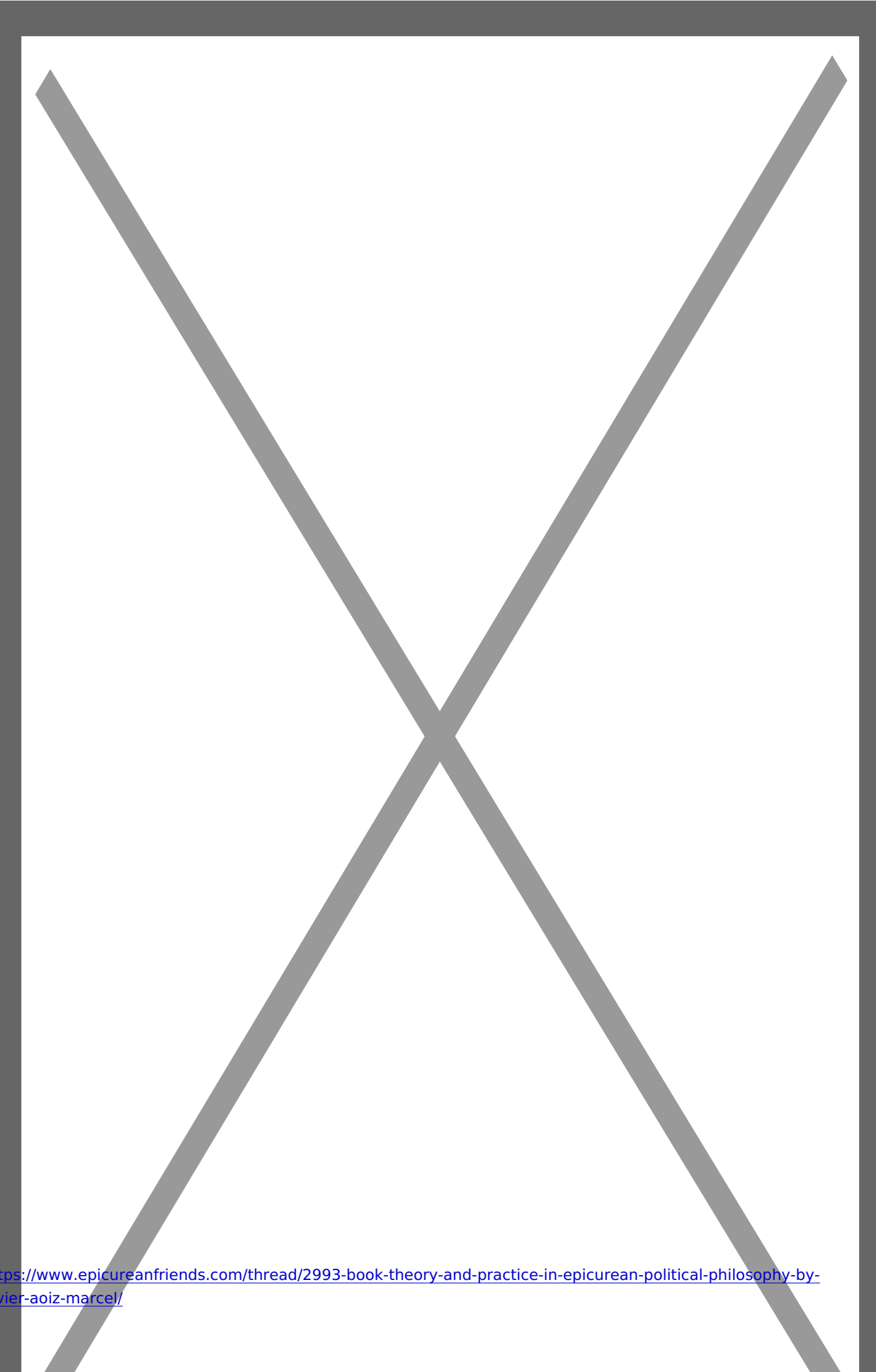
"Epicureans are hiding in the garden with a few friends without interest in social/political/humankind issues as a whole because it could mean stress / adversity".

Instead justice/friendship (Philia) are essential virtues in Epicurean Philosophy and they engage when necessary (why engage if unnecessary ? Maybe for admiration / fame / empty ideas ? )

And I see friendship (Philia )in an wider sense like in the definition of Aristoteles (kindness to all humans/creatures) but with a practical limit (for example not for enemies, false friends, too harmful people, it is always balanced with prudence ).

I think prudence (phronesis ? ) and friendship (philia) are the two main virtues in Epicurean Philosophy.

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"As Gerard Hughes points out, in Books VIII and IX of his [Nicomachean Ethics](#) Aristotle gives examples of philia including:

young lovers (1156b2), lifelong friends (1156b12), cities with one another (1157a26), political or business contacts (1158a28), parents and children (1158b20), fellow-voyagers and fellow-soldiers (1159b28), members of the same religious society (1160a19), or of the same tribe (1161b14), a cobbler and the person who buys from him. (1163b35)<sup>[2]</sup>

All of these different relationships involve getting on well with someone, though Aristotle at times implies that something more like actual liking is required. When he is talking about the character or disposition that falls between obsequiousness or flattery on the one hand and surliness or quarrelsomeness on the other, he says that this state:

has no name, but it would seem to be most like [philia]; for the character of the person in the intermediate state is just what we mean in speaking of a decent friend, except that the friend is also fond of us. (1126b21)

This passage indicates also that, though broad, the notion of philia must be mutual, and thus excludes relationships with inanimate objects, though philia with animals, such as pets, is allowed for (see 1155b27–31) though it considers its existence in the way of inanimate objects could also "inanimately love".

In his [Rhetoric](#), Aristotle defines the activity involved in philia (τὸ φιλεῖν) as:

wanting for someone what one thinks good, for his sake and not for one's own, and being inclined, so far as one can, to do such things for him. (1380b36–1381a2)

John M. Cooper argues that this indicates:

that the central idea of φιλία is that of doing well by someone for his own sake, out of concern for *him* (and not, or not merely, out of concern for oneself). [... Thus] the different forms of φιλία [as listed above] could be viewed just as different contexts and circumstances in which this kind of mutual well-doing can arise.<sup>[3]</sup>

Aristotle takes philia to be both necessary as a means to happiness ("no one would choose to live without friends even if he had all the other goods" [1155a5–6]) and noble or fine (καλόν) in itself. "

There is only one higher form of "love", "agape" but that is a love for/between humans and (supernatural) gods. Christians try to practice it for example in charity.

But it is maybe more limitless and maybe self-destructive as philia.

And without a supernatural god there is no agape in the sense of the definition. So here too meets (meta-)physics ethics 😊

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### **Post by “Cassius” of July 4, 2024 at 6:47 AM**

Lots of good information. Thank you Matteng!

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### **Post by “Matteng” of August 28, 2024 at 4:47 AM**

The book arrived yesterday and I read the introduction and enjoyed it 😊.

I'm already looking forward to the rest of the book. I think it clears up some prejudices, what is important because some people feel that the political/social aspects are missing or weak in Epicurus' Philosophy because of the hostile writings from the ancient Academics / Stoics.

For example, Massimo Pigliucci had Stoicism and Epicureanism in mind for his philosophy of life and chose Stoicism because he felt that these aspects were not given enough attention in Epicureanism but in Stoicism.

But you can see the tendency of Modern Stoicism to incorporate Epicurus' aspects into the worldview "Atoms or God => Atoms" and denying the Stoic God or more and more the instrumental character of virtue for example when they promote virtue for joy and tranquility.

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### **Post by “Cassius” of August 28, 2024 at 6:26 AM**

I feel much the same way on each of your points Matteng. If you are so inclined to make comments here while you are reading the book, I feel sure those would be helpful to the group. The charge of "lack of engagement with society" is in my view not at all warranted, but it has been very damaging to the wider acceptance of Epicurean philosophy and needs to be dealt with aggressively. No self-respecting healthy young person is going to be willing to embrace Epicurean philosophy if they think that doing so requires them to withdraw from the world and "live in a cave." I think most of us here share our disagreement with that charge, to the extent that it seems ridiculous even to talk about the charge as if it were serious, but it certainly is a serious one and much work needs to be invested in driving it away as in VS46:

VS46. Let us utterly drive from us our bad habits, as if they were evil men who have long done us great harm.

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### **Post by “Novem” of August 29, 2024 at 11:04 AM**

I also got the book recently and read the intro and the first two chapters. I can see this not only touching upon political philosophy but also meta ethics. Ultimately a type of naturalism/realism with a strong element of subjectivism/relativism. It's kind of hard to fully describe it our modern philosophical terms. There's another book published this year that goes into Epicurean justice.

Also going through the podcast's episodes on the New Virtues chapter and the topic of justice will be interesting to compare.

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### **Post by “Eikadistes” of August 29, 2024 at 12:08 PM**

I found that the authors do an *exceptional* job at providing readers with the latest archaeological findings from the ancient Epicurean world. A chunk of my investigation into early Epicurean communities around the Mediterranean comes from stone inscriptions that I have only found attested to in this book (at least, within the English-speaking world). It's a great resource.

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### **Post by “Matteng” of September 9, 2024 at 12:36 PM**

I've finished the book, but I still have to digest it a bit.

What I like is:

- How he shows that Cicero, Plutarch and co. leave out certain teachings of Epicurus and reinforce their prejudices against his teachings or even start them in the first place
- Epicurus' teachings highlight how important laws and a social/political order are in order to meet natural/necessary needs, keyword security (contrary to the prejudice that Epicurus' teachings are against good morals and that he is an enemy of laws).
- It is shown that a political community contains both: security and danger and that motivation and circumstances are important when it comes to the question of political participation (yes for security, no for fame, empty ideas/needs)
- Epicurus' teachings go beyond what is socially necessary, Philia (friendship) is highlighted and that for a happy life the Epicureans emphasize that one should live honorably (which includes philanthropy, compassion, helpfulness, i.e. all social feelings and character traits).
- The fear of punishment exists to protect the Epicurean sage, he does not act virtuously out of fear but out of insight because it contributes to a happy life.
- What I am not yet sure about and although according to the book it did not represent a challenge for the Epicureans, I do feel that way is the **story of Gyges' ring** that makes you invisible.

Would someone who follows Epicurus' teachings commit injustices if they were never seen?

In the Stoic Oikeiosis doctrine (which Hermachus was inclined towards) one sees others more and more as belonging to oneself and wants their happiness too. But that is another topic, perhaps more theoretical.

It is often said that injustice towards others is more likely to arise from non-necessary needs, which the Epicurean sage does not have.

But what about natural/necessary needs? But this also includes ataraxia. This is also important to the Stoics. Needs for the body or "life" are less important to Stoics than to Epicureans.

But in the end it is always a matter of weighing things up and I still have to think about it a bit.

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### Post by “Don” of September 9, 2024 at 3:05 PM

#### [Quote from Matteng](#)

Would someone who follows Epicurus' teachings commit injustices if they were never seen?

I would comment with VS7...

7. It is easy to commit an injustice undetected, but impossible to be sure that you have escaped detection.

ἀδικοῦντα λαθεῖν μὲν δύσκολον, πίστιν δὲ λαβεῖν ὑπὲρ τοῦ λαθεῖν ἀδύνατον.

PS. I'm crossing out easy because that isn't what the Greek says. *It's \*difficult\* to commit an introduce undetected, but impossible to be sure that you've escaped detection.*

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### Post by “Cassius” of September 9, 2024 at 3:32 PM

I think that Don is correct.

I also think that it is very tricky to analyze the full context of VS7m which Bailey translates as "VS07. It is hard for an evil-doer to escape detection, but to be confident that he will continue to escape detection indefinitely is impossible."

Don any comment on the "evil-doer"?

My general comment would be that [PD35](#) repeats what Don has already quoted, but also it is very tricky to identify just exactly what an "injustice" is. It is tempting to say that "injustice" is "anything we disapprove of," but the [Principal Doctrines](#) make clear that justice is very circumstantial, and changes with conditions, so I would say that it's very easy to draw an overbroad interpretation of this entire issue. As you say, in the end it all comes down to a full evaluation of all consequences.

[PD35](#). It is not possible for one who acts in secret contravention of the terms of the compact not to harm or be harmed to be confident that he will escape detection, even if, at present, he escapes a thousand times. For up to the time of death it cannot be certain that he will indeed escape.

[PD36](#). In its general aspect, justice is the same for all, for it is a kind of mutual advantage in the dealings of men with one another; but with reference to the individual peculiarities of a country, or any other circumstances, the same thing does not turn out to be just for all.

[PD37](#). Among actions which are sanctioned as just by law, that which is proved, on examination, to be of advantage, in the requirements of men's dealings with one another, has the guarantee of justice, whether it is the same for all or not. But if a man makes a law, and it does not turn out to lead to advantage in men's dealings with each other, then it no longer has the essential nature of justice. And even if the advantage in the matter of justice shifts from one side to the other, but for a while accords with the general concept, it is nonetheless just for that period, in the eyes of those who do not confound themselves with empty sounds, but look to the actual facts.

[PD38](#). Where, provided the circumstances have not been altered, actions which were considered just have been shown not to accord with the general concept, in actual practice, then they are not just. But where, when circumstances have changed, the same actions which were sanctioned as just no longer lead to advantage, they were just at the time, when they were of advantage for the dealings of fellow-citizens with one another, but subsequently they are no longer just, when no longer of advantage.

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## Post by “TauPhi” of September 9, 2024 at 4:20 PM

### [Quote from Cassius](#)

[...] it is very tricky to identify just exactly what an "injustice" is. [...]

In the book I'm currently reading - **Bertrand Russell "A History of Western Philosophy" (1946)** - I found an interesting passage about Greek notion of justice and injustice. When Mr. Russell discusses Anaximander, he provides his words that caught my attention:

### Quote

'Into that from which things take their rise they pass away once more, as is ordained, for they make reparation and satisfaction to one another for their injustice according to

the ordering of time.'

Mr. Russell continues:

Quote

'The idea of justice, both cosmic and human, played a part in Greek religion and philosophy which is not altogether easy for a modern to understand; indeed our word 'justice' hardly expresses what is meant, but it is difficult to find any other word that would be preferable. [...] This conception of justice - of not overstepping eternally fixed bounds - was one of the most profound of Greek beliefs. The gods were subject to justice just as much as men were, but this supreme power was not itself personal, and was not a supreme God.'

[pages 45-46]

In the above passage 'cosmic justice' is discussed, but 'human justice' would probably be understood in antiquity as 'not overstepping fixed bounds'.

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### **Post by “Bryan” of September 9, 2024 at 4:29 PM**

I'll throw this in as well, Plutarch, Non Posse, 1090C:

"Criminals and transgressors of the laws, says Epíkouros, pass their entire lives in misery and apprehension, since even though they may succeed in escaping detection, they can have no assurance of doing so. Consequently, fear of the next moment weighs heavy on them and precludes any delight or confidence in their present situation."

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### **Post by “Godfrey” of September 9, 2024 at 5:01 PM**

For a more positive answer to the problem of the invisibility cloak, I'll point out [PD05](#):

*It is not possible to live joyously without also living wisely and beautifully and rightly, nor to live wisely and beautifully and rightly without living joyously; and whoever lacks this cannot live joyously.*

For the practicing Epicurean, this supercedes the negative reinforcement.

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## Post by “Eikadistes” of September 9, 2024 at 6:25 PM

### [Quote from Matteng](#)

Would someone who follows Epicurus' teachings commit injustices if they were never seen?

For sure, Epicurus warns against violating a mutual agreement. *Though*, when faced with unethical laws, living in violation of the law is inevitable, and we would expect sage to respond to such a situation with consideration: "**Will the wise man do things that the laws forbid, knowing that he will not be found out? A simple answer is not easy to find.**" (Usener fragment 18).

I am thinking, *for example*, of abolitionists assisting runaway slaves.

### [Quote from Matteng](#)

It is often said that injustice towards others is more likely to arise from non-necessary needs, which the Epicurean sage does not have.

But what about natural/necessary needs? But this also includes ataraxia. This is also important to the Stoics. Needs for the body or "life" are less important to Stoics than to Epicureans.

Epicurus sees friendship as a natural and necessary need; a violation of friendship will prevent a social need from being satisfied, so injustice towards others is incompatible with the pleasant life.

### [Quote from Godfrey](#)

***It is not possible to live joyously without also living wisely and beautifully and rightly, nor to live wisely and beautifully and rightly without living joyously; and whoever lacks this cannot live joyously.***

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## Post by “Don” of September 9, 2024 at 10:07 PM

### [Quote from Cassius](#)

Don any comment on the "evil-doer"?

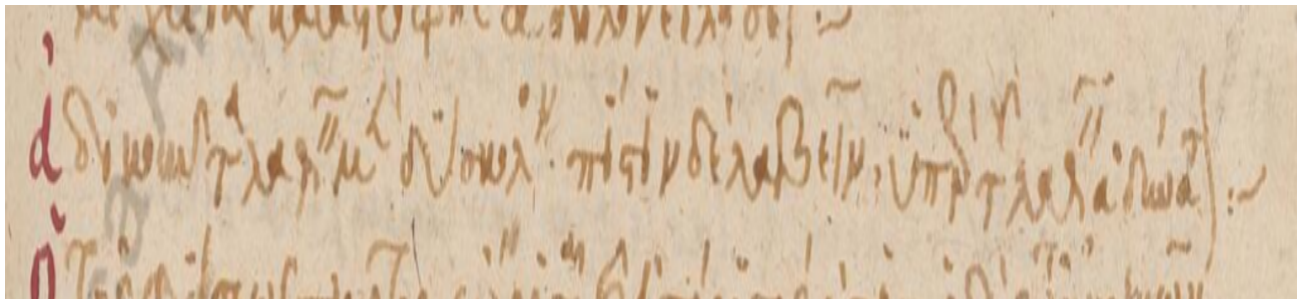
"Evil-doer" in the Greek is how Bailey is translating ἀδικοῦντα "one who is committing an injustice." Epicurus Wiki uses "wrongdoer." Saint-Andre simply uses " to commit an injustice." The word is from ἄδικος (ádikos, "wrong, unjust") = ἄ "not" + δικος "just"

So, Bailey has "It is *hard* for an evil-doer to escape detection, but to be confident that he will continue to escape detection indefinitely is impossible."

[Saint-Andre](#) has "It is *easy* to commit an injustice undetected, but impossible to be sure that you have escaped detection."

[Epicurus Wiki](#) (EW) has "For a wrongdoer to be undetected is *difficult*; and for him to have confidence that his concealment will continue is impossible."

**I do not know where Saint-Andre is getting it is easy!** The word is [δύσκολον](#) which means difficult, troublesome, etc. Bailey and EW have it correct.



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## Post by "Pacatus" of November 11, 2024 at 5:28 PM

I have finally "bit the nickel," and purchased this book. (I remember the great podcast with Dr. Boeri.) I have friends (albeit scattered geographically) who are under threat in the face of recent political developments - not because of anything they've done, but because of who they are. On the one hand, I have found it impossible to remain uninvolved (though in far, far less measure than involvement years ago); on the other, I have felt increasing anxiety - that is not relieved by trying to ignore the facts on the ground (even while avoiding dire projection of what may not, in the end, come about). 'Nuff said about all that ...

I have actually found some consolation in Marcus Aurelius (while disagreeing with the Stoic underpinning of his philosophical wrestling with himself: what the *Meditations* were really about). But I still want to better connect with what there might be of Epicurean political philosophy. To that end, I have been thus far searching the web. I did find this old essay by

<https://www.epicureanfriends.com/thread/2993-book-theory-and-practice-in-epicurean-political-philosophy-by-javier-aoiz-marcel/>

[Cassius](https://newepicurean.com/the-example-of...ows-us-the-way/) helpful and encouraging: <https://newepicurean.com/the-example-of...ows-us-the-way/> .

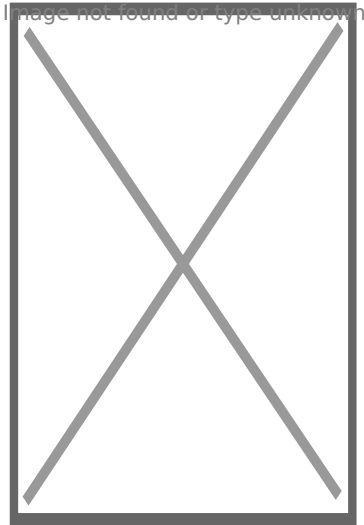
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## Post by “Patrikios” of December 23, 2025 at 3:48 PM

### [Quote from Cassius](#)

Contents of the book: Theory and Practice In Epicurean Political Philosophy - Security, Justice, and Tranquility - Javier Aoiz and Marcelo Boeri

The full 249 pages is available to download here:



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