

# Episode 261 - Death Is Nothing To Us

Post by “Cassius” of December 23, 2024 at 2:25 PM

Welcome to Episode 261 of Lucretius Today. This is a podcast dedicated to the poet Lucretius, who wrote "On The Nature of Things," the most complete presentation of Epicurean philosophy left to us from the ancient world.

**Each week we walk you through the Epicurean texts, and we discuss how Epicurean philosophy can apply to you today. If you find the Epicurean worldview attractive, we invite you to join us in the study of Epicurus at EpicureanFriends.com, where we discuss this and all of our podcast episodes.**

This week we are continuing our review of the key doctrines of Epicurus that are featured here at Epicureansfriends on the front page of our website.

This week we will address "[Death Is Nothing To Us](#)"

Discussion Outline (work in progress!) -

[Death Is Nothing To Us](#)

<https://www.spreaker.com/episode/63522084>

---

## Post by “Joshua” of December 29, 2024 at 9:52 AM

Thomas More, *Utopia*

Quote

[Utopus] made a solemn and severe law against such as should so far degenerate from the dignity of human nature, as to think that our souls died with our bodies, or that the world was governed by chance, without a wise overruling Providence: for they all formerly believed that there was a state of rewards and punishments to the good and bad after this life; and they now look on those that think otherwise as scarce fit to be counted men, since they degrade so noble a being as the soul, and reckon it no better

than a beast's: thus they are far from looking on such men as fit for human society, or to be citizens of a well-ordered commonwealth; since a man of such principles must needs, as oft as he dares do it, despise all their laws and customs: for there is no doubt to be made, that a man who is afraid of nothing but the law, and apprehends nothing after death, will not scruple to break through all the laws of his country, either by fraud or force, when by this means he may satisfy his appetites.

John Locke, *Letter Concerning Toleration*

Quote

Lastly, those are not at all to be tolerated who deny the being of a God. Promises, covenants, and oaths, which are the bonds of human society, can have no hold upon an atheist.

---

## Post by “Joshua” of December 29, 2024 at 11:04 AM

Quote

An Account of my last interview with David Hume, Esq. Partly recorded in my Journal, partly enlarged from my memory, 3 March 1777

James Boswell

On Sunday forenoon the 7 of July 1776, being too late for church, I went to see Mr David Hume, who was returned from London and Bath, just dying. I found him alone, in a reclining posture in his drawing-room. He was lean, ghastly, and quite of an earthy appearance. He was dressed in a suit of grey cloth with white metal buttons, and a kind of scratch wig. He was quite different from the plump figure which he used to present. He had before him Dr. Campbell's Philosophy of Rhetoric. He seemed to be placid and even cheerful. He said he was just approaching to his end. I think these were his words. I know not how I contrived to get the subject of immortality introduced. He said he never had entertained any belief in religion since he began to read Locke and Clarke. I asked him if he was not religious when he was young. He said he was, and he used to read *The Whole Duty of Man*; that he made an abstract from the catalogue of vices at the end of it, and examined himself by this, leaving out murder and theft and such

vices as he had no chance of committing, having no inclination to commit them. This, he said, was strange work; for instance, to try if, notwithstanding his excelling his schoolfellows, he had no pride or vanity. He smiled in ridicule of this as absurd and contrary to fixed principles and necessary consequences, not adverting that religious discipline does not mean to extinguish, but to moderate, the passions; and certainly an excess of pride or vanity is dangerous and generally hurtful. He then said flatly that the morality of every religion was bad, and, I really thought, was not jocular when he said that when he heard a man was religious, he concluded he was a rascal, though he had known some instances of very good men being religious. This was just an extravagant reverse of the common remark as to infidels.

I had a strong curiosity to be satisfied if he persisted in disbelieving a future state even when he had death before his eyes. I was persuaded from what he now said, and from his manner of saying it, that he did persist. I asked him if it was not possible that there might be a future state. He answered it was possible that a piece of coal put upon the fire would not burn; and he added that it was a most unreasonable fancy that we should exist for ever. That immortality, if it were at all, must be general; that a great proportion of the human race has hardly any intellectual qualities; that a great proportion dies in infancy before being possessed of reason; yet all these must be immortal; that a porter who gets drunk by ten o'clock with gin must be immortal; that the trash of every age must be preserved, and that new universes must be created to contain such infinite numbers. This appeared to me an unphilosophical objection, and I said, 'Mr. Hume, you know spirit does not take up space'.

\*\*\*

I asked him if the thought of annihilation never gave him any uneasiness. He said not the least; no more than the thought that he had not been, as Lucretius observes. 'Well,' said I, 'Mr Hume, I hope to triumph over you when I meet you in a future state; and remember you are not to pretend that you was joking with all this infidelity.' 'No, no,' said he. 'But I shall have been so long there before you come that it will be nothing new.' In this style of good humour and levity did I conduct the conversation. Perhaps it was wrong on so awful a subject. But as nobody was present, I thought it could have no bad effect. I however felt a degree of horror, mixed with a sort of wild, strange, hurrying recollection of my excellent mother's pious instructions, of Dr. Johnson's noble lessons, and of my religious sentiments and affections during the course of my life. I was like a man in sudden danger eagerly seeking his defensive arms; and I could not but be assailed by momentary doubts while I had actually before me a man of such strong abilities and extensive inquiry dying in the persuasion of being annihilated. But I maintained my faith.

\*\*\*

He had once said to me, on a forenoon while the sun was shining bright, that he did not wish to be immortal. This was a most wonderful thought. The reason he gave was that he was very well in this state of being, and that the chances were very much against his being so well in another state; and he would rather not be more than be worse. I answered that it was reasonable to hope he would be better; that there would be a progressive improvement. I tried him at this interview with that topic, saying that a future state was surely a pleasing idea. He said no, for that it was always seen through a gloomy medium; there was always a Phlegethon or a hell. 'But,' said I, 'would it not be agreeable to have hopes of seeing our friends again?' and I mentioned three men lately deceased, for whom I knew he had a high value: Ambassador Keith, Lord Alemoor, and Baron Mure. He owned it would be agreeable, but added that none of them entertained such a notion. I believe he said, such a foolish, or such an absurd, notion; for he was indecently and impolitely positive in incredulity.

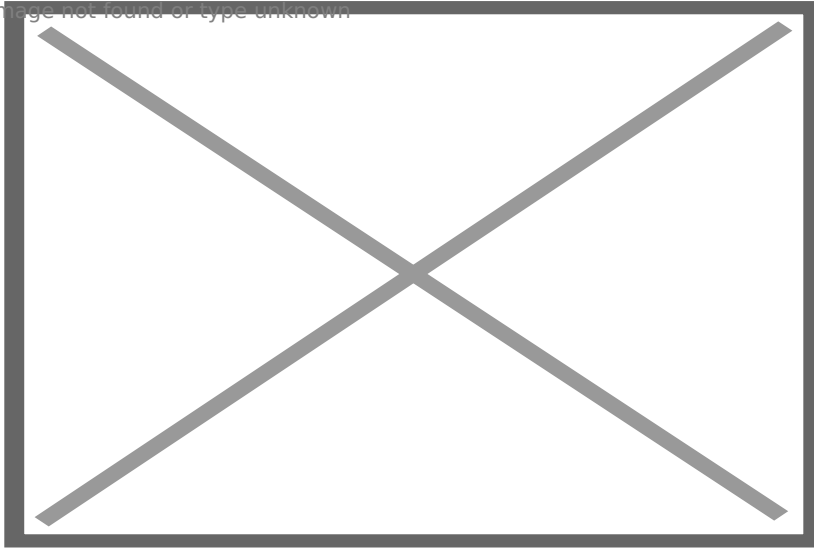
\*\*\*

I said, 'If I were you, I should regret annihilation. Had I written such an admirable history, I should be sorry to leave it.' He said, 'I shall leave that history, of which you are pleased to speak so favourably, as perfect as I can.' He said, too, that all the great abilities with which men had ever been endowed were relative to this world. He said he became a greater friend to the Stuart family as he advanced in studying for his history; and he hoped he had vindicated the two first of them so effectually that they would never again be attacked.

Mr. Lauder, his surgeon, came in for a little, and Mr. Mure, the Baron's son, for another small interval. He was, as far as I could judge, quite easy with both. He said he had no pain, but was wasting away. I left him with impressions which disturbed me for some time.

Display More

Image not found or type unknown



### [Immortality: Hume and Boswell](#)

I thought Philosophy Talk listeners might enjoy Hume's last thoughts on immortality, as recorded by James Boswell, who visited Hume hoping for a deathbed...

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

<https://understandinghumanism.org.uk/wp-content/uploads/2022/03/The-death-of-David-Hume.pdf>

---

### **Post by "Cassius" of December 30, 2024 at 9:05 PM**

Happy new year to all EpicureanFriends. We're closing 2024 with one of our most detailed episodes on one of the most important Epicurean doctrines: "[Death Is Nothing To Us](#)." Thanks to all who tuned in this year, and we're looking forward to another strong year here at EpicureanFriends.com.

<https://www.spreaker.com/episode/63522084>