

Episode 300 - TD28 - An Epicurean Twist On The Legend of King Canute

Post by “Cassius” of September 18, 2025 at 3:21 PM

Welcome to Episode 300 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 will commemorate our 300th episode and relate where we have been over the years to where we are now as we dive further into the details of Cicero's and Plutarch's criticism against Epicurus. We'll spend more time on the second of Cicero's criticisms as to absence of pain in [Section XX](#), and develop a useful analogy between the teachings of Epicurus and the lesson of King Canute.

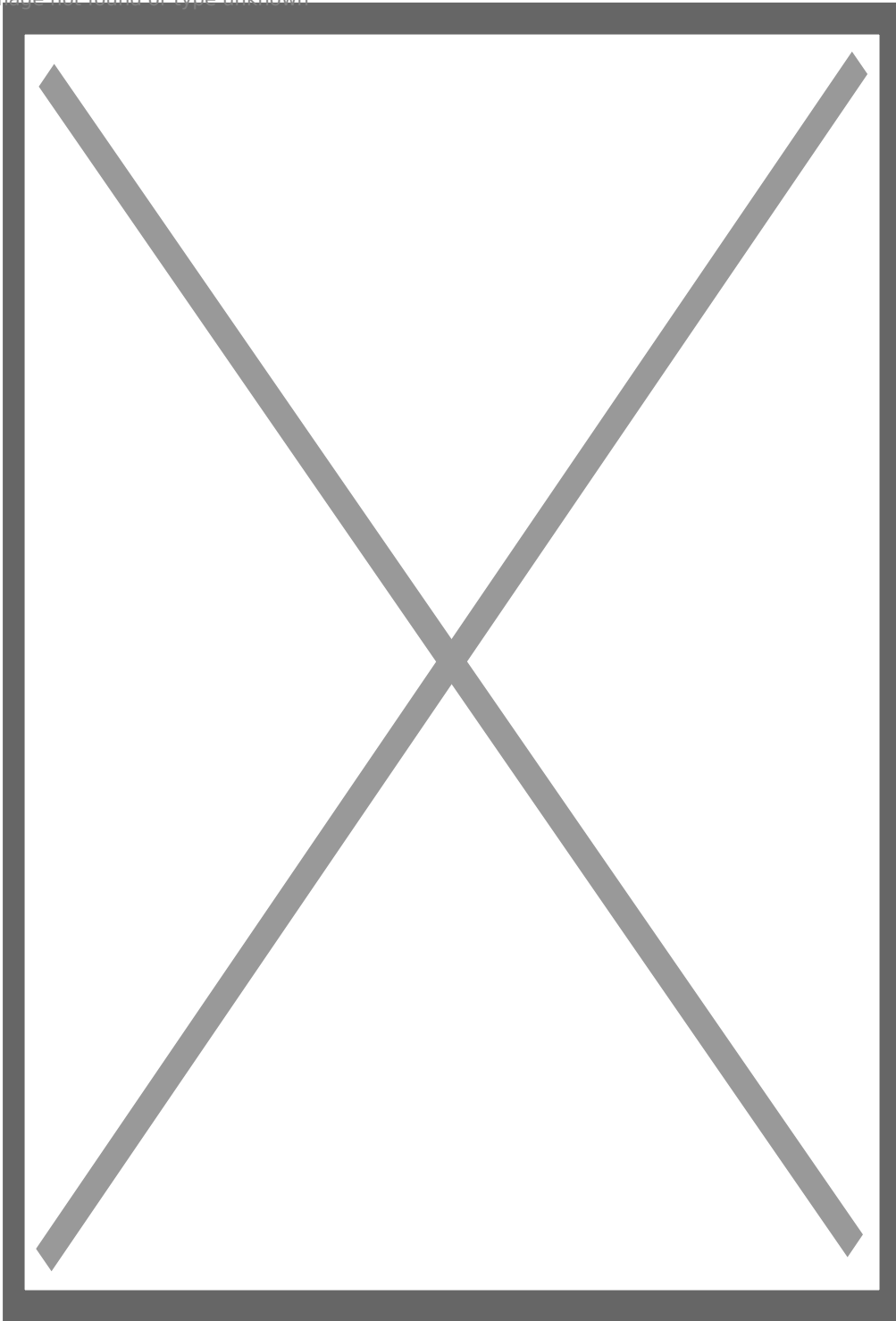
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Post by “Cassius” of September 26, 2025 at 10:56 AM

References in this episode:

King Canute and the Tide:

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[King Canute and the tide - Wikipedia](https://en.wikipedia.org)
en.wikipedia.org

Nietzsche on Dictating To Nature:

Quote

Beyond Good And Evil

[\(Gutenberg edition, translated by Helen Zimmern \) Chapter 1, section 9](#)

You desire to LIVE “according to Nature”? Oh, you noble Stoics, what fraud of words! Imagine to yourselves a being like Nature, boundlessly extravagant, boundlessly indifferent, without purpose or consideration, without pity or justice, at once fruitful and barren and uncertain: imagine to yourselves INDIFFERENCE as a power—how COULD you live in accordance with such indifference? To live—is not that just endeavouring to be otherwise than this Nature? Is not living valuing, preferring, being unjust, being limited, endeavouring to be different? And granted that your imperative, “living according to Nature,” means actually the same as “living according to life”—how could you do DIFFERENTLY? Why should you make a principle out of what you yourselves are, and must be? In reality, however, it is quite otherwise with you: while you pretend to read with rapture the canon of your law in Nature, you want something quite the contrary, you extraordinary stage-players and self-deluders! In your pride you wish to dictate your morals and ideals to Nature, to Nature herself, and to incorporate them therein; you insist that it shall be Nature “according to the Stoa,” and would like everything to be made after your own image, as a vast, eternal glorification and generalism of Stoicism! With all your love for truth, you have forced yourselves so long, so persistently, and with such hypnotic rigidity to see Nature FALSELY, that is to say, Stoically, that you are no longer able to see it otherwise—and to crown all, some unfathomable superciliousness gives you the Bedlamite hope that BECAUSE you are able to tyrannize over yourselves—Stoicism is self-tyranny—Nature will also allow herself to be tyrannized over: is not the Stoic a PART of Nature?... But this is an old and everlasting story: what happened in old times with the Stoics still happens today, as soon as ever a philosophy begins to believe in itself. It always creates the world in its own image; it cannot do otherwise; philosophy is this tyrannical impulse itself, the most spiritual Will to Power, the will to “creation of the world,” the will to the causa prima.

Post by “Cassius” of September 26, 2025 at 11:30 AM

Episode 300 of the Lucretius Today Podcast is now available. Today we mark our 300th episode, and in reflecting we end up with an episode entitled: "An Epicurean Twist On The Lesson Of King Canute"

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