

Possible use of the Pythagorean exercise called "evening review" for Epicurean purposes.

Post by "Patrikios" of December 24, 2025 at 7:20 PM

[Quote from Kalosyni](#)

A word of caution here, that the writings by Hiram that are referred to in the above post can be characterized as unique interpretations of Epicurean philosophy that: at times incorporate elements and ideas from external sources -- and at times are speculative in nature (do not come from direct textual evidence).

[Kalosyni](#) , I appreciate you reading and taking time to comment on my post.

While I referenced Hiram Crespo based on his recent series of Eikas messages that made some references to meditation, I have also been studying the topic of meditation (*meleta*) from multiple sources. I find that Crespo provides an added perspective (not speculative), that still reflects the intent of the original Epicurean text. Epicurus clearly advocated that we engage in *meleta* on a regular basis ("day and night"), as he states that admonition twice in the **Letter to Menoikeus**.

Quote

"You must study and **meditate** upon that which produces **eudaimonia**." [122]

○ χρή expresses necessity! It is essential - to study, reflect, and meditate on...

● μελετᾶν carries the sense of attending to something closely, studying it, or meditating on

it. It also means "to practise an art" and is akin to the Latin word meditari. We see this word again in verse 123 and 135.

. εὐδαιμονία is defined by LSJ as "prosperity, good fortune, opulence; true, full happiness."

The word is derived from εὖ- (eu-) "well, good" + δαιμονία (daimonia) "spirit, divine power."

This is where English gets the word "demon" but it could be either benevolent (eudaimon) or

malevolent (kakodaimon). If you have a good, benevolent in-dwelling spirit, you will lead a

prosperous, healthy, flourishing, fortunate life.

...

ἄ δέ σοι συνεχῶς παρήγγελλον, ταῦτα καὶ πράττε καὶ μελέτα, στοιχεῖα τοῦ καλῶς ζῆν
ταῦτ' εἶναι
διαλαμβάνων.

"And to you (i.e., Menoikeus), I (i.e., Epicurus) was continuously exhorting to practice,
to study,
and to meditate on those things which I state distinctly to be the basic elements of a
noble,
beautiful, and virtuous life."

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[Primary Source: Diogenes Laertius, *Lives of the Eminent Philosophers*, Book X.121-135
**Meditate On These Things: Epicurus's Letter to Menoikeus - A New Translation with
Commentary** © 2021 by Don Boozer]

Because it is a 'necessity' that we study and meditate daily; most of us need to plan, set-aside times for this type of deep meditation/reflection. So, while we can/should sing and repeat Epicurean quotes throughout the day; I usually need to set aside 15 to 20 minutes in the evening for a rigorous reflection, a **nuktos meleta**, the evening practice that Epicurus himself prescribed. My meditation usually follows reading/studying texts and articles for a couple hours earlier in the day .

And in order to meditate on how to train my '*divine spirit*' (daimonia) to be more benevolent, I reflect on how well I treated others throughout the day, and identify areas of improvement. Then I engage in deep meditation, while reflecting on impressions of "*blessed and immortal beings*", so I can better envision how to '*adjust my course*' in order to be '*steering ourselves toward tranquility and flourishing*'.

This is how I understand the purpose and value in Epicurean meditation. This also fits with the description in the chapter on Theology in the Oxford Handbook on Epicureanism. They discuss using meditation, prayer to interiorize, to assimilate the blessedness of the gods.

Quote

*The simulacra of the gods, then, bring benefits, and thus to **participate in prayers** and in religious ceremonies (cf. Diog. Oen. fr. 19 II 6– 11 Smith) means to “interiorize” in an effective way the (pleasurable) divine simulacra and to put into practice the commitment to become like a god among men.⁵⁴ In this sense, the gods are not only ethical models and regulative ideals, introduced by Epicurus solely in order to render*

*his philosophical system consistent with his recognition of beings that are eternally and genuinely imperturbable. Epicurus's gods also become figures highly relevant to our ethical life, playing a role that is at least indirectly active (although without any deliberate intention on their part), in virtue of the benefits that their simulacra bring us in practice on the not always easy road toward assimilation to god (homoiōsis theōi), which has a Platonic pedigree (cf. Theaet. 176a- b) but is totally of this world and bounded by the limits of this life.*⁵⁵

Chapter 5 - Theology, Emidio Spinelli and Francesco Verde, Oxford Handbook of Epicurus and Epicureanism (2020) (Kindle Locations 2638-2646). Kindle Edition.

[Daniel188](#) ,

I hope these added references help to reinforce the Epicurean approach to meditation and reflection.