

Notes on Epicurean Salvation; Recursion and Restructuring

Post by "Root304" of October 27, 2024 at 2:11 AM

Just wanted to find a place to put this thought together.

I found much fruit in the notion of "bounded recursion" to describe that indeterminacy and waveform happens within a relatively short range of possibilities. Matter cannot take every imaginable structure but a finite number of structures as Epicurus roughly put it.

I also found the notion of "restructive", to coin a word, being a fundamental underlying principal to oppose such ideas of information or seed of function being fundamental. "Re-" to mean happens again endlessly, while "structive" standing for atomic structures with the "con" taken out of "reconstructive" for it's notion of repeating an old form. Atoms restructure into totally different things, not reconstruct into what they were. Lots of pleasant implication in ecological ethics to accept this view.

With these 2 ideas taken together, I found the doctrines on imposing reasoned limitations on vain desires and ideals that extend to infinity that first drew me to Epicurus to be of paramount importance in my own mental health. Also how repetition of things like hedonic regimen and rereading and writing out one's understanding of the Doctrine to be a way of restructuring our minds for health through pleasure. Thus why Epicurus can still serve as a salve to this day. Epicurus critiques the relentless self-referencing and echo chamber of the recursive functions in the mind as a core problem in Humans. No Original Sin, just an adaptation from some periods in human history where conditions were extreme and out of the box thinking that recursion and rapid iteration problem-solving processes were required to survive.

I would love to see any Epicurean commentary on or references to myths of echo and Narcissus for example to see if this critique of recursion going on...

Anyway, just some thoughts.

Farewell!

Post by "Cassius" of October 27, 2024 at 7:27 AM

[Quote from Root304](#)

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I think that's a very useful way of looking at passages like Diogenes of Oinoanda saying that Epicureans agree that there is a flux, but it is not so fast or indeterminate that it cannot be perceived by our natural faculties. Waveforms or other motions can be very fast, but if they "oscillate" within a bounded area they they are readily perceivable as within a pattern.