

Welcome SmoothieKiwi!

Post by “smoothiekiwi” of January 7, 2022 at 2:48 AM

Thanks for sharing ! (And great profile picture, love it! 😊)

I think that one of the beautiful things of Epicureanism is the ability to use it „as needed“, or as a very flexible tool. Stoicism shows a clear path, without other branches: virtue is the only good, so your goal is to focus on virtue. That's it. You like photography and think that you are extraordinarily talented? It doesn't really matter, because your goal is virtue. It's better if you go into politics, because that's where you can be the most virtuous. Obviously, I'm exaggerating a bit, but the problem is real: by proclaiming virtue as the only good, all other possibilities to make the world better- by taking good photos, composing songs, being a gardener etc.-, are reduced to meaningless.

In contrast, Epicureanism allows one to freely follow his passions, as long as one a) remembers that they aren't necessary for survival and b) bring pleasure. You love taking photos? Great, go out and shoot a few! Just remember that photography isn't the only thing in your life that's worth living for.

My hedonic menu also differs a bit from Cresipo's. I, e.g., am not a fan of workouts. I've started a few times working out, did it for a span of two months, and then got bored. Instead, I've discovered walking out with my dog for a long timespan on a sunny day as an alternative which brings me far more joy and pleasure than 15 min of concentrated workout. In that regard, my own viewpoint differs a bit from that presented in the book, but is nevertheless true to the philosophy. And I most certainly agree that a hedonic menu brings more joy than a regimen. One should leave the strict „force-yourself-to-do-that“ to the Stoics, and go more „with the flow“, without sacrificing some sort of self-moderation.

So yeah, I know that these thoughts don't really answer your post all that much, but I'm too lazy to delete this all and write a better answer. Sorry 😊