

A Post At Facebook Relevant to Activism And Living As An Epicurean

Post by “Cassius” of May 1, 2022 at 9:29 AM

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Eoghan Gardner

In Epicureanism we are giving a lot of realities and principles. Such as pleasure is the goal of life, pleasure and pain are guides to achieve this goal etc...

I think what's lacking (surely due to most of epicurus writings being so far lost) is the prescriptive nature of what to actually do. There is a sense in which Epicurus seems the type of man not to prescribe many exercises as opposed to Stoicism which is almost all prescription.

Anyway my point is from what we know of the man and his garden what do you think epicurus would prescribe as exercises?

I see many think Buddhists meditation but I don't see why epicurus would do something like that.

Maybe a gratitude journal? But keeping in mind the point of it is not to be grateful but for the pleasure gratitude brings.

[Si Haves](#) Personally I imagine Epicurus practicing gratitude, perhaps a contemplative practice of some sort maybe sitting in silence sometimes and just being in the moment. I'd to imagine him dancing happily and joyfully in the garden.

[Antonio Montero](#) Moderator

I think that the exercise is to be conscious of ourselves, of our own nature, by making the distinction between the different kind of pleasures it brings an aware of ourself that bring that peace which is ataraxia. By observing nature and losing fear of the gods an death we keep ourselves in the present, not thinking about the suffering of death or the punishment of the gods. And by keeping and nourishing friendship and companion ship, knowing that like us, they want to avoid suffering and pain we can create a healthy society. That's my view and how I try to exercise the epicurean philosophy. Taking care of the garden of our life and our friends.

[Nic Reagan](#) He may have, but it was lost to history. Certainly, the early Epicureans celebrated Eikas on the 20th. So, occasional celebrations/feasts are called for as a practice. I would also classify 'withdrawing from public life' and avoiding the seeking of wealth, fame, and power as a specific 'practice by not-doing'. He also encouraged contemplation of nature, atoms and Void,

and their implications for non-fear and non-pain. These are a good starting point. As Epicureans, however, I feel we're free to create our OWN practices within the 'spirit' of Epicureanism, to suit our needs.

[David O'Connell](#) I sincerely think we should discuss forming groups irl to build some sense of Epicurean community. Perhaps that's too long term.

[Sherrillynn Barnes](#)[David O'Connell](#) great idea.

[Richard Owen](#) I genuinely believe that Epicurus would be a big proponent of boardgame nights, intellectual stimulation and good company!

[Panos Alexiou](#) A philosophy for community not individual supermen made out of stone. Meet friends, have good conversation, live life in moderation etc

[Garrett Wise](#) My hunch is that this is because pleasure and pain are subjective to the individual. The things I need to do so that I minimize my pains are much different than the things that my wife must do, since she has medical issues that I don't.

Similarly, although Epicurus described the three different types of desires, each of us has to go through our own unique process of limiting our desires to those Natural and Necessary ones.

[Matt Jax](#) I imagine his prescription was basically to pursue pleasure...to be with friends, to pursue the natural desires of the body with prudence.

[Tristan Mello](#) You know I think we should practice in the way that Epicurus would want. Celebrate friendship. Write a poem for a friend. Tell them you love them and mean it. Practice friendship. You learn from just having a friend. You learn from being a friend... how to be a friend. Like helping our friends. How your friends treat you.

Eoghan - I think a big issue modern people have (and perhaps even the ancient greeks) is that we have been told these truths by Epicurus and his successors but we are so beat down by rules and regulations that we still are looking for a how to guide.

It's kind of like a car that is broke down, a mechanic comes (the teachings of epicurus) and fixes it but sometimes the car needs a push start before it actually can move.