

# "Medicine" of Epicurus: Removing Fear and Finding Freedom

Post by "Kalosyni" of May 31, 2022 at 1:09 PM

I found this good post by [Elli](#) which highlights the "medicine" of Epicurus, as dealing with removing the fear of God (gods) and the fear of death. And that these two factors are the cause of the other fears which commonly plague the minds of many. If anyone has more to add or further questions, we could start dialog regarding this "Medicine of Epicurus". And I am wondering how hedonic calculus fits in, which normally I see as dealing with making choices in regard to pleasure. Maybe this is simple, or maybe there is more than what meets the eye?

## Quote

Just two greek words that have the same root and these are the "farmako" which means the <<pill>> and the "farmaki" which means the <<poison>>.

"Frugalix" the newly invented medicine that a doctor gives to all of his patients without to examine the first causes and the details of the causes i.e. the symptoms of each one of his patient's illnesses. And then this doctor thinks that he gave the right farmako=pill that for many will be transformed into farmaki=poison. Sorry, but this one is not a doctor, he is a charlatan.

The letter to Meneceus has such a strong structure that can't be unstructured by any charlatan because it is in accordance with the right study of Nature and the methodology of the Canon.

First thing first is that when someone has the desire to speak in public for EP, he has to examine what are the first causes that make the people for being greed, unfriendly and consumers without prudence. First, we examine the General Picture that is Nature, then we examine the causes, the details of the causes, the things akin to them and then we speak about the consequences. (see the ending paragraph to Pythocles)

The main causes

Fear of god

Fear of death

some details of the causes

Fear of pain

Fear to accept and withstand the reality

Fear to be responsible

Fear to be free

Fear to give and get on the basis of the common benefit that is the basis of friendship.

Fear or embarrassment to accept finally that pleasure is the goal in life as Nature has set for us.

And the tool/methodology

Ignorance of what is the tool/methodology and how Epicurus uses it for making the hedonic calculation that lead to the liberation of those fears.

The main causes and some details of the causes that make someone to be greedy, unfriendly, lonely, harsh, arrogant, depressed and a consumer without prudence and that means also that the selling and buying of useless things is the placebo pill to cover the fear of death that is the most important fear that leads to the vicious circle of the mentioned as above fears that are decoded with behaviors that lead to the incoherence of a society and finally its decadence.

Epicurus in his letter to Meneceus says to us for what purpose and how we can philosophize. He brings and is connecting all the concepts in real life for being experiences and for not being as abstractions and words without meaning. Then he examines the main causes i.e. the fears, some details of the causes and then he examines the consequences for giving his proposals e.g. the algorithm on the desires that lead the people to the : self-sufficiency that is connected with the right study of Nature that is connected with the generosity that is connected with freedom that is connected with prudence and all these that spring from the inner self that possesses eudaemonia which means that when someone possess eudaemonia he possesses himself i.e. he is FREE and that means also that he is not compromised and subordinated to his masters for living like andrapodo=slave.

And all these according to the circumstances of the experiences in the reality that measured rightly and prudently through the hedonic calculation for leading to the natural goal that is pure pleasure.

ES 49. It is impossible for someone to dispel his fears about the most important matters if he does not know the Nature of the universe but still gives some credence to myths. So without the study of Nature there is no enjoyment of pure pleasure. (see Principle Doctrine 12).

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Beauty and virtue and such are worthy of honor, if they bring pleasure; but if not then bid them farewell!

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