

On Ice Cream And Epicurean Philosophy

Post by "Elli" of May 16, 2019 at 1:53 AM

The greek epicureans and specially those in the Garden of Thessaloniki insist on the methodology (see the scheme in the attached picture)...

Let's see the picture :

It concerns the Epicurean philosophy.

The more the person is concerned with the study of nature,

the more he succeeds fearlessness,

the more he uses the measurement of pain and pleasure.

These two produce pleasure that belongs to the individual, (because pleasure belongs to the one who feels it, of course).

At the same time, however, the person practices the art of sufficiency

which is improved with the study of nature

and the more one achieves self-sufficiency,

the more freedom he acquires and thus greater the pleasure it provides to the individual.

Let's not insist on completeness of the analysis (which anyway does not exist), but in the method.

It includes the general picture. We can later move to the rest which are the multiple causes of human happiness. We can combine the rest. Then, we are going to see what emerges from the composition of the rest. In a more compound form we will observe the rebound and feedback. The more this process provides pleasure to a person, the greater the desire to study the Nature. The system does not use the law of excluded middle, i.e. pleasure or no pleasure, fearlessness or not fearlessness etc, but uses the Epicurean Multi-valued way where the above causes constantly get different values depending on the decisions and our actions. Imagine, for example, that I give great importance to the fearlessness and succeed pleasure from there, but I give little importance to self-sufficiency. So, depending on the general activity at a certain time, one cause will affect the other continuously taking different values and all the separate data will pulsate and will affect one another until the system settles and ****perhaps**** I wish that calmness means Katastematic pleasure of the individual. The system is dynamic, it is evolving like the nature and covers the needs of the Epicurean philosophy, which observes things as

they proceed and as Diogenes of Oenoanda writes (in response to Peripatetics) this flow, flowing as he says, can be scrolled quickly but not so fast as not to conceive a situation of it.