

Daily life of ancient Epicureans / 21st Century Epicureans

Post by “Patrikios” of May 26, 2025 at 10:05 AM

[Quote from Robert](#)

Secondly, I was reading Voula Tsouna's chapter on Epicurean "therapies" (in her book on the ethics of Philodemus), which got me thinking about how we might view Epicureanism as a set of practices, as opposed to (simply) a set of views.

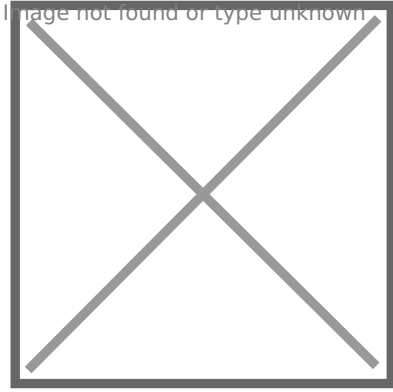
[@Eikadistes](#), I'm reminded of this distinction when you write that Epicurean teachings aren't "passing curiosities" but "practical guidance so we can confidently respond to the obstacles that characterize daily life." Also, your comments on memorization/recitation dovetail with what I just read in Sorabji's chapter (in *Emotion and Peace of Mind*) on Hellenistic spiritual exercises, as well as Hadot's discussion of same (in *Philosophy as a Way of Life*). Both authors point to memorization as a characteristic Epicurean practice.

[Robert](#), have you read Voula Tsouna's paper on **epibole**, where she talks about the process of how we should study and pay attention to the words and meanings of Epicurus writings.

https://www.bsa.ac.uk/wp-content/uploads/2021/03/Tsouna_310321_ABSTRACT-HANDOUT.pdf

In her paper on prolepsis, she emphasizes the role of mental focus in learning Epicurean concepts.

*“For what I label the Lockean view typically involves the idea that preconceptions are formed passively, without any movement of thought, whereas what I call the Kantian view is accompanied by the contention that **epibolē**, a mental focusing, is an integral component of the formation of basic concepts.”*



[Epicurean Preconceptions](#)

This paper provides a comprehensive study of the Epicurean theory of 'preconception'. It addresses what a preconception is; how our preconception of...
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I find that understanding these concepts of **prolepsis** and **epibole** are key to better understanding how to integrate the simple, but powerful, practices of living prudently, pleurably, and pleasantly.