

Possible use of the Pythagorean exercise called "evening review" for Epicurean purposes.

Post by "Daniel188" of December 19, 2025 at 5:05 PM

[Quote from Cassius](#)

First of all in suggesting this, have you thought about what the Epicurean telos is and how it relates to setting a goal of developing self-awareness?

The Epicurean telos is pleasure. Self-awareness is useful in pursuing this goal because it allows us to recognize habits that are harmful. When I think of harmful habits, I mean those that cause more pain than pleasure in the long run. Without any regular introspection, we often resolve to do things but are unable to stick to them. While this is useful, it is only one possible trick and is not necessary. Self-awareness is not a goal in itself.

[Quote from Cassius](#)

How would you explain that to someone who came across this post on the forum and thought to themselves: I thought this was an Epicurean forum, not a Stoic forum?

I would explain it this way: you can draw from any tradition. What matters most is the effect. If something helps you achieve your goal, it doesn't really matter what the tool is. If the Stoics claimed that $2+2=4$, we don't have to reject that particular knowledge just because the Stoics advocated it.

[Quote from Cassius](#)

Since you are new here and others don't know "where you're coming from" in suggesting this, before we go too far with it there are fundamentals to examine. First, we should examine the thought process in how and when we can look to Seneca or to any other Stoic for anything other than gross philosophical malpractice and perpetuating the wrong approach to the nature of the universe and to living.

I apologize if I sounded arrogant. My intention was simply to try to convey something that helps me personally and can be adapted for various purposes. I find such a suggestion rather harmless. As for the issue of Seneca himself and his philosophical views, I assume that most people here understand the errors of Stoicism. I think this is an appropriate post for "Epicurean Life Strategies for Modern Times." Critiques of Platonic absolutes and providential order would fit into other categories.