

Welcome Camotero!

Post by “Mathitis Kipouros” of June 12, 2020 at 12:19 AM

Well, let me try to share what’s been appealing and what’s been confusing. Please forgive, as many of these may be misattributed or not related to Epicurean philosophy, but this is where my understanding of it is today.

It’s appealing to hear that it might be possible to have a framework that could be helpful to understand the world and how to navigate it in a very pragmatic way, within our reach, and with many tools we already possess.

It’s appealing in that it could help to get rid of habits formed by years of accepting “abstractions” as real, and to learn to identify these abstractions.

It’s so refreshing to find people who are honest enough with themselves and with others about the super natural being non existing (or completely irrelevant to our experience). It makes me think of the fear, hypocrisy or self-imposed-unconsciousness necessary to be able to live every day by these beliefs. Don’t get me wrong, I’ve been guilty in the three accounts.

It’s relaxing that, apparently, to understand it you can approach it in a “what you see is what you get” attitude, with plain language and without overly convoluted concepts. It feels straightforward.

It’s liberating in that it faces you with the reality that whatever enjoyment or happiness you can expect to experience will have to happen before you cease to exist, and forgetting about doing stuff for “the points you’ll get in the virtues exam nobody is grading”.

It’s good to know that it’s not a philosophy of libertine hedonism and debauchery.

Many of the following also may be because of my status as a new “student”, so please bear with me:

It’s confusing that some abstractions are bad and some good, so how to draw a line. Like higher math or complex music theory etc.

It’s unappealing that it may be perceived as a selfish way to live life and act in the world. It worries me that the ethics won’t comprise a care for the less fortunate and the downtrodden. Or that morality would be not relevant to it because of its ultra materialistic foundation.

Getting really out of my depth... it’s confusing that the swerve (or whatever it is called in modern terms... what is it? What they call a “quantum jump” or “atomic transition” perhaps?) happens for no reason at all and from that we can derive a conclusion of this as evidence of the existence of free will. Perhaps this is a non-issue, since it’s evident that free will exists, or at

least our experience makes us feel it that way, which is what is relevant, but I dare to share something that in my huge ignorance I found a bit paradoxical (please do forgive me if this is very basic stuff): if we don't have any control over the swerve, then we are at it's behest, regardless of it happening for many reasons or any reason at all, no?

I hope I'm not taking too much of your time for stuff that I will come to answer with a bit more study later on, by taking advantage of your prompt, Cassius.