

Welcome Max Duboff

Post by "Cassius" of June 29, 2026 at 9:19 PM

Thanks for the kind words Max and it's a pleasure to hear from you.

No doubt you've been reading somewhat on the forum and you've seen that we are a somewhat "opinionated" website, actually trying to build a community true to the ancient model and not just trading information.

In that regard I am very pleased to see the two articles you mentioned, and though I haven't had a chance to read them in full yet, they both seem to indicate a direction that would likely be consistent with what you'll find here. I think most of our participants would agree that "yes" Epicureans do engage in sex, and even marriage, and even having children, not a a universal rule but under the "right circumstances." And that we would do so, when those opportunities arise, because in fact our prime supreme goal is not in fact "Tranquility" but *Pleasure*, with tranquility being one pleasure - an an important one - but not the only pleasure or the highest, because pleasure includes all experience that is not painful, and that includes joy and delight as well as those that are more "stable." Most of us find it inconceivable that Epicurus would have provided in his will for female minors to be married to members of his school if he had thought he was sentencing them by necessity to a less than happy life.

And likewise as to your article on dying for a friend, most all of us embrace that as well, not just because of the importance to be placed on friendship, as stated throughout the texts, and specifically stated to have been Epicurus's position by Diogenes Laertius, but again because our prime directive is NOT "Tranquility" but happiness based on pleasure, and we are not going to sentence ourselves to living on when the pain of not dying for that friend (again under the right circumstances) would be worse than living on.

You're probably much more familiar with many of these issues than most of us are here, and I'm hopeful that you will be an "ally" on them 😊

Another issue that's regularly debated in general circles is whether Epicurus was simply "covering himself" with his views on religion so he would not have to meet the end of Socrates. Again on that issue, our community takes Epicurus' views on divinity seriously, and while that doesn't fit neatly under the category of "atheist" it does rule out belief in supernatural forces or that there are supernatural gods who choose to favor some people and condemn others.

It's both a privilege and a challenge to have someone like yourself here, because most of our new members have to wade through weeks or months or years to begin to see the importance of these issues, and you come to the table fully stocked - so to speak - with knowledge and opinions on these issues and more.

I hope we can explore some of these issues here in this thread and that you'll let us know your thoughts on these and other key issues which academics have opinion back and forth for so many years.

Again, thanks for taking an interest in the forum and we look forward to hearing more from you!