

Welcome Cyrano!

Post by "Cassius" of January 2, 2024 at 9:05 PM

Welcome [Cyrano](#) !

There is one last step to complete your registration:

All new registrants must post a response to this message here in this welcome thread (we do this in order to minimize spam registrations).

You must post your response within 72 hours, or your account will be subject to deletion.

Please say "Hello" by introducing yourself, tell us what prompted your interest in Epicureanism and which particular aspects of Epicureanism most interest you, and/or post a question.

This forum is the place for students of Epicurus to coordinate their studies and work together to promote the philosophy of Epicurus. Please remember that all posting here is subject to our [Community Standards / Rules of the Forum](#) our [Not Neo-Epicurean, But Epicurean](#) and our [Posting Policy](#) statements and [associated posts](#).

Please understand that the leaders of this forum are well aware that many fans of Epicurus may have sincerely-held views of what Epicurus taught that are incompatible with the purposes and standards of this forum. This forum is dedicated exclusively to the study and support of people who are committed to classical Epicurean views. As a result, this forum is not for people who seek to mix and match some Epicurean views with positions that are inherently inconsistent with the core teachings of Epicurus.

All of us who are here have arrived at our respect for Epicurus after long journeys through other philosophies, and we do not demand of others what we were not able to do ourselves. Epicurean philosophy is very different from other viewpoints, and it takes time to understand how deep those differences really are. That's why we have membership levels here at the forum which allow for new participants to discuss and develop their own learning, but it's also why we have standards that will lead in some cases to arguments being limited, and even participants being removed, when the purposes of the community require it. Epicurean philosophy is not inherently democratic, or committed to unlimited free speech, or devoted to any other form of organization other than the pursuit by our community of happy living through the principles of Epicurean philosophy.

One way you can be most assured of your time here being productive is to tell us a little about yourself and personal your background in reading Epicurean texts. It would also be helpful if you could tell us how you found this forum, and any particular areas of interest that you have

which would help us make sure that your questions and thoughts are addressed.

In that regard we have found over the years that there are a number of key texts and references which most all serious students of Epicurus will want to read and evaluate for themselves. Those include the following.

["Epicurus and His Philosophy"](#) by Norman DeWitt

[The Biography of Epicurus by Diogenes Laertius](#). This includes the surviving letters of Epicurus, including those to [Herodotus](#), [Pythocles](#), and [Menoceus](#).

["On The Nature of Things"](#) - by Lucretius (a poetic abridgement of Epicurus' "On Nature"

["Epicurus on Pleasure"](#) - By Boris [Nikolsky](#)

The chapters on Epicurus in [Gosling and Taylor's "The Greeks On Pleasure."](#)

[Cicero's "On Ends" - Torquatus Section](#)

[Cicero's "On The Nature of the Gods" - Velleius Section](#)

The Inscription of Diogenes of Oinoanda - [Martin Ferguson Smith translation](#)

[A Few Days In Athens" - Frances Wright](#)

Lucian Core Texts on Epicurus: (1) [Alexander the Oracle-Monger](#), (2) [Hermotimus](#)

[Philodemus "On Methods of Inference"](#) (De Lacy version, including his appendix on relationship of Epicurean canon to Aristotle and other Greeks)

"The Greeks on Pleasure" -Gosling & Taylor Sections on Epicurus, especially the [section on katastematic and kinetic pleasure](#) which explains why ultimately this distinction was not of great significance to Epicurus.

It is by no means essential or required that you have read these texts before participating in the forum, but your understanding of Epicurus will be much enhanced the more of these you have read. Feel free to join in on one or more of our conversation threads under various topics found throughout the forum, where you can to ask questions or to add in any of your insights as you study the Epicurean philosophy.

And time has also indicated to us that if you can find the time to read one book which will best explain [classical Epicurean philosophy](#), as opposed to most modern "eclectic" interpretations of Epicurus, that book is Norman DeWitt's Epicurus And His Philosophy.

(If you have any questions regarding the usage of the forum or finding info, please post any questions in this thread).

Welcome to the forum!

Not Neo-Epicurean, But Epicurean

1. Not "flourishing," "human potential," "self-actualization," or "meaningfulness," but happiness grounded in the feeling of pleasure.
2. Not "absence of pain" as a full statement of the goal of life, but "the Feelings are two, pleasure and pain" and "Pleasure is the beginning and the end of a happy life."
3. Not virtue for the sake of virtue, but virtue as instrumental for the attainment of pleasure.
4. Not "the greatest good for the greatest number," but "Every desire must be confronted with this question: What will happen to me if the object of my desire is accomplished and what if it is not?"
5. Not "humanism," "transhumanism," "individualism," "collectivism," "egoism," "altruism," "social progress," "Marxism," "democracy," "tyranny," or any "one size fits all" political ideal of any kind, but social structure based on friendship which "is formed and maintained by means of a community of life among those who have reached the fullness of pleasure."
6. Not "hard determinism," but "some things happen from necessity, some from chance, and others through our own choice."
7. Not "supernaturalism," but "materialism."
8. Not "supernatural gods," or "life after death," but confidence in a fully material universe and "for those men for whom wisdom is possible, and who do seek it, such men may truly live as gods."
9. Not only "short term hedonism," but "it is to continuous pleasures that I invite you."
10. Not "rationalism," but "all reason is dependent upon sensations."
11. Not fearful of death nor careless of losing life, but valuing life for the opportunity of pleasure it brings.

Our Posting Policy At EpicureanFriends.com:

"No Partisan Politics," "No Supernatural Religion," and "No Absolute Virtue"

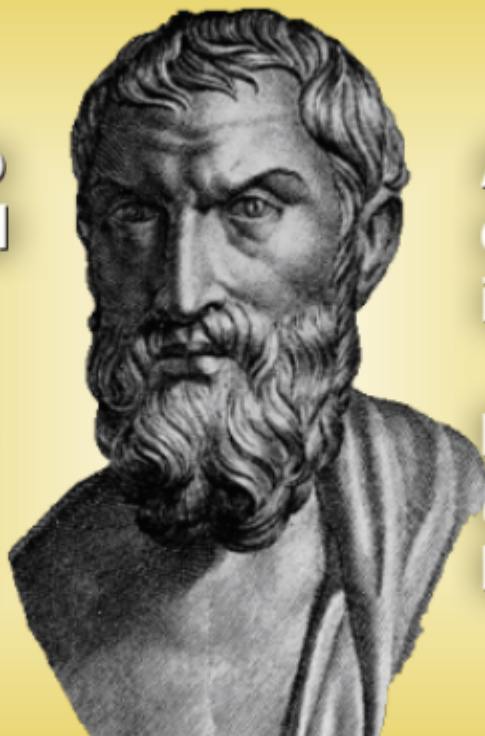
This forum is dedicated to promoting the philosophy of Epicurus, and not to any partisan political positions whether "left," "right," or "center." The task of rediscovering Epicurean philosophy requires that such discussions be held elsewhere. Posts violating this rule are subject to removal.



Epicurean philosophy firmly rejects the viewpoint that there are any supernatural forces or absolute virtues or Platonic ideals of any kind. Argument which is based on supernatural claims, or "absolute" virtues or ideals of any kind, are in violation of this rule and subject to removal.

There are no supernatural gods.

There is no life after death.



All good and evil consists in sensation.

Pleasure is the guide of life.

Post by “Cyrano” of January 2, 2024 at 11:45 PM

I just discovered your site and am delighted to find it. I have not read much on Epicurus per se, but I have been a materialist in philosophy for 60 years. (I did read with tremendous enjoyment the book by Stephen Greenblatt.)

The Epicureans with whom I am most familiar are Omar Khayyam and Cyrano de Bergerac. In fact, the latter is one of the great heroes of my life. I send you here a pictorial presentation I created about him...

<http://tinyurl.com/3a7wvnu>

Gene Gordon

Post by “Don” of January 3, 2024 at 4:23 AM

Welcome aboard, [Cyrano](#) !!

You'll find several of us are fans of Greenblatt's book.

If you're looking for an excellent and accessible, even conversational, introduction to Epicurus's philosophy, we recommend Dr. Emily Austin 's Living for Pleasure. You'll also find our interviews with her elsewhere in this forum.

Post by “Cassius” of January 3, 2024 at 6:41 AM

That presentation looks very impressive Cyrano! I haven't had a chance to watch it all but it looks very creative! And I remember the Jose Ferrer movie with great affection.

Post by “Don” of January 3, 2024 at 7:31 AM

<http://www.epicureanfriends.com/thread/3623-welcome-cyrano/>

[Quote from Cassius](#)

That presentation looks very impressive

That is impressive. I admit I had NO idea about all that concerning Cyrano de Bergerac!! Thanks for sharing!

Post by “Cassius” of January 3, 2024 at 7:40 AM

I think we should tag this presentation for [Joshua](#) to be sure he sees it:



In 1600, nineteen years before I was born, the great Italian lover of the infinite material universe, Giordano Bruno was strapped to a stake by the Catholic Inquisition, a gag tied to his tongue, and a flaming torch touched to his body.

Post by “Martin” of January 3, 2024 at 11:41 AM

Welcome Cyrano!

Post by “Pacatus” of January 3, 2024 at 2:47 PM

Welcome Cyrano.

Post by “Cyrano” of January 3, 2024 at 5:04 PM

Much thanks to all who have welcomed me here and reacted to my post. Already I am enjoying so much this website and my participation in it.

Post by “Cassius” of January 3, 2024 at 6:45 PM

I just reviewed the presentation to the end. You deserve a lot of credit for putting together such a good slideshow. We need to take yours as an example and set something of similar format up on Epicurus himself.

I was not aware of much of that background at all. So are there texts by Cyrano mentioning Epicurus specifically.

If you have time could you summarize what he had to say (if at all) about Epicurus and Lucretius?

Post by “Cyrano” of January 3, 2024 at 8:00 PM

Thank you very much, Cassius.

Yes, my love for Cyrano inspired me to create that extensive presentation. And your idea of doing a similar one for Epicurus is excellent. It can be done (for free!) on the terrific website CANVA.

Post by “Cyrano” of January 3, 2024 at 8:19 PM

Oh! The best book I know of about Cyrano is this one...

<http://tinyurl.com/59xshm5w>

Post by “Cyrano” of January 3, 2024 at 8:42 PM

Quit a few years ago I published a Cyrano article in the magazine FREE INQUIRY.

<https://cdn.centerforinquiry.org/wp-content/uploads/sites/26/1991/10/22160745/p39-1.pdf>

It covers a lot of the same ground as in my presentation, but also, of course, new material as well.

Post by “kochiekoch” of January 4, 2024 at 2:56 PM

Hi and welcome Cyrano! 😊

That was some presentation. I admit I knew nothing at all about the historical Cyrano, but he looks like he was quite a guy.

Open atheism was rare in his day and I know of no other examples.

Post by “Cassius” of January 4, 2024 at 9:13 PM

<http://www.epicureanfriends.com/thread/3623-welcome-cyrano/>

If he was a student of Gassendi then one would think that he most definitely had something to say about Epicurus at some point.

Post by “Cyrano” of January 4, 2024 at 11:05 PM

The truth is I have not read all the works of de Bergerac. Yes, I "would think that he most definitely had something to say about Epicurus at some point." But I'm sorry I cannot help you now. Probably in the future I will, for you are shaming me into a perusal of his writing.

Post by “Joshua” of January 5, 2024 at 12:42 AM

[Quote from Cyrano](#)

The truth is I have not read all the works of de Bergerac. Yes, I "would think that he most definitely had something to say about Epicurus at some point." But I'm sorry I cannot help you now. Probably in the future I will, for you are shaming me into a perusal of his writing.

Take heart! I didn't even know the name three days ago...

Post by “Cassius” of January 5, 2024 at 3:07 AM

I presume one place to start is to collect some links to where his original works (hopefully translated) can be found. I haven't had time to start looking into what's available on the internet on him or their translation state. And it would be good to hear from [Charles](#) as to whether he knows anything on this topic.

Post by “Cyrano” of January 6, 2024 at 12:31 AM

I admire you, Cassius, for all the work you do here.

My speciality is Shakespeare, and I am working now on an article on [REDACTED] [REDACTED] and whether Shakespeare may have been an Epicurean.

Post by “Joshua” of January 6, 2024 at 1:26 AM

That is an excellent idea! I can refer you to an old thread in which I compared Friar Laurence's Act 2, Scene 3 monologue from Romeo and Juliet to Book 5 of Lucretius;

Thread

[Romeo and Juliet \(Passages Parallel to Lucretius\)](#)

Romeo and Juliet: Act 2, Scene 3--Friar Laurence

Lucretius, Book 5: Cyril Bailey translation--various passages

The grey-eyed morn smiles on the frowning night,
Chequering the eastern clouds with streaks of light;
And fleckled darkness, like a drunkard, reels
From forth day's path and Titan's fiery wheel.

1. The golden

Now, ere the sun advance his burning eye,
The day to cheer and night's dank dew to dry,
I must upfill this osier cage of ours
With baleful weeds and precious-juicèd flowers.

...



Joshua

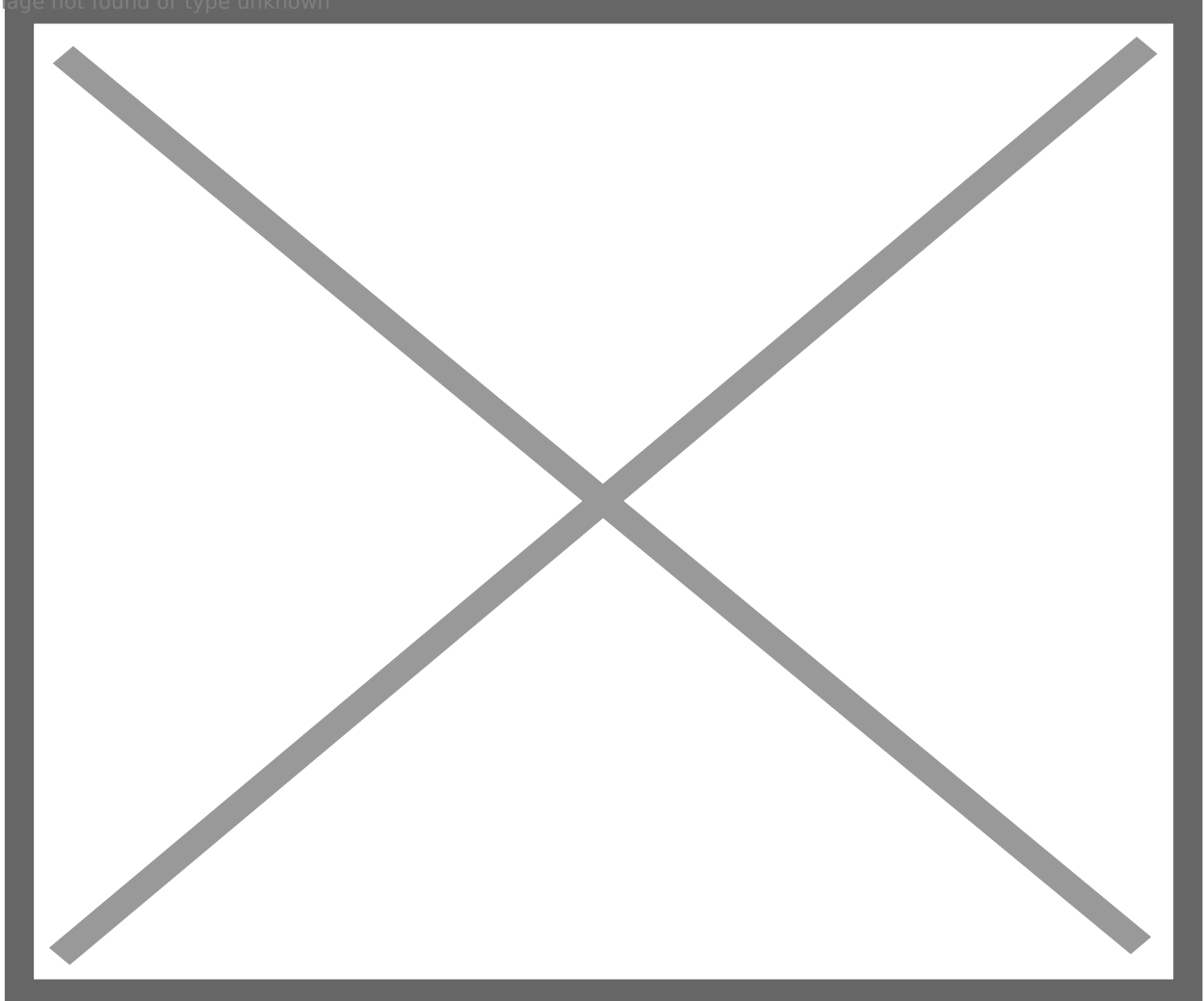
August 24, 2022 at 5:59 PM

Post by “Don” of January 6, 2024 at 5:27 AM

I would find that fascinating.

Along those lines, I just listened to a podcast with Ben and David Crystal talking about their new book *Everyday Shakespeare* with lines for different days of the year

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[David and Ben Crystal Share Shakespeare Quotations for Everyday Life | Folger Shakespeare Library](#)

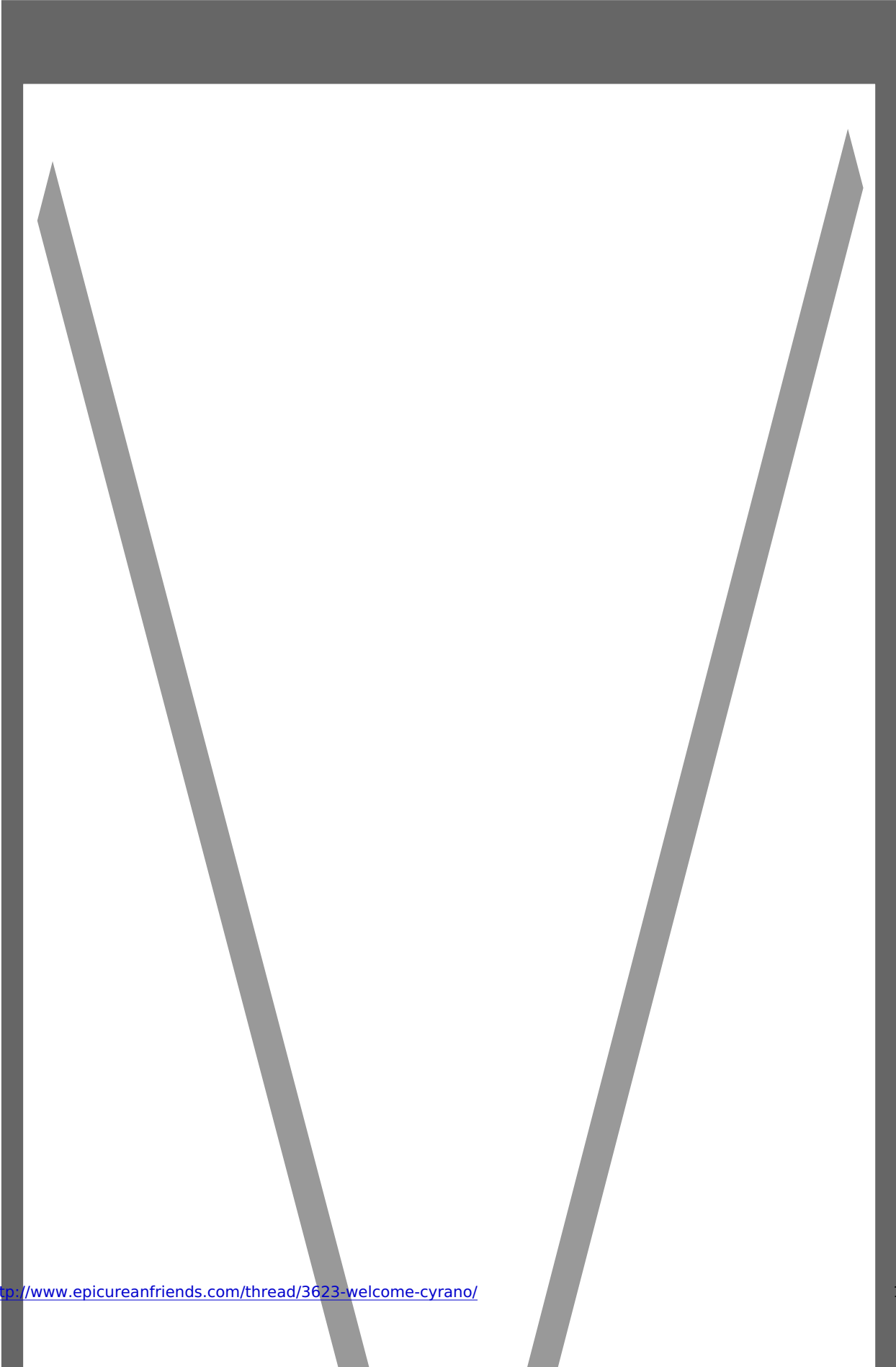
Folger Shakespeare Library is the world's largest Shakespeare collection, the ultimate resource for exploring Shakespeare and his world. Shakespeare...

www.folger.edu

Post by "Don" of January 6, 2024 at 5:49 AM

FYI...

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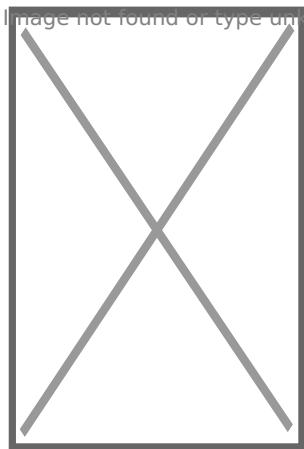


[Lucretius and Shakespeare on the Nature of Things - Cambridge Scholars Publishing](#)

Lucretius and Shakespeare on the Nature of Things - Cambridge Scholars Publishing

www.cambridgescholars.com

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[Of Mites and Motes: Shakespearean Readings of Epicurean Science](#)

Abstract. This chapter is devoted to the rediscovery of Lucretius in the early modern period. Even though Shakespeare had no access to writings by Epicurus, the academic.oup.com

[One Small Voice: Montaigne and Lucretius](#)

[“Past fearing death”: Epicurean ethics in Measure for Measure](#)

As William Empson remarked in *The Structure of Complex Words* (1951), *Measure for Measure* has often been seen as “a Morality Play about the dialectic of Justice...” journals.openedition.org

Post by “Martin” of January 6, 2024 at 12:14 PM

In **Romeo and Juliet** and in **Hamlet**, there are apparent traces of Epicurus' philosophy, but in **King Lear**, there are none obvious to me. Please let us know where to find the article after it has been published.

Post by “Cyrano” of January 7, 2024 at 1:15 AM

Shakespeare fanatic that I am, I am very happy to see your extended discussion of [REDACTED] [REDACTED] [REDACTED] working on [REDACTED] [REDACTED] and the possibility that Shakespeare may have been an Epicurean. Wouldn't t

be something! In Montaigne, also an Epicurean, Shakespeare read about Lucretius, atomic theory and all.

Post by “Cyrano” of January 7, 2024 at 1:23 AM

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