

# Welcome Chryso!

**Post by "Cassius" of April 2, 2024 at 2:52 AM**

Welcome [Chryso](#) !

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.



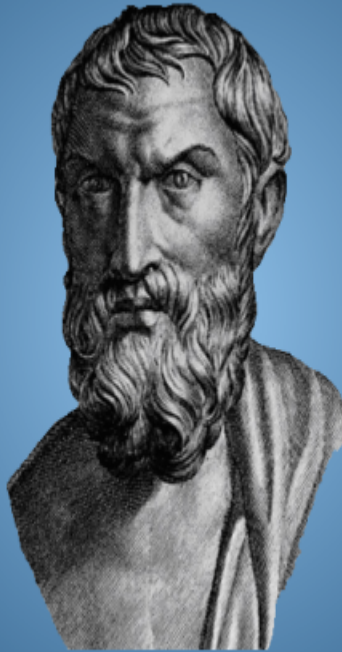
Epicurean philosophy firmly rejects the viewpoint that there are any supernatural forces or absolute virtues or Platonic ideals of any kind. Argument which is based on supernatural claims, or "absolute" virtues or ideals of any kind, are in violation of this rule and subject to removal.

**No thing can be created from nothing.**

**Nature has no gods over her.**

**Death is nothing to us.**

**He who says “Nothing can be known” knows nothing.**



**All good and evil consists in sensation.**

**Pleasure is the guide of life.**

**There is no such thing as absolute justice.**

**There is no necessity to live under the control of necessity.**

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**Post by “Cassius” of April 2, 2024 at 8:22 AM**

Post

**[Daily Reflection from an Epicurean View](#)**

Hello all, Peace and Safety. I am new to this site; well, I have browsed a few times before, but newly a member. I have been following Epicureanism for about a year now after discovering Stoicism just wasn't for me. My collegiate career has brought me into a course on Stoicism since they lack a course of Epicureanism. To my pleasant surprise, Epicureanism is referenced in nearly every topic and lesson. This week we have to charge of daily reflections. Part of the reflections is to ask oneself...



Chryso

April 2, 2024 at 12:11 AM

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**Post by “Chryso” of April 2, 2024 at 10:36 PM**

Hello, Peace and Safety. I am still a novice at applying Epicureanism to my daily life but I have been reading about it and studying it for a little over a year now. I started with Stoicism but found that it wasn't for me. I don't care for the call to civic duty and I don't agree that virtue is the highest good, I fell in line with Epicurus's view that they are instrumental to achieve mental tranquility.

My self-education started with watching any and all relevant videos on YouTube from casual explanations to full lectures from collegiate professors. I have read *On the Nature of Things* and *The Art of Happiness*, owning my own copy of both. I am currently reading *Living for Pleasure* and have on my shelf to be read next *Tending the Epicurean Garden* and *How to be an Epicurean*.

My philosophical education isn't solely Stoicism and Epicureanism; I have explored other schools of thought such as Cynicism (interesting but not my thing either) and several flavors of Existentialism. Epicureanism fit my natural inclinations better than any other philosophical view (like justice being merely an agreement between parties, crudely summed up).

I am an atheist, so no appeal to the supernatural from me. I don't see this as clashing with Epicureanism even though they were theist to some degree as any deity that does not interact with the world may as well not exist or only represent an ideal at most.

While I don't think it is an issue, I did see it listed in the first graphic, I am sympathetic to the concept of Hard-Determinism. However, I only find this view plausible from a purely physical point of view. While I think HD is more likely than not, I don't base my interactions around it or behave with the assumption that nothing matters since everything is determined. I am of the mindset that even if everything is determined, the brain doesn't behave with that in mind. As I see it, we act as though we have free will because we have no choice otherwise. I generally see HD as an unfalsifiable proposition, and as such, it doesn't go beyond an interesting conversation topic for me.

My focus for practicing Epicureanism is to have a philosophy of life that makes sense when observing the world and can lead towards a satisfying life. I think the Epicureans were well ahead of their time in terms of understanding the world, especially without the equipment that would be necessary to test their assertions (atomic theory, the swerve/"random" atomic motion, and implications of evolution/natural selection to name a few).

Finally, I found this forum from one of the older videos on the Society of Friends of Epicurus YouTube channel.

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**Post by “Don” of April 2, 2024 at 10:46 PM**

Welcome aboard our little boat! 😊

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**Post by “Godfrey” of April 3, 2024 at 1:56 AM**

Welcome [Chryso](#) !

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**Post by “Martin” of April 3, 2024 at 4:31 AM**

Welcome Chryso!

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**Post by “Cassius” of April 3, 2024 at 7:14 AM**

Thank you for the extensive introduction! Given all the reading you have done i would recommend you add to that list at some point Norman Dewitt's "Epicurus and His Philosophy." You will find it touches on many specifics of the philosophy not mentioned in the other books you listed.

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**Post by “Kalosyni” of April 3, 2024 at 9:00 AM**

[Chryso](#) Welcome to EpicureanFriends forum!

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**Post by “Chryso” of April 6, 2024 at 11:13 AM**

Quote from [Cassius](#)

Thank you for the extensive introduction! Given all the reading you have done i would recommend you add to that list at some point Norman Dewitt's "Epicurus and His Philosophy." You will find it touches on many specifics of the philosophy not mentioned in the other books you listed.

I appreciate the recommendation. I've added it to my list.