

Welcome HollyGraves!

Post by "Cassius" of June 17, 2024 at 6:49 AM

Welcome [HollyGraves](#)

[I am very happy to welcome [HollyGraves](#) to the forum. I'm including the standard "Welcome Message" below in case someone has decided to hijack the username, but if this is "the" HollyGraves the we have someone who's been very helpful to Elli and Martin and I (and others) in the past, and who we are very glad to have an account over here!]

Please check out our [Getting Started](#) page, but in the meantime 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.

Nothing can be created from nothing.

Nature has no gods over her.

Do not assign to the gods anything that is inconsistent with incorruption and blessedness.

Death is nothing to us.

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



He who says "Nothing can be known" knows nothing.

All sensations are "true."

Virtue is not absolute or an end in itself - all good and evil consists in sensation.

Pleasure is the guide of life.

By "Pleasure" we mean all experience that is not painful.

Life is desirable, but unlimited time contains no greater pleasure than limited time.

Post by "Eikadistes" of June 17, 2024 at 9:14 AM

Hi, Holly! Glad to see you here. 👍

Post by "HollyGraves" of June 18, 2024 at 8:15 AM

Hello friends! I'm glad to be here. I have enjoyed taking part from time to time on the Facebook page, but I don't know why I had never decided to join this forum before now. I look forward to some wonderful and fruitful discussions in the future! Thanks, Cassius, for your kind words. And thanks for this very helpful Welcome Page, with all the links provided. I often need to remind myself to come back to the basics, and this will be a good resource for doing so.

I've been studying Epicurean philosophy for several years now, and it has influenced how I live my life in many ways. My main focus is to apply the principles to daily life so that I can be happy and content. I came to this way of life after a long lifetime of seeking to change myself through different religions and philosophies which had, as their core, the belief that human beings are flawed and need to seek divine help to change. It was quite a relief to read about Epicureanism and see that my desire to seek pleasure and avoid pain is innate, and not a character flaw of a sinful nature. I sure wish I had been able to open my eyes to this fact when I was younger! But thankfully, it is never too late to practice philosophy, as our master Epicurus says. Be well, friends!

Post by “Don” of June 18, 2024 at 8:22 AM

Welcome to the forum 😊

Post by “Cassius” of June 18, 2024 at 8:59 AM

Holly your recent Basil Rathbone post reminded me of your interest in movies, and we have a section on Epicurean-Friendly Movies here that you might have some suggestions for:

[Movies / Books \(fiction\) With Epicurean Philosophical Themes](#)

And i see that Don just welcomed you and you may find some commonalities to discuss since he is a luminary in the world of library science, though in an adjoining state so there may be some rivalry involved 😊

Post by “Kalosyni” of June 18, 2024 at 9:46 AM

[HollyGraves](#) Welcome to the forum! 😊

Post by “Martin” of June 19, 2024 at 6:17 AM

Welcome here, too!

Post by “HollyGraves” of June 19, 2024 at 8:05 AM

Thanks for the greetings, everyone!

I am not quite a "luminary in the world of library science" as Don is, Cassius! Just a lowly circulation assistant 😊

Post by “Don” of June 19, 2024 at 8:36 AM

[Quote from HollyGraves](#)

circulation assistant

Hey! Y'all in Lending keep the materials flowing to the people and you're on the frontlines of public service. 👍👍 Kudos!

Post by “Don” of June 19, 2024 at 9:04 AM

[Quote from Cassius](#)

a luminary in the world of library science

LOL ☹️ Please... Don't.... Stop. But seriously, "luminary" is FAR too kind (read: hyperbole 😊).

[Quote from Cassius](#)

in an adjoining state so there may be some rivalry involved

Friendly rivalry 😊 Even Ohio and Michigan get along and cooperate in the library world.

Post by “Cassius” of June 19, 2024 at 9:17 AM

There is "some" truth to calling Don a luminary in both the library and podcasting world, but what is even more certainly true is that having a "sense of humor" (and having the good sense to know when humor is appropriate and when it is not") ought to be considered an essential requirement in participating in an Epicurean community.

I can't imagine a group of "friends" who don't have a sense of humor among themselves.

Humor is easy to misunderstand, and it's especially a hazard since we don't "lock down" the forum to outside readers. But we have emojis and other ways to make things clear, and if something seems questionable we also have the Epicurean "frank criticism" (plus a private conversation system and private forum sections) to straighten things out - so anytime someone wonders how to take something, don't hesitate to ask.

Post by “TauPhi” of June 19, 2024 at 10:03 AM

[Quote from Cassius](#)

what is even more certainly true is that having a "sense of humor" (and having the good sense to know when humor is appropriate and when it is not") ought to be considered an essential requirement in participating in an Epicurean community.

Cicero, De Natura Deorum, 2.17.46: *Hic quam volet Epicurus iocetur, homo non aptissimus ad iocandum - minimeque resipiens patriam.*

Epicurus may make a joke of this if he likes, although humor was never his strong point - an Athenian without the "Attic salt!"

Sense of humour should be strictly prohibited! Laughter makes faces wrinkle, bellies hurt and moods swing. And it's contagious. Now excuse me, I have to go back to my serious life. I have to drag myself to yet another pointless walk and get tired again and listen to those annoying birds chirping and having this awful summer breeze in my wrinkleless face. Ahhh, Wednesdays.

Post by “Cassius” of June 19, 2024 at 10:17 AM

It is interesting how Cicero makes that remark. Sounds to me more like someone who does not appreciate philosophical jibes and jokes made at their expense, given that Cicero's team would be on the receiving end of Epicurus' attacks - humorous and otherwise.

Letter to Pythocles

[115] ... The signs of the weather which are given by certain animals result from mere coincidence of occasion. *For the animals do not exert any compulsion for winter to come to an end, nor is there some divine nature which sits and watches the outgoings of these animals and then fulfills the signs they give. [116] For not even the lowest animal ... would be seized by such foolishness, much less one who was possessed of perfect happiness.*

However I bet there probably IS a grain of truth to what Cicero said, and that we can still see in the face of Epicurus' statue with his piercing eyes. I suspect Epicurus was very capable of being very funny at some times, and extremely serious at others, as the situation required. And given the seriousness of the philosophical issues at stake, I suspect the situation required seriousness very often, even when the subject was Pleasure.

We probably should assemble a set of quotes of what is either obviously or implicitly Epicurean humor.

Post by “Don” of June 19, 2024 at 10:58 AM

The one I seem to return to again and again is at the ending of On Nature, Book 28, where Epicurus has gone on for feet of a scroll, he says, "So let the words which we have prattled suffice for the present." and the verb there is specifically a form of ἀδολεσχέω "to talk idly, prate" so it seems to me that Epicurus is being self-effacing. I really like that.

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, Α α, , ἀδι^κο-χρήματος , ἀδολεσχέω](#)

Post by “HollyGraves” of June 20, 2024 at 9:18 AM

Thanks for pointing that out, Don! Humorous self-effacement is not necessarily something I have ascribed to Epicurus in the past, but now it throws a new light on his character for me.

Post by “Remus” of June 29, 2024 at 5:47 PM

Hello Holly 😊