

Welcome Dlippman!

Post by "Cassius" of July 6, 2025 at 11:47 AM

Welcome [dlippman](#)

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 24 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 and associated Terms of Use](#). Please be sure to read that document to understand our ground rules.

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 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 most other philosophies, 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 of truth and happy living through pleasure as explained in the principles of Epicurean philosophy.

One way you can be assured of your time here will be productive is to tell us a little about yourself and 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 already have.

You can also check out our [Getting Started](#) page for ideas on how to use this website.

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 “dlippman” of July 7, 2025 at 11:56 AM

Dear Good People

I've been a long-time listener of *Lucretius Today* and have greatly enjoyed the podcast. I'm an internal medicine physician and currently serve on the Board of the American Board of Lifestyle Medicine, which promotes six key pillars for chronic disease prevention: nutrition, physical activity, sleep, avoidance of risky substances, stress management, and social connection.

I find it fascinating that the ancient debate between Aristotle and Epicurus continues today in modern medicine—particularly in positive psychology's focus on **Eudaimonia (Aristotle)** vs **Hedonia (Epicurus)**. Interestingly, several studies suggest Hedonia may offer more tangible mental health benefits—such as reduced anxiety, depression, and improved sleep—especially in times of stress.

For example, this recent 2024 study concludes: *“An orientation toward pleasure may be the path to achieving mental health in the midst of stressful circumstances.”*

<https://www.mdpi.com/2673-5318/5/4/47#:~:text=The%20results%20showed%20that%20hedonia,;%20eudaimonia;%20stress;%20ment>

Despite this, many in medicine still emphasize Eudaimonia—perhaps overlooking the direct and observable benefits of Hedonia, which simply asks: *What brings you joy, and how can you do more of it without harming others?* In contrast, Eudaimonia often demands sacrifice for abstract ideals that may or may not bear fruit.

Finally, if you asked any physician today whether they believe in atoms, the answer would be yes. Yet Democritus and Epicurus arrived at this truth long ago by observing nature without preconception. In contrast, Plato and Aristotle imposed human judgment onto nature—giving us forms and essences, paths we now see as philosophically problematic.

Thanks again for your work—it continues to inspire thoughtful reflection. And most importantly, it's useful!

David

Post by “Martin” of July 7, 2025 at 1:11 PM

Welcome David!

Post by “Rolf” of July 7, 2025 at 1:27 PM

Welcome to the forum, David! You bring up some really interesting points, and I look forward to hearing more.

Post by “Don” of July 7, 2025 at 1:41 PM

Welcome aboard and thank you for the fascinating initial post!

Post by “Patrikios” of July 7, 2025 at 2:01 PM

[Quote from dlippman](#)

I find it fascinating that the ancient debate between Aristotle and Epicurus continues today in modern medicine—particularly in positive psychology's focus on Eudaimonia (Aristotle) vs Hedonia (Epicurus). Interestingly, several studies suggest Hedonia may offer more tangible mental health benefits—such as reduced anxiety, depression, and improved sleep—especially in times of stress.

Welcome to, [dlippman](#)

I too was a longtime LT podcast listener. So it's an extra treat to see the faces on Zoom calls of the voices you've listened to from [Cassius](#) , [Joshua](#) , [Kalosyni](#) , and many others on LT recordings.

Regarding the different usages of the term “eudaimonia” by Aristotle and Epicurus, you should enjoy reading some of the papers by Christos Yapijakis (active medical professor teaching in Athens).

Quote

In the 4th century BCE, **Aristotle of Stagira**, son of physician Nicomachus, used the observation method of clinicians and spoke plainly about the unity of body and soul, grounding his ethical theory in human biology and becoming the first philosopher to speak extensively of eudaimonia (εὐδαιμονία, a blissful, prolonged, imperturbable state of happiness). Following the empirical observation method and the biological ethics of Aristotle, Epicurus the Athenian in the beginning of the 3rd century BCE considered philosophy as a means for a dynamic healing of the soul aiming at developing eudaimonia and dealt with the psychosomatic balance of human beings, which he called **eustatheia** (εὐστάθεια, **stability**) of the flesh and soul. While for Aristotle eudaimonia was the emotional action of a virtuous person, for Epicurus eudaimonia

was a pleasurable condition in which there is **no mental agitation** (ἀταραξία, **ataraxia**) and **no corporeal pain** (ἀπονία, **aponia**). It is worth mentioning that Aristotle believed that the eudaimonic life is pleasant, because the virtuous person enjoys acting virtuously,⁸ while Epicurus proposed that a happy life cannot be achieved without virtue.⁹

Epicurean Stability (eustatheia): A Philosophical Approach of Stress Management

C. Yapijakis & G. P. Chrousos

Conatus 7, no. 2 (2022): 173-190 DOI: <https://doi.org/10.12681/cjp.31769>

Christos Yapijakis

National and Kapodistrian University of Athens, Greece

E-mail address: cyapi@med.uoa.gr

George P. Chrousos

National and Kapodistrian University of Athens, Greece

E-mail address: chrousge@med.uoa.gr

Post by “Cassius” of July 7, 2025 at 4:05 PM

[Quote from dlippman](#)

I find it fascinating that the ancient debate between Aristotle and Epicurus continues today in modern medicine—particularly in positive psychology's focus on Eudaimonia (Aristotle) vs Hedonia (Epicurus).

In addition with the problem of abstract ideals that you mentioned, I suspect that at least part of that debate still revolves around the question of what "happiness" really means. Just like "Virtue" being hard to define, it's much easier to understand happiness as pleasures predominating pains (each term broadly defined), than it is to try to itemize exactly what

qualities "happiness" divorced from pleasure would really mean, or why they should be pursued.

Again great introduction and thank you for the kind words about the podcast.

This week's isn't going to be ready to post for several days, but we're entering a section of Tusculan Disputations that brings the Epicurean objections to the positions taken by Stoics and others on many emotional questions into sharp focus.

Post by “Kalosyni” of July 7, 2025 at 4:20 PM

[dlippman](#) Welcome to the forum! 😊

Post by “sanantoniogarden” of July 7, 2025 at 6:36 PM

Salud and welcome [dlippman](#) !

Post by “dlippman” of July 9, 2025 at 9:18 AM

[Quote from Cassius](#)

[Quote from dlippman](#)

I find it fascinating that the ancient debate between Aristotle and Epicurus continues today in modern medicine—particularly in positive psychology's focus on Eudaimonia (Aristotle) vs Hedonia (Epicurus).

In addition with the problem of abstract ideals that you mentioned, I suspect that at least part of that debate still revolves around the question of what "happiness" really means. Just like "Virtue" being hard to define, it's much easier to understand happiness as pleasures predominating pains (each term broadly defined), than it is to try to itemize exactly what qualities "happiness" divorced from pleasure would really mean,

or why they should be pursued.

Again great introduction and thank you for the kind words about the podcast.

This week's isn't going to be ready to post for several days, but we're entering a section of Tusculan Disputations that brings the Epicurean objections to the positions taken by Stoics and others on many emotional questions into sharp focus.

Cassius,

Thank you so much for the personal response. I look forward to the Tusculan Disputations!

[Quote from Patrikios](#)

[Quote from dlippman](#)

I find it fascinating that the ancient debate between Aristotle and Epicurus continues today in modern medicine—particularly in positive psychology's focus on Eudaimonia (Aristotle) vs Hedonia (Epicurus). Interestingly, several studies suggest Hedonia may offer more tangible mental health benefits—such as reduced anxiety, depression, and improved sleep—especially in times of stress.

Welcome to, [dlippman](#)

I too was a longtime LT podcast listener. So it's an extra treat to see the faces on Zoom calls of the voices you've listened to from [Cassius](#), [Joshua](#), [Kalosyni](#), and many others on LT recordings.

Regarding the different usages of the term "eudaimonia" by Aristotle and Epicurus, you should enjoy reading some of the papers by Christos Yapijakis (active medical professor teaching in Athens).

Quote

In the 4th century BCE, **Aristotle of Stagira**, son of physician Nicomachus, used the observation method of clinicians and spoke plainly about the unity of body and soul, grounding his ethical theory in human biology and becoming the first philosopher to speak extensively of eudaimonia (εὐδαιμονία, a blissful, prolonged, imperturbable state of happiness). Following the empirical observation method and the biological ethics of Aristotle, Epicurus the Athenian in the beginning of the 3rd century BCE considered philosophy as a means for a

dynamic healing of the soul aiming at developing eudaimonia and dealt with the psychosomatic balance of human beings, which he called **eustatheia** (εὐστάθεια, **stability**) of the flesh and soul. While for Aristotle eudaimonia was the emotional action of a virtuous person, for Epicurus eudaimonia was a pleasurable condition in which there is **no mental agitation** (ἀταραξία, **ataraxia**) and **no corporeal pain** (ἀπονία, **aponia**). It is worth mentioning that Aristotle believed that the eudaimonic life is pleasant, because the virtuous person enjoys acting virtuously,⁸ while Epicurus proposed that a happy life cannot be achieved without virtue.⁹

Epicurean Stability (eustatheia): A Philosophical Approach of Stress Management

C. Yapijakis & G. P. Chrousos

Conatus 7, no. 2 (2022): 173-190 DOI: <https://doi.org/10.12681/cjp.31769>

Christos Yapijakis

National and Kapodistrian University of Athens, Greece

E-mail address: cyapi@med.uoa.gr

George P. Chrousos

National and Kapodistrian University of Athens, Greece

E-mail address: chrousge@med.uoa.gr

Display More

Thank you for this great information!