

# Welcome BrandenOz!

Post by "Cassius" of April 14, 2026 at 12:31 PM

Welcome [Brandenoz](#)

## **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.**

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**Post by "Cassius" of April 14, 2026 at 12:33 PM**

BrandenOz tells us:

Hi Cassius,

I got into philosophy through Ryan Holiday's lighter works on Stoicism. Then from there, I read the three Roman Stoics he talks about, Marcus, Epictetus, and Seneca. I knew right away that I liked Seneca and through his letters, I was introduced to Epicureanism. I recently have read a

few works of Epicureanism and I think it was "Epicurus of Samos: His Philosophy and Life: All the Principal Source Texts" that mentioned that a great deal of what Seneca says is a quoting of Epicurus's ideas. I found that what I liked most about Seneca was the Epicurean parts I had almost memorized. I also appreciated Seneca's cleverness and depiction of an intellectual life, but I found I didn't care much for Stoicism. I am an atheist as well and really like David Fitzgerald's work and I find that Stoicism seems to me to strengthen the claims in Christianity for most, rather than give the freedom that Epicureanism seems to give. I've been listening to the Lucretius Today podcast episodes linked on the homepage, specifically the 5 for physics, logic, and ethics and I find this model seems to be the best way to explain the real world I experience. I've studied philosophy at the undergraduate level for a few semesters for fun and have a bachelor's in education and a master's in business administration.

A topic I am really interested in learning more about, **and maybe this is a separate topic**, is if secular mindfulness meditation as derived from Buddhism, specifically including the body scan and labeling which seems to remove pain, and the thinking of the 5 hindrances, which seems to eliminate fear is incompatible with Epicurus. What would Epicurus likely say about that specific, secular meditation? I am an atheist and don't see meditation as anything more than a therapeutic act that affects only the physical and mental dimensions of the human being. I don't believe in a soul, spirit, or any mystical aspects that are often associated with meditation. I use no apps and simply set a time for 10 minutes to complete the whole activity, sometimes 20. Would Epicurus see a fallacy or improved alternative in this? It seems that things are dealt with in a direct, logical and conscious manner and possibly this form of meditation is helpful but overly complicated. I am new to Epicureanism comparatively but this question comes up for me as a student of philosophy, but a practitioner of meditation. I am not looking for approval necessarily either, but understanding if there is a better way to do what I seem to be doing with my meditation practice. The main benefits I experience from it are certain emotional awareness. I understand from Episode 262 of the Lucretius Today Podcast: "He Who Says 'Nothing Can Be Known' Knows Nothing." that Skepticism may be in many ways the western philosophical equivalent to Buddhism and Epicurus finds logical inconsistency in it. Therefore, would he find the same in even a specific form of meditation and why? Any materials you can recommend or answers you can give I would be very happy with.

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### **Post by "Cassius" of April 14, 2026 at 12:34 PM**

Welcome Branden - Your path here from Stoicism is not a lot different from my own, though I preferred Cicero to Seneca. As to the Buddhist question we have several here who know much more about that than I do, so I'll let them chime in.

Glad to have you with us!

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**Post by “Cassius” of April 14, 2026 at 4:51 PM**

Branden thanks again for bringing the Klavan book to my attention. This is worth it's own thread so I have split those comments out here:

Thread

**[Klavan's "Gateway To Epicureanism" \(Note: The Title Is Part Of A "Gateway" Series - The Author Himself Is Strongly Anti-Epicurean\)](#)**

Hello, and thanks for having me. I especially was drawn into the graphic on the home page showing Epicurean physics + canonic = ethics. A book I was reading structured Epicurean ethics in that same way and I thought that made a lot of sense. The book was "Gateway to Epicureans". I will make sure to look over all of those resources and community standards!

Brandenoz

April 14, 2026 at 1:02 PM