

Welcome Melkor!

Post by “Cassius” of March 23, 2020 at 1:32 PM

Hello and welcome to the forum [melkor](#) !

This 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.

1. The Biography of Epicurus By Diogenes Laertius (Chapter 10). This includes all Epicurus' letters and the Authorized Doctrines. Supplement with the Vatican list of Sayings.
2. **"Epicurus And His Philosophy" - Norman DeWitt**

3. "On The Nature of Things"- Lucretius
4. Cicero's "On Ends" - Torquatus Section
5. Cicero's "On The Nature of the Gods" - Velleius Section
6. The Inscription of Diogenes of Oinoanda - Martin Ferguson Smith translation
7. A Few Days In Athens" - Frances Wright
8. Lucian Core Texts on Epicurus: (1) Alexander the Oracle-Monger, (2) Hermotimus
9. Plato's [Philebus](#)
10. Philodemus "On Methods of Inference" (De Lacy version, including his appendix on relationship of Epicurean canon to Aristotle and other Greeks)
11. "The Greeks on Pleasure" -Gosling & Taylor Sections on Epicurus, especially on katastematic and kinetic pleasure.

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.

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***.

Welcome to the forum!

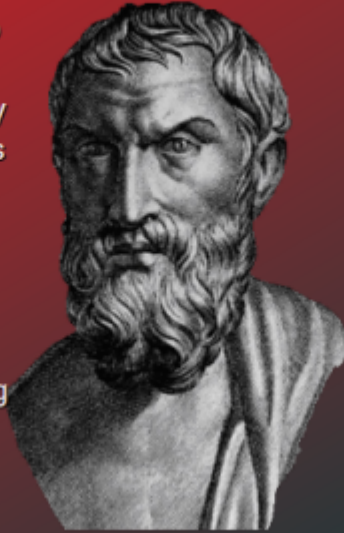
Not Neo-Epicurean, But Epicurean

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.

elli, Nate and Dernga like this.

Post by "Joshua" of March 23, 2020 at 4:43 PM

And I will be curious to know whether, as I presume, you are a Tolkien fan?

Post by "Eikadistes" of March 24, 2020 at 8:23 PM

YAAAS! Another Tolkien fan!

Post by “Don” of March 24, 2020 at 11:39 PM

Elen síla lumen' omentielvo, [melkor](#) ... If I remember my Quenya 😊

Post by “Eikadistes” of March 26, 2020 at 12:58 PM

You remembered perfectly, Eugenious!

May I add:

Or ilyë lëor nort' Anar ar Eleni tennoio marir;

Úvan equë Aure ná carna, var mer' Eleni namárië.

Above all shadows rides the Sun and Stars forever dwell;

I will not say the Day is done, nor bid the Stars farewell.”

(I have the *Sindarin* translation of this poem tattooed on my chest:)

Or 'waith bain nôr Anor a Giliath an-ui dorthar;

Ú-bedithon iGalan garnen, egor aníro iñGîl no-vaer.

Post by “melkor” of March 26, 2020 at 6:12 PM

Hello everyone! I apologize for the delay in response. Yes [Joshua](#) and @Nate my name is in reference to Melkor from The Silmarillion 😊 I am a very big fan of Tolkien and his works and have made the effort to learn Quenya.

Post by “Don” of March 26, 2020 at 7:04 PM

[Quote from melkor](#)

Hello everyone! I apologize for the delay in response. Yes [Joshua](#) and @Nate my name is in reference to Melkor from The Silmarillion 😊 I am a very big fan of Tolkien and his works and have made the effort to learn Quenya.

I promise I will NOT turn this into the Tolkienian Epicurean thread, but have you seen Helge Fauskager's Quenya Course at Ardalambion <https://www.epicureanfriends.com> It's a great site for Tolkienian linguistics.

Now I want to translate the [Principal Doctrines](#) into Quenya! 😊

Post by “Cassius” of March 26, 2020 at 8:51 PM

This is the "Welcome" thread for Melkor so feel free to turn it into whatever you like! 😊

Probably one thing it is definitely turning into is "How to pick your user name so you get the most enthusiastic welcome!"

Post by “melkor” of March 26, 2020 at 10:00 PM

I appreciate the enthusiasm and the resource for learning Tolkienian linguistics!

Post by “Cassius” of March 27, 2020 at 5:49 AM

[Quote from melkor](#)

the resource for learning Tolkienian linguistics

Hey, that's what we're here for - *Tolkienian linguistics!* 😊

Post by “Martin” of March 27, 2020 at 10:22 AM

Welcome as well from someone who is not that much into Tolkien!

Post by “Don” of March 27, 2020 at 11:11 AM

At least we're all Epicurean, [Martin](#) 😊

To try and bring the Tolkien thread in line with our forum's purpose, I found these two links that might swerve us back in that direction - pun intended. Tolkien was **by no means** an Epicurean, he was a devout Catholic according to himself. But he definitely incorporated interesting ideas into his works that I'm not sure always conformed exactly with Catholic doctrine. In any case...

[Beyond the Circles of the World: Death and the West in Tolkien's Middle-earth Legendarium](#) by Rebekah Hunt gives an interesting take on death as it's portrayed in Middle-earth. It also includes a quote from the Letter to Menoikos. In thinking about it, I find an echo (NOT deliberate!) of the [Epicurean gods](#) in Tolkien's elves: immortal, generally not concerned with the wider world outside their realms. The conversation about death and immortality between Finrod (and elf) and Andreth (a human) referred to in the paper is available here: [Athrabeth Finrod ah Andreth](#).

Enjoy.

Post by “melkor” of March 27, 2020 at 1:59 PM

Thank you for the link! I had never before linked the principles of Epicureanism to Tolkien's works before, mainly because I knew he was so devout in Catholicism, not to mention (apparently) explicitly rejecting materialism for idealism and his works reflected that.

Post by "Eikadistes" of March 27, 2020 at 2:46 PM

Tolkien's Catholicism always interested me! He provided an interesting translation of the Lord's Prayer in Quenya:

**Ae Adar nín i vi Menel
no aer i eneth lín
tolo i arnad lín
caro den i innas lin
bo Ceven sui vi Menel.
Anno ammen sír I mbas ilaurui vín
ar díheno ammen i úgerth vin
sui mín i gohenam di ai gerir úgerth
ammen.**

**O [Father my] who in Heaven,
Be holy [the name thy]
Come [the kingdom thy]
Do it [the will thy]
On Earth as in Heaven
Give to us today [the bread daily our]
And [forgive] us [the [misdeeds], our]
As we who [forgive] those who make
[misdeeds] to us**

Post by "Eikadistes" of March 27, 2020 at 2:47 PM

Or is that *Sindarin*? (I think it's actually *Sindarin*).

ANYWAY, it's been a while since I reviewed the grammar and syntax of Quenya. 🤔

Post by "Don" of March 27, 2020 at 3:55 PM

That's definitely Sindarin. I agree, @Nate , I haven't dusted off my Quenya or Sindarin in quite a while. Talk about pleasure!

Use [Helge's Lexicon](#) and my rudimentary Quenya grammar skills, here are my best guesses for some Epicurean Quenya:

- **larma** = "pleasure, mirth" or **alasse** = "joy, merriment"
- **nwalma** = "pain" So, "Pleasure and Pain" = **Alasse ar nwalma**
- **cilala** = "choosing" and **avaquetala** "refusing" (i.e., choice and aversion): **Cilala ar avaquetala**.

- **helme** = "friendship" , **heldo/helde** = "friend"(m/f). (**Mellon** is the Sindarin for "friend" spoken at the Gates of Moria.)
- **Helme liltea ter i ambar! Alatulya, alasse!** "Friendship dances throughout the world. Hail, Pleasure!"

Okay, I'll stop for now. That was fun. 😊