

Welcome Waterholic!

Post by “waterholic” of September 18, 2022 at 3:31 AM

Greetings all and thank you for creating this oasis of sanity.

I can't claim that I am a philosophy scholar and can't say that I am too keen on fully understanding the intricacies of the ancient thought (e.g. whether atoms have random disturbances). Not because I am lazy. Just some answers are easier found in today's reality. Also, looking for hidden meanings in ancient scriptures does remind me a bit that "other" teaching. Having said this, I do prefer reading original texts to the extent possible in order to make up my own mind, so yes, I have read the few surviving letters, Lucretius and Cicero (incidentally, my instinctive dislike of what Cicero stood for drove me to Epicurus).

My goal here is to seek help in reconciling Epicurean thought, which is very close to my learnt experience, and the modern life, which is outside the window, there and unavoidable.

Is this the right forum?

Post by “Cassius” of September 18, 2022 at 6:59 AM

Welcome @waterholic !

Note: In order to minimize spam registrations, all new registrants must respond in this thread to this welcome message within 72 hours of its posting, or their account is subject to deletion. All that is required is a "Hello!" but of course we hope you will introduce yourself further and join one or more of our conversations.

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. **["Epicurus and His Philosophy"](#)** by Norman DeWitt
2. **[The Biography of Epicurus by Diogenes Laertius.](#)** This includes the surviving letters of Epicurus, including those to [Herodotus](#), [Pythocles](#), and [Menoceus](#).
3. **["On The Nature of Things"](#)** - by Lucretius (a poetic abridgement of Epicurus' "On Nature")
4. **["Epicurus on Pleasure"](#)** - By Boris [Nikolsky](#)
5. The chapters on Epicurus in **[Gosling and Taylor's "The Greeks On Pleasure."](#)**
6. **[Cicero's "On Ends" - Torquatus Section](#)**
7. **[Cicero's "On The Nature of the Gods" - Velleius Section](#)**
8. The Inscription of Diogenes of Oinoanda - **[Martin Ferguson Smith translation](#)**
9. **[A Few Days In Athens" - Frances Wright](#)**
10. Lucian Core Texts on Epicurus: (1) **[Alexander the Oracle-Monger](#)**, (2) **[Hermodotimus](#)**
11. **[Philodemus "On Methods of Inference"](#)** (De Lacy version, including his appendix on relationship of Epicurean canon to Aristotle and other Greeks)
12. "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.

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!

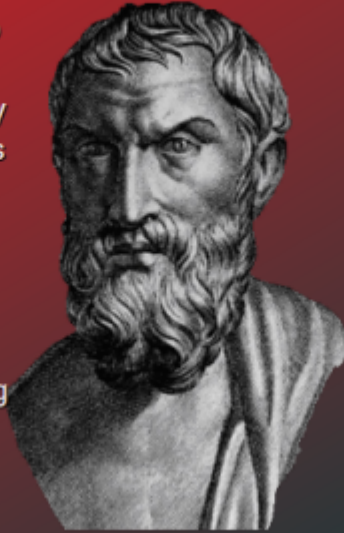
Not Neo-Epicurean, But Epicurean

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.

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Post by "Cassius" of September 18, 2022 at 7:04 AM

Yes this is the right forum Waterholic but I did move you into a thread of your own just like we greet all other registrants. This welcome point should be first in the thread rather than second, but that's one of those frustrations of the modern world -- we do the best we can and the software doesn't allow rearranging the posting times 😊

Thanks for dropping by and we look forward to hearing more from you!

Post by "Martin" of September 18, 2022 at 7:37 AM

Welcome Waterholic!

Post by “Kalosyni” of September 18, 2022 at 9:08 AM

[Quote from waterholic](#)

My goal here is to seek help in reconciling Epicurean thought, which is very close to my learnt experience, and the modern life

Welcome to the forum! We look forward to any questions or discussion you might like to engage in to gain clarity 😊

Post by “waterholic” of September 18, 2022 at 10:08 AM

Thank you all, I will collect my thoughts and post a question (or a few of them). In the meantime, I apologise ahead of time for posting in the wrong places; it has been a while since I used anything "social" online.

Post by “Cassius” of September 18, 2022 at 11:42 AM

No apologies at all needed! I was very glad to see you took the initiative to post first. Usually I find many people hold back until we specifically tag them in a welcome post before they comment, so your post showed very welcome initiative!

I think I speak for most here in saying that there is nothing too basic or too complicated in the philosophy of Epicurus that we don't find interesting to discuss, so please do not hesitate on whatever topics are of interest to you

Post by “Don” of September 18, 2022 at 12:00 PM

[Quote from Cassius](#)

I think I speak for most here in saying that there is nothing too basic or too complicated in the philosophy of Epicurus that we don't find interesting to discuss, so please do not hesitate on whatever topics are of interest to you

We're *all* learning here 😊