

Welcome Page259!

Post by "Cassius" of November 9, 2023 at 7:22 AM

Welcome [page259](#) !

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 and/or by telling us what prompted your interest in Epicureanism - 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) [Hermodotimus](#)

[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!

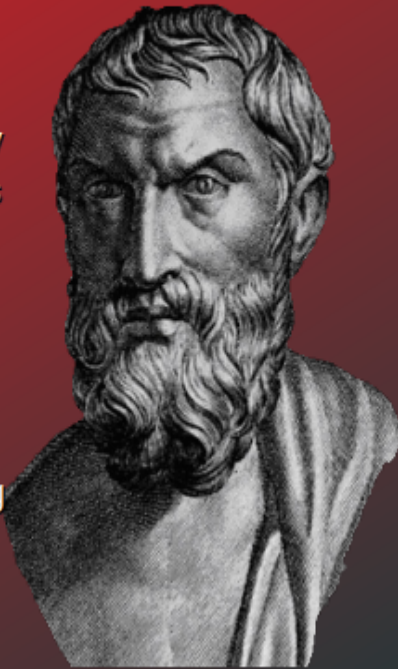
Not Neo-Epicurean, But Epicurean

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"

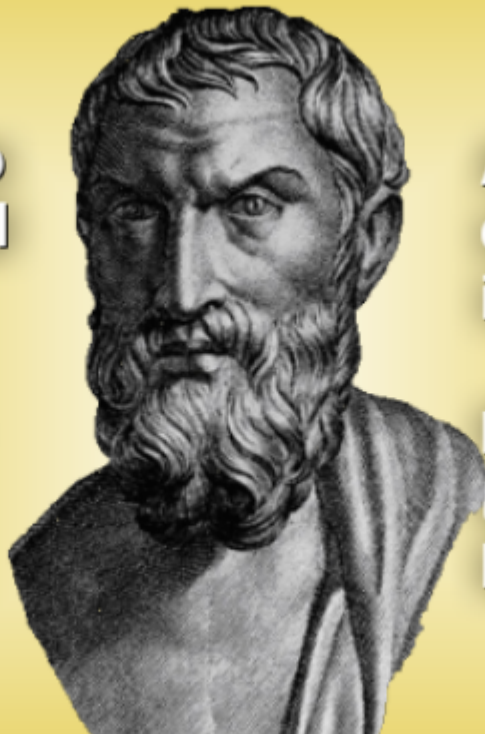
This forum is dedicated to promoting the philosophy of Epicurus, and not to any partisan political positions whether "left," "right," or "center." The task of rediscovering Epicurean philosophy requires that such discussions be held elsewhere. Posts violating this rule are subject to removal.



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.

There are no supernatural gods.

There is no life after death.



All good and evil consists in sensation.

Pleasure is the guide of life.

Post by “page259” of November 11, 2023 at 2:12 AM

Hello! I found this website after listening to some of the Lucretius Today podcast. I quite liked the episodes with Emily Austin. I bought her book Living for Pleasure and read through it.

Post by “Cassius” of November 11, 2023 at 5:14 AM

Glad to have you Page259!

Post by “Martin” of November 11, 2023 at 5:41 AM

Welcome Page259!

Post by “Don” of November 11, 2023 at 6:26 AM

[Quote from page259](#)

Hello! I found this website after listening to some of the Lucretius Today podcast. I quite liked the episodes with Emily Austin. I bought her book Living for Pleasure and read through it.

Dr. Austin's book is a great place to start exploring the philosophy (as is the podcast!).

Welcome aboard!

Post by “Pacatus” of November 16, 2023 at 4:59 PM

Welcome!

Post by “page259” of November 17, 2023 at 9:46 PM

Thank you thank you! Just had a book club evening to discuss the Emily Austin book.

Post by “Eikadistes” of March 29, 2026 at 6:08 PM

... weirdly, I am missing page 259 in my copy of Obbink's translation of [On Piety](#), which includes an English translation of column(s) 77A/77B, and after scouring the web, was lead here...

Post by “Cassius” of March 29, 2026 at 7:22 PM

That IS Weird! I have no idea why....

Post by “TauPhi” of March 29, 2026 at 8:04 PM

[Quote from Eikadistes](#)

... weirdly, I am missing page 259 in my copy of Obbink's translation of On Piety, which includes an English translation of column(s) 77A/77B, and after scouring the web, was lead here...

Haha. It's official then. EpicureanFriends site has every resource on Epicurean philosophy in the universe. Including missing pages from books in form of its members!

@Eikadistes I can see on your web site that you managed to find the missing English translation of 77A/77B. Footnotes need a little more work, though.

Here are correct footnotes:

- 1 Pleasures.
- 2 Literally 'exchangeable for'.
- 3 The pleasures that come from the satisfaction of necessary desires.
- 4 SC. desires, ἐπιθυμίας ἀναγκαίαις (2209/12), i.e. those that derive from freedom from fear of harm.
- 5 Namely, escaping detection all their lives.
- 6 The gods.
- 7 Literally 'cause no trouble' or 'bother', particularly in this world.
- 8 The gods (2232 αὐτούς).

Here's what needs correction on your webpage:

- 2) missing quotation opening and it should be 3)
- 3) should be 2)
- 4) Greek provided instead of Latin transliteration, missing 'ἀναγκαίαις' and 'fear'
8. Greek provided instead of Latin transliteration

Post by “Eikadistes” of March 29, 2026 at 10:12 PM

Thanks, I've got it covered.

|| ὧν οὐκ εἰσὶν ἕτερα[ι] μείζους, οὐδ' ἄλλα[κ]τὸν αὐτῶν κέ[ρ]δος οὐδὲν 77
 λαβεῖ[ν] δυνατὸν ἐξ οὐδεμιᾶς ἀπολαύσεως. περὶ δὲ τούτων καὶ | φόβος 2220
 αἰετῶς κατέχει δεινὸς αὐτοὺς, ἂν καὶ διὰ βίου λανθάνω[σι, διὰ τὸ] μὴ
 δύνασθαι περὶ [τοῦ]του πίστιν λ[α]βεῖν. ἄλλως δὲ καὶ πάντες οἱ πράτ-
 τοντες ἄδικα καὶ πονηροὶ κοινῶς οὐκ εἰ μὴ βλάπτουσιν οἱ θεοί, καὶ δὴ 2230
 νομίζουσιν αὐτοὺς οὐκ ἐνοχλεῖν, ἀλλὰ πείθονται πολ[λ]άκις αἰωνίοις
 περι[βα]λεῖν συμφορα[ίς,] ὥς(τ') οὐκ ἐλάττονας ἀναδέχονται ταραχὰς
 ἢ περ εἰ κατ' ἀλήθειαν περιεβάλλοντο τοιαύταις πρὸς τῷ καὶ κατ' 2240
 ἀν- ||

than which¹ there are none greater, nor is it possible to derive from any 77
 enjoyment any gain equal to² these.³ But with regard to these,⁴
 | dreadful fear always possesses them, even if they escape detection 2220
 even all their lives, because of not being able to have confidence about
 this.⁵ Besides, all those who act unjustly and the wicked generally,
 | even if the gods are not harming them, do not in fact think that they⁶ 2230
 are not troubling⁷ them, but often believe they⁸ are going to inflict
 everlasting misfortunes, so that they undergo no less disturbance than
 if they were | really suffering such things, in addition to the (articular 2240
 infinitive missing) even according to (one word missing, + gap of at least
 1 col., c.90 words)

¹ Pleasures.

² Literally 'exchangeable for'.

³ The pleasures that come from the satisfaction of necessary desires.

⁴ i.e. desires, ἐπιθυμῖαι ἀναγκαῖαι (2200/12), i.e. those that derive from freedom from
 fear of harm.

⁵ The gods.

⁷ Literally 'cause no trouble' or 'bother', particularly in this world.