

Welcome David!

Post by "Cassius" of June 12, 2024 at 5:36 PM

Welcome [David](#) !

Please check out our [Getting Started](#) page, but in the meantime 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, 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 / 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.

**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 "David" of June 12, 2024 at 6:19 PM

Hello and thank you for the welcome. I have had a long-standing interest in the philosophy of Epicurus going back to reading some of De Rerum Natura in Latin class at school. Exposure to this text I consider the one thing that made four years' Latin worthwhile! It is a bit random that I have become more intensely interested, from both an academic and personal/practical point of view, recently, but there it is, and I will see where it goes.

I note the list of texts, some of which I have read, leaving much to get my teeth into. Among others of relevance, I read some time ago Howard Jones' The Epicurean Tradition and

Greenblatt's *The Swerve*, and before that a book by an Italian author whose name I can't for the life of me now remember and which I would now like to re-read. This focussed particularly on the Letter to Menoecius (referred to as *la Lettera sulla Felicità*), and concepts of *communita* and *napolitanita*. If that rings a bell with anyone, please let me know!

I am interested in the full range of the philosophy. One particular point that is nagging me a little just now is how energy is (directly or by implication) dealt with in the physics. I will look around the forums for anything on that.

Post by "Cassius" of June 12, 2024 at 6:38 PM

Thank you for responding David. We have several participants who are particularly interested in physics so I will yield to them to get started on energy.

Look forward to hearing more from you over time.

Post by "Kalosyni" of June 13, 2024 at 9:01 AM

Welcome to the forum [David](#)!

You may like this short "powerpoint" presentation (if you haven't already seen it):

Post

[Seven Steps With Epicurus - A Slide Presentation](#)

[epicureanfriends.com/wcf/attachment/3636/](https://www.epicureanfriends.com/wcf/attachment/3636/)

As part of our collaborative work toward an "Epicurean Week" we have come up with a series of "power-point" slides which introduce the philosophy in seven simple steps. The formulation here may change over time as we fine tune this as part of our course materials. This will eventually be expanded into a "7 Weeks with Epicurus". Questions and comments are welcome. Click [here](#) for the presentation or you can just click on the graphic above to begin the...



Cassius

April 4, 2023 at 9:31 AM

[Quote from David](#)

One particular point that is nagging me a little just now is how energy is (directly or by implication) dealt with in the physics.

[Martin](#) maybe can help?

Post by “Martin” of June 14, 2024 at 4:13 PM

Welcome David!

The meaning of "energy" is much more narrow in physics than in general usage of the word. The meaning in physics became clear only with Newton. Therefore, we can at best expect analogies between what is meant by energy in ancient Epicurean texts and what it means now. I remember that energy used in Lucretius appears to be closer to how it is used today in Esotericism than in physics.

Post by “Pacatus” of June 15, 2024 at 5:51 PM

Welcome, David!

BTW, could you (or anyone else here who has read it) comment further on the Jones book? It is pricey enough on Amazon to give me pause, but if it's worth it ...?