

Welcome EyalA

Post by “EyalA” of March 3, 2025 at 1:27 PM

ADMIN NOTE -- Welcome Eyal! I was late posting the "Welcome" thread so it appears several posts down below in this thread.

Hi,

I am Eyal, 49 years old from Israel.

I have started to engage philosophy about 20 years ago. I encountered the epicurean podcast 5 years ago. It helped me complete my philosophical ideas which stem from process philosophy.

I've lately managed to close the gap with the podcast, currently two episodes behind, and now I hope to enjoy the forum as well.

As for my epicurean reading:

I read the epicurean letters and the vatican sayings, De rerum natura, and a few writings of philodemus.

I also read the books recommended in the podcast - dewitt and A few days in Athens.

Post by “Titus” of March 3, 2025 at 2:14 PM

Welcome on board!

[Quote from EyalA](#)

It helped me complete my philosophical ideas which stem from process philosophy.

Sounds interesting! Would you like to add more details?

Post by "Don" of March 3, 2025 at 2:30 PM

Welcome aboard!

Post by "Cassius" of March 3, 2025 at 2:30 PM

Welcome [EyalA](#)

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 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.

Please check out our [Getting Started](#) page.

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) [Hermodotus](#)

[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!

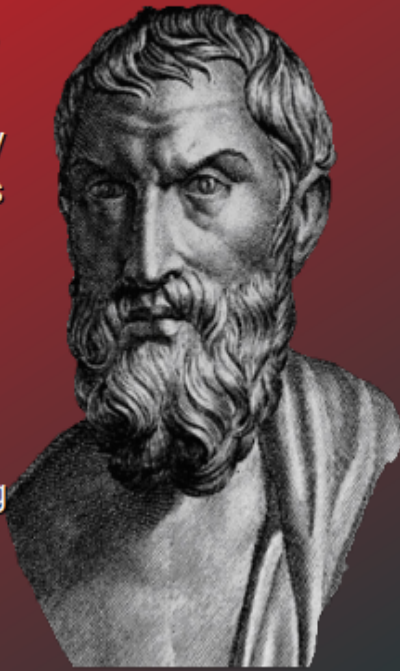
Not Neo-Epicurean, But Epicurean

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.

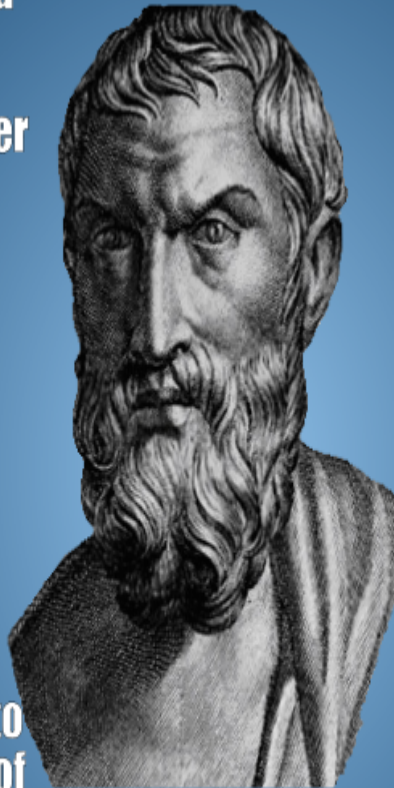
**Nothing can be created
from nothing.**

**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 “EyalA” of March 3, 2025 at 2:36 PM

Well,

(You can jump to the last paragraph to avoid my blubber :))

I held a stoic-platonistic view for about 5 years. Gradually it began to trouble me that i see others as deviating from the true nature, and the society i live in as an abberation.

My focus then shifted to a herclitean version which puts change in the center. By and by i came to lose my reasons / justifications for actions.

Philosophy is very important for me. Finding myself holding a materialistic view where i need to supply the meaning was incapacitating. Things looked grayish if i am their main author. I also studiedvsociology in the open uni... which had a dual effect (as i saw the discipline it supported my views for beyter and for worse)

It really affected my mood. Well, i had my ups and downs, many owing to the fact that my personal philosophy did not furnish a strong basis for meaning. Sometimes i talked the talk but did not walk the walk you can say.

I think the podcast has been a kind of a beacon to me on that respect. Hearing about static pleasure, And reading the recommended reads rounded my philosophy and provided the agent's meaning aspect side of it

Post by “Cassius” of March 3, 2025 at 2:44 PM

Welcome Eyala. I've rearranged the thread to fit our pattern and I'm sorry I did not see your registration earlier. Thanks for joining us and we look forward to hearing more from you.

Post by “Titus” of March 3, 2025 at 4:59 PM

[Quote from EyalA](#)

I held a stoic-platonistic view for about 5 years. Gradually it began to trouble me that i see others as deviating from the true nature, and the society i live in as an abberation.

Indepentently from your post, I started reading articles about Platonism a few days ago and I'm interested in how you applied your former philosophical views in your real life. I have been heavily relying on Epicurean philosophy for more than a decade and what I really like is the practical side of Epicurus' teachings which guides me on a daily basis. So I'm interested in what the implications of your former stoic-platonic worldview were.

Post by “Cassius” of March 3, 2025 at 6:31 PM

Titus' question is a good one and I too am interested in the answer. However since you're brand new and referenced societal issues let me be cautious and remind you to please be sure that you steer clear of contemporary "politics" in your answer due to our forum rules.

As I often repeat, Epicurean philosophy definitely does have "real-world" implications for societal issues, and people can and should discuss them.

But those are best discussed privately off-forum so that we can keep the forum itself aligned towards promoting a renewal of Epicurean philosophy, and that goal is important enough not to jeopardize it by mixing with issues that are primarily limited to shorter-term circumstances.

Thanks.

Post by “Martin” of March 3, 2025 at 8:00 PM

Welcome Eyal!

Post by “EyalA” of March 4, 2025 at 1:34 PM

Hello Martin 😊

I will shun politics.

To your question Titus.

Plato gave me thd conviction that the truth is out there. So i kepg reading and writing to try and get to the bottom of it.

I relied on Epictetus Discourses as a manuL of how to act. I differentiated between what is within my realm and what not. I used the techniques he described to regulate my feelings.

I got into a zen like mode. Stopped dreaming, was quite happy and tolerant. Read wrote as i said.

Didn't use memento mori much. Did think much about virtue and tried to act accordingly. Did try to understand what is the human nature.

Still, these techniques are problematic if you over extend them. Memento mori is tyrannic and embracing it is - taking the lights out. I guess a stoic perish is necessary for practitioners.

I could quote most of that book back then and lots of plato's dialogues.

I enjoyed an oceanic feeling for about two years. In the 4 year huge cracks appeared (if you want to be happy believe 😊 i seeked the truth)

After 5 years i had a Daoist period... and then a vacuum.

Seneca is nice and wide but i found Epictetus a good guide - concise and precise with a beautiful prose (he speaks of humans as sparkles of the deity and calls everyone to sing with in old man the praise of god - it was very beautiful in the hebrew translation). I think it is an interesting read, and its introduction might offer a critical reading. Meaning - the "dogma" is a choice Epictetus offers. I have to look for it to make sure i'm right.

Plato's importance for me was in the field of epistemology and ontology. The stoic ontology as far as i remember is quite simple - Hereclitus fire which the sage will ride out. Plato meshes well and supplies beef to the skeleton.

Hope this satisfies you. Have a good reading 😊

Post by “Godfrey” of March 4, 2025 at 9:06 PM

[Quote from EyalA](#)

Plato gave me thd conviction that the truth is out there. So i keptg reading and writing to try and get to the bottom of it.

Absolutely no reflection on you, [EyalA](#) , but this takes me back to the book Zen and the Art of Motorcycle Maintenance. The book is a chronicle of the author's pursuit of an answer to the question "what is Quality?" and his concurrent descent into madness. One could ponder what the relation of the two may be, but it reads to me as a cautionary tale against going too deep into Plato 😬

Post by “Kalosyni” of March 5, 2025 at 10:59 AM

[EyalA](#) Welcome to the forum!