

Welcome Pimagus

Post by "Cassius" of March 6, 2025 at 11:08 AM

Welcome [Pimagus](#)

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 "Pimagus" of March 7, 2025 at 9:44 AM

Hi

I am a retired surgeon with a masters in counseling psychology. I have had a strong interest in Lucretius since reading "the Swerve" many times. I have approached an embodied psychology, philosophy and spirituality over the past decade. I am a practitioner of Yoga Nidra meditation and I have explored traditional Tantra practices. But I always felt the lack of a formal resource in Epicurean philosophy until I discovered this site. I appreciate the purist approach to Epicurus, and the wider view of his teaching that you have provided here. I am also listening to the podcast carefully.

Thanks for doing this great work!

Post by “Martin” of March 7, 2025 at 12:45 PM

Welcome Pimagus!

Post by “Cassius” of March 7, 2025 at 12:49 PM

Good to have you Pimagus!

Post by “Titus” of March 7, 2025 at 1:19 PM

Welcome to the forum! 😊

Post by “Joshua” of March 7, 2025 at 1:29 PM

Welcome! I also found the forum after reading *The Swerve*. Stephen Greenblatt did a [lecture](#) at the Getty Villa that I still watch from time to time.

Post by “Cassius” of March 7, 2025 at 1:33 PM

Also Pimagus, just out of curiosity how did the find the forum? I think some people actually find the podcast first and then the forum, so it's interesting to hear what ways we come to the attention of people.

Post by “Pimagus” of March 8, 2025 at 9:05 AM

I came to the forum through the podcast. I have been googling “Epicurus” on occasion for a while. I am intrigued by the misapprehensive way some groups criticize Epicureanism as “hedonistic”. Other strains of philosophy and spirituality have been hyperbolically criticized in similar ways. So I appreciate the way this group is rooted in the texts.

Post by “Cassius” of March 8, 2025 at 9:27 AM

Thanks for the information! I am hopeful that "we" will eventually expand into livestreaming or other more informal discussion of how to apply Epicurean principles, but I think it's key that we first set a baseline of what Epicurus really taught from the texts. That's become more our "niche" in the Epicurean world and will likely continue for a long while. There's a tremendous amount of material that rarely gets discussed on Youtube or the general philosophy podcasts. In my own experience, the more deeply you read the more it becomes clear that superficial readings can't come close to doing justice to Epicurus.

Post by “Patrikios” of March 8, 2025 at 3:45 PM

[Quote from Pimagus](#)

I am a retired surgeon with a masters in counseling psychology.

Welcome, Pimagus,

With your medical and psychological background, you may be interested in reading some of the articles written by Dr. **Christos Yapijakis**, medical professor in Athens Greece. I found his focus on ‘balance’ and ‘stability’ (eustatheia) is what I know as homeostasis; something I’ve been working to achieve on a daily basis. □□□□

Here are links to a couple of his writings, translated into English.

Ethical teachings of Epicurus based on human nature in the light of Biological Psychology

https://www.epicuros.gr/arthra/23_filo.pdf

Epicurean Stability (eustatheia): A Philosophical Approach of Stress Management

C. Yapijakis & G. P. Chrousos

https://societyofepicurus.com/wp-content/uploads/2023/01/Yapijakis-Chrousos_Epicurean-Eustatheia.pdf

Enjoy,

Patrikios