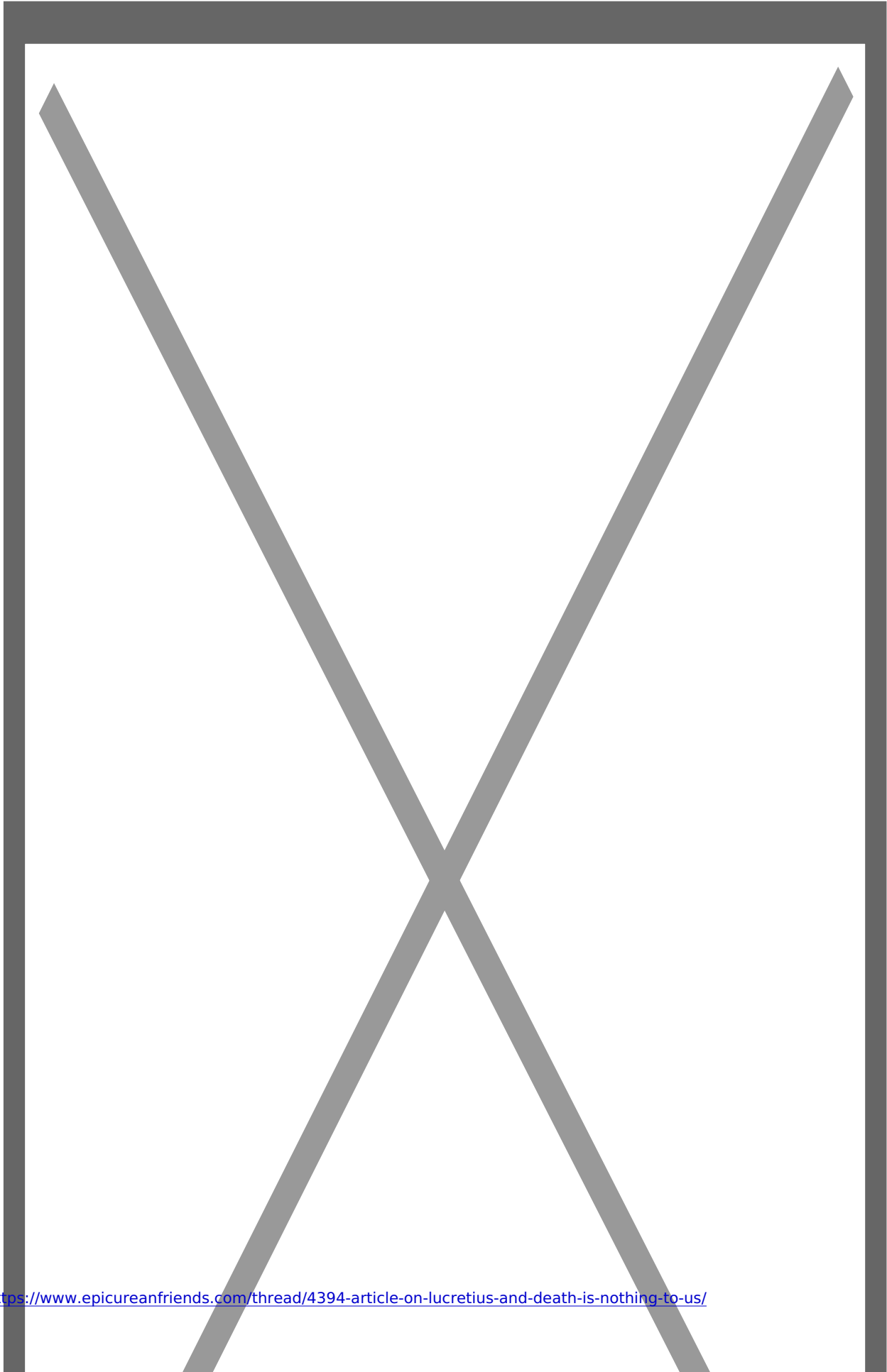


# Article on Lucretius and "Death is Nothing to Us"

Post by "Kalosyni" of April 13, 2025 at 8:18 AM

I was searching for where in Lucretius he talks about impermanence (Google AI says in Book 3) and happened on this introductory level article regarding "[death is nothing to us](#)", which contains excerpts from Lucretius:

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## [Why Death is Nothing to Fear: Lucretius and Epicureanism | Philosophy Break](#)

In his epic poem De Rerum Natura (On The Nature of Things), Roman philosopher Lucretius outlines why, even though there may be no overarching design to life,...  
philosophybreak.com

(For the text references, I don't see what translation he is using, and so perhaps he has created a kind of paraphrasing of the text).

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### **Post by “Don” of April 13, 2025 at 10:21 AM**

#### Quote

As Lucretius summarizes in book two of On The Nature of Things, Epicurists believe the ultimate good for human nature is as follows:

To avoid bodily pain, to have a mind free from anxiety and fear, and to enjoy the pleasures of the senses.

I'm curious to read the whole article, but I saw this quote above and found it intriguing.

1. I never thought of the word "Epicurist" but it's certainly more compact than "student of Epicurean philosophy."
2. I was initially reluctant to endorse that summary, but, on reflection, that's not a bad summary. Let me explain my perspective:

To avoid bodily pain - As long as this is interpreted to mean "avoid" and not eliminate. "Epicurists" make choices to experience pain to avoid more future pain.

to have a mind free from anxiety and fear - I may get pushback, but I still see this as an essential part of the philosophy. A mind free from anxiety and fear is a baseline to make prudent choices and to fully experience sensual pleasures.

to enjoy the pleasures of the senses - Yep, in all their multifariousness.

This is all with the caveat that ANY summary is reductive and comes with issues, ex. the Tetracharmakos. I remain an advocate for that summary while also acknowledging its shortcomings.

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### **Post by “Godfrey” of April 13, 2025 at 12:51 PM**

I haven't yet read the article, but the term "Epicurist" is interesting in that it seems to avoid being confused with the foodie implications. It co-opts the co-opting of "Epicurean."

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### **Post by "Joshua" of April 13, 2025 at 1:06 PM**

I see that usage frequently on the Stoicism subreddit, I'm guessing that it is used in a translation or book in circulation among them.

Looking at Google's Ngram viewer, most of the texts that use "epicurist" in the 19th century seem to be in Dutch.

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### **Post by "Don" of April 13, 2025 at 2:54 PM**

Epicurist also echoes ΕΠΙΚΟΥΡΕΙΟΣ (Epikoureios) more than Epicurean to my eyes/ears.

And Latin Ēpicūrēus

[epicurist - Wiktionary, the free dictionary](#)

PS. I'm not actually *actively* advocating for using "Epicurist" as an alternative to "Epicurean." Just pointing out the potential. I like [Godfrey](#) 's co-opting of the co-opting. 😊

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### **Post by "Don" of April 14, 2025 at 7:49 AM**

Okay, as an experiment, I've added Epicurist as the translation of ΕΠΙΚΟΥΡΕΙΟΣ on my avatar. Just trying it on for size.

I had the thought that I kind of like the parallel with "scientist." Epicurist philosophy? Epicuric philosophy? I realize this wordplay swims against centuries of usage of "Epicurean" so I don't expect it to "catch on." But play is pleasure so let's play a little. Let's be real: the name of the website is EpicureanFriends after all 😄

Citations from Oxford English Dictionary (earliest 1579):

1579 Which fantasie that good man Epicurus, and all Epicuristes [Dutch Epicuristen] haue likewise followed, and stoutlie defended.

G. Gilpin, translation of P. van Marnix van Sant Aldegonde, Bee Hiue of Romishe Church 107

1610 Were not the Epicurists [Latin Epicurei] in great accoumpt at Athens?

J. Healey, translation of St. Augustine, Citie of God xviii. xli. 729

1787 I was ready to cry out with the Epicurist.

W. Wallbeck, Fables Ded. p. xxi

or Peasant came across to direct me home! One wretched night which I passed in a Wood, for want of such fortunate occurrence, was made more wretched, as I thought, than sleepless hunger could have made it, had I but had a light, and LAFONTAINE to have cheered me. Though, to tell the truth, I was under such apprehensions of the Aborigines of that Country,—the Wolves,—that I wished more for light by which to escape, than to study. What gave full force to my terrors, was, that I knew for certain a Wolf had paid a visit a very little while before, and in the day time too, at a Village thereabout, and made bold with the haunch of a Peasant sleeping in a Barn.\* Nor Wolves only, but Bears, wild Boars, and wild Beasts of all kinds crowded upon my imagination; and I was ready to cry out with the Epicurist,

—— *Genus horrifera Natura ferarum,  
Humanæ genti infestum, terraque marique,  
Cur alit?*

Happily I escaped, without other harm than a cold; but I took care that my favourite Companion should never lead me into such another scrape.

\* Such accidents are very rare in Summer time: the Wolves inhabit the inaccessible summits of the JURA, and seldom descend unless driven by extreme hunger; or dislodged by snow. The one which

1860 He did not pause with the speculative Epicurists, who care to follow an idea only so far as it makes things easy.

Dial April 259

1967 The Epicurists and some Stoics condoned suicide because they embraced the point of view that death is the cure for all ills.

Psychoanalytic Review vol. 54 424

2011 To concentrate on the present, a practice the Stoics and Epicurists valued greatly.

C. Dunker, Constit. Psychoanalytic Clinic v. 121

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### **Post by “Godfrey” of April 14, 2025 at 12:19 PM**

I'm giving it a spin, as well.