

Welcome Noah Calderon

Post by "Cassius" of June 26, 2025 at 6:38 AM

Welcome [Noah Calderon](#)

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 "Noah Calderon" of June 26, 2025 at 7:57 AM

Hi all,

I'm young enough to have mostly missed the days of community-oriented forums like this one, but I was happy to find that one existed for this exciting new (or should I say old?) school of thought I have recently become quite interested in.

Some things about myself: I am from Finland, and am writing under a pseudonym. I have read the Letter to Menoeceus, and the [Principal Doctrines](#), and some other material on the web.

Having become interested, I ordered a book by one Catherine Wilson on the topic as applied to modern life, and in the meantime have especially struggled with what really constitutes a wise and rational pursuit of pleasure in life.

Speaking of, this is the primary reason I joined the forum and began reading about Epicurean philosophy. Having tried and failed to fit various competing but ultimately contrived value hierarchies into an ultimately nihilistic worldview I think I kind of settled on the conclusion that "If You Were Certain That There Are No Supernatural Gods And No Life After Death" you ought to make the most of life and stop clinging to ideals and imposed order and whatnot. How this is achieved is an art of its own, and upon looking into it, it seems that Epicurus and the school he founded got pretty far.

Thanks! Hoping to learn a lot from all of you before I start posting, since I am still quite a novice.

Post by “Cassius” of June 26, 2025 at 8:28 AM

Great opening post Noah - thank you for letting us know this background. We don't have a large number of people from Finland, but Finland has probably represented a disproportionately high percentage of our visitors over the years.

[Quote from Noah Calderon](#)

I think I kind of settled on the conclusion that "If You Were Certain That There Are No Supernatural Gods And No Life After Death" you ought to make the most of life and stop clinging to ideals and imposed order and whatnot.

I think you're one of the first people to comment on that headline. You've read into it exactly what I intended in posting it.

Take your time and post when ready, but don't hesitate to ask questions even early on. The site profits a lot from going through the same basic issues and finding new ways to express them more clearly, so don't think that there are any "stupid" questions.

Post by “Rolf” of June 26, 2025 at 9:11 AM

Welcome Noah! Love the Snufkin avatar - very Epicurean!

Post by “Martin” of June 26, 2025 at 9:45 AM

Welcome Noah!

Post by “sanantoniogarden” of June 26, 2025 at 11:20 AM

Welcome!

Post by “Noah Calderon” of June 26, 2025 at 1:17 PM

Thanks, Cassius, for being so inviting. I will try to participate in discussions as I learn.

Also, I see you're from the Nordics too Rolf. I grew up with the series and you're right, that's something I felt in the character too.

Post by “Kalosyni” of June 26, 2025 at 1:29 PM

[Noah Calderon](#) Welcome to the forum! 😊

Here is a good intro video you might like, by Cassius. This is an older, yet very good overview (and one that first got me interested in joining the forum):

<https://m.youtube.com/watch?v=fobzlg-x6s0>

For a newer overview (which has a link that you may or many not have already seen on the homepage):

<https://m.youtube.com/watch?v=6iXCI88Z64U>

Post by “Noah Calderon” of June 26, 2025 at 3:41 PM

Thank you, Kalosyni. I ended up watching both of these and they were really insightful (especially the first one). It really does seem like there's a lot to get into.

The book I ordered is not among those recommended on this site, so I'll look into these other resources after I've finished it. Hopefully I begin to get a more holistic understanding beyond just the Ethics as time goes on.

Post by “Cassius” of June 26, 2025 at 4:30 PM

Catherine Wilson's material is generally pretty good, Noah, and when I have watched her videos I have found her to be engaging and obviously a very nice lady. I also praise her for her willingness to be frank that there are major differences between Epicurus and the Stoics. Many writers try to gloss those over and de-emphasize them, but she does not, and that scores major good points with me.

My major issues with her books is that I think she could combine too many political arguments with her discussion of Epicurus. I think that's a dangerous tendency - to think that one's personal politics are Epicurean and other political views are not. Certainly that can be true to some extent, especially as to religious-based views, but I do not think it is helpful at all for Epicurean philosophy to be portrayed as endorsing any part of the modern political spectrum.

I think you'll enjoy Catherine Wilson's book so by all means read it. For a step up into more detailed philosophy, I'd move to Emily Austin's book. When you are ready for a more sweeping "textbook" style approach, then go to the DeWitt book. There are lots of other good ones as well, but those are particularly helpful.