

Welcome Ceiltechbladh

Post by “ceiltechbladh” of June 27, 2025 at 11:54 PM

I was trying to find some of the original works of Epicurus when I came across this site. I did not know there were modern Epicureans. I'd be interested in joining Sunday just to listen. I'm afraid I won't have much to contribute, but I'd be very interested in hearing more.

Post by “Cassius” of June 28, 2025 at 4:43 AM

Welcome [ceiltechbladh](#)

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 24 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 and associated Terms of Use](#). Please be sure to read that document to understand our ground rules.

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 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 most other philosophies, 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 of truth and happy living through pleasure as explained in the principles of Epicurean philosophy.

One way you can be assured of your time here will be 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 already have.

You can also check out our [Getting Started](#) page for ideas on how to use this website.

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) [Hermotimus](#)

[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 "Cassius" of June 28, 2025 at 5:14 AM

[ceiltechbladhm](#) thank you for your post and welcome to the forum. So that we can have a free exchange of information among people who are known to be friendly to Epicurean ideas, we ask that people establish themselves in the forum before being invited to participate in a live event. Our Zooms help us to establish a community of friends as much or more than they serve a teaching function, so we've found this process to be important.

We also have a "First Monday" meeting each month that we reserve for meeting new people who want to attend the zooms.

Please let us know about your background and interest in Epicurus and we'll move forward from there.

Thanks again for posting.

Post by “Martin” of June 28, 2025 at 12:30 PM

Welcome Ceiltechbladh

Post by “Kalosyni” of June 28, 2025 at 1:17 PM

[Quote from ceiltechbladh](#)

I was trying to find some of the original works of Epicurus when I came across this site. I did not know there were modern Epicureans.

[ceiltechbladh](#) Welcome to the forum! Can you let us know if you have studied much about Epicurus before joining the forum, or if you are newly encountering the teachings? Any previous background in other philosophy studies? Is there a particular aspect of Epicurean philosophy that draws your interest or aspect that you are curious to learn more about?

Post by “sanantoniogarden” of June 28, 2025 at 1:29 PM

Welcome!

Post by “ceiltechbladh” of June 28, 2025 at 5:14 PM

Regarding my background and exposure, I'm interested in the history of the philosophy of beauty and am doing research into Hellenistic philosophies on beauty. My introduction to Epicurus was through Tatarkiewicz's section on him in History of Aesthetics. Through researching those passages, I stumbled here.

Regarding the discussion, I understand wanting to curate discussion members. I didn't realize there were conscious Epicureans in modern times, and am just curious to hear a live discussion by people who are sympathetic to him and keen on properly understanding him. I'd be okay joining muted without an option to unmute. My goal is just to listen.

Post by “Cassius” of June 28, 2025 at 5:19 PM

Thanks for your response. I will talk with the other moderators about inviting you to something soon. In the meantime, I can recommend that you look into the LucretiusToday podcast here at the forum and on all podcast sources. We regularly have three to four of our members here participating in that, and I think it would give you a very good idea of what live discussions might be like. The podcast is edited and much more structured than our live meetings, where we devote much of the time to questions and exchange of ideas, but it sounds like the podcast might fit the bill for what you are looking for. On our main page we have a number of [sample episodes highlighted](#) which would be a good place to start.

You might want to check out in particular our 200th episode special where we talked about where we have been and where we are going.

Post

[Episode 200 - Lucretius Today 200th Episode - Retrospective, Recap, and Looking To The Future](#)

Welcome to Episode 200 of Lucretius Today. This is a podcast dedicated to the poet Lucretius, who wrote "On The Nature of Things," the only complete presentation of Epicurean philosophy left to us from the ancient world. Each week we walk you through the Epicurean texts, and we discuss how Epicurean philosophy can apply to you today. If you find the Epicurean worldview attractive, we invite you to join us in the study of Epicurus at EpicureanFriends.com, where you will find a discussion thread...



Cassius

October 30, 2023 at 3:04 AM

Post by “ceiltechbladh” of June 28, 2025 at 5:21 PM

Thanks, sounds like a great place to start! Any chance of a recommendation on Epicurean Philosophy of Aesthetics?

Post by “Cassius” of June 28, 2025 at 5:33 PM

Others may have better suggestions than I do. I don't recall that we have a podcast on that, but there is book devoted to something close to that -- "The Sculpted Word" by Bernard Frischer, which discusses Epicurean use of art in portraying Epicurus.

Post by “Cassius” of June 28, 2025 at 5:34 PM

Here's our prior discussion on the Frischer book:

[Bernard Frischer's "The Sculpted Word"](#)

Post by “ceiltechbladh” of June 28, 2025 at 8:46 PM

Found it; thanks! That's so interesting that the spread of his philosophy relied on art, which is really ironic, since Epicurus's thoughts on aesthetics aren't a dominant part of his philosophy. Or at least they weren't preserved.

I'll reciprocate with a reference in turn y'all might not be familiar with. Unfortunately, it's only available through Internet Archive if you have a print disability. Otherwise, you probably have to use an interlibrary loan.

<https://archive.org/details/histor...age/n7/mode/2up>.

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