

Welcome ZarathustrasGarden!

Post by “Cassius” of August 6, 2025 at 6:24 PM

Welcome [ZarathustrasGarden](#) !

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 “ZarathustrasGarden” of August 6, 2025 at 6:55 PM

Hello friends! Pleased to make your company! As I have already written a rather long introduction message for Cassius, I figured I would just post what I said there and add a little to the end.

My philosophical history and journey to Epicureanism is quite interesting. I myself was raised Catholic, but was rather indifferent to it until in my late teens I got more interested in the faith, influenced heavily by the works of Thomas Aquinas and Aristotle (I had heard the 5 ways, then read some arguments for God and the church from Saint Anselm as well as excerpts from the

Summa Theological and Summa Contra Gentiles, as well as De Anima and some of Aristotle's other work regarding metaphysics).

There were many things within the faith, however, that I found myself unable to be convinced of (the supernatural realm, belief in essences even with Aristotle's middle solution of essences existing concretely in things but abstractly in minds, Plato's third man problem as well as his later work turning away from essentialism and moving to a quasi-Wittgensteinian understanding of particulars, as well as various other issues with the metaphysics and historicity of the Church) got me to explore other thinkers. Chiefly, at this point I was interested in the work of Friedrich Nietzsche and Ludwig Wittgenstein (I had read the tractatus with a guide and took courses in Nietzsche's corpus in University). I thus realized the flaws behind metaphysics, the Principle of sufficient reason, the perspectival nature of truth, etc.

Having thus freed myself from the Catholic faith, I engaged with many new thinkers and philosophies. Chiefly though, I was concerned about how one ought to live a pleasant, happy life and create new values and modes of living, as philosophy to me has always been a deeply lived experience, with their being far less utility in simply pontificating about reality as such (though that can be interesting also). This led me to an interest in Zen Buddhism, the works of Goethe (the idea of Bildung appealed heavily to me, as well as Faust's leitmotif of finding something valuable in the act of striving itself) and of course namely for this website, Epicurus.

I had been exposed to Epicurus previously (I have always been interested in Greek philosophy) and have read Lucretius's On the Nature of Things. I was also interested in Epicurus because many of his scientific claims (for example his atomism) cohere so well with the findings of modern day science, and also because of his physiological honesty. Epicurus doesn't need to make recourse to a hidden world (or pretend that "nature itself" supports his perspective like the stoics do): he is a physiologist through and through, and approaches the question of happiness in a clinical way, much like Buddhism does (both free themselves of metaphysical justification to address how one ought to act in the here and now). And of course, one of my other favorite philosophers, Nietzsche, has a very high opinion of Epicurus (though not without his criticisms!). In one of the aphorisms in Human All too Human he introduced me to his ideas: the idea that there is a refinement in moral feeling when one liberates themselves from Gods and preconceptions about death, to create a feeling of serenity and peace to replace religious awe. He also mentions one of Epicurus's critiques of Plato (calling the Epicureans Dionysioklates, literally meaning actor, which I also found apt).

Having been introduced to Epicurus, re reading Lucretius and discovering some of Epicurus's letters and reading more about his biography, I found a stunning temperamental similarity to myself. I myself loathe contemporary politics, the bickering and posturing that occurs from having to defend modern Yes's and No's (I totally understand why the Garden lay far from Athens's center). The idea that what it takes to live a life of pleasure is a couple close friends, nature, good food and drink and philosophy, that appealed to me. And so I would like to learn more about Epicurean philosophy and connect with others who feel similarly!

Thank you for reading. I know it was a long response, but I would like to sincerely engage with the members of this forum. Please let me know if there's anything you would want to chat about and please message me if you think we have any shared interests!

Post by “Cassius” of August 6, 2025 at 7:21 PM

Glad to have you, and always good to have another fan of Nietzsche in our Epicurean work.

Post by “Cassius” of August 6, 2025 at 7:51 PM

Also - re your comment on Epicurus' garden, our friend Don has done a video with a different take on that:

Thread

[Don Boozer - Where Was The Garden of Epicurus? Discussion](#)

[youtube.com/watch?v=qYkkX67TZd8&feature=youtu.be](https://www.youtube.com/watch?v=qYkkX67TZd8&feature=youtu.be)



Cassius

January 21, 2025 at 6:06 PM

Post by “Martin” of August 6, 2025 at 8:21 PM

Welcome ZarathustrasGarden!

Post by “Don” of August 6, 2025 at 9:57 PM

Welcome aboard! Thank you for sharing your story. There are several forum members that have an interest in Nietzsche (as [Cassius](#) commented for himself).

Following up on [Cassius](#) note about the location of the Garden in Athens:

File

[Where was the Garden of Epicurus? The Evidence from the Ancient Sources and Archaeology](#)



While we will probably never know the exact location of Epicurus's Garden in ancient Athens, we can take a number of educated guesses.



Don

April 19, 2023 at 11:10 PM

Post by "Rolf" of August 7, 2025 at 2:51 AM

Welcome!