

# Welcome Ernesto-Sun!

**Post by "Cassius" of August 16, 2025 at 4:07 PM**

Welcome [ernesto.sun](#) ~!

## **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.**

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**Post by "ernesto.sun" of August 17, 2025 at 6:34 AM**

Hello my new digital friends!

Epicurus not only explains friendship like nobody else (we know of), he also is a (the) good reason to be friends. (at least good neighbors)

Well - that's a fuzzy start - and a personal one. I am definitely far from the scientific level you present in writing and in your podcast. I am not so much about science than about living the Epicurean life.

I am an early-retired Austrian eco-activist. Some years already having hands off politics, living in my big wild garden. Having friends - lots of philosophizing. Here - in my garden - when I am alone (all-one) I like to listen to philosophic podcasts. So, I came across Epicurus. With 46 years of age, just last year, all my life talking about just *that*. Well, Parmenides with his 'absolute truth' and Diogenes with his 'cool anarchy' were my idols (and always will be). But Epicurus is so much more advanced still - so modern. I am maybe in love right now (limerence), but I do say this: Epicurus is my master. I am a complete disciple. I want to dedicate the rest of my life to his philosophy.

Thanks to <https://historyofphilosophy.net> where I first realized how big Epicurus is.

Well - however - I might not participate so much here. I am honored to be registered, but I spent most of my time at 'Analoge KEPOS' and less at 'Digital KEPOS'. Maybe because I am a professional web dev and doing PC work too much anyway. I am sooo thankful for this initiative of yours here and also at <https://newepicurean.com> That way I am a little relieved.

I do want to help the German Wikipedia to know more about 'Epikur', 'EPIKOUROS'. I also want to make a brief intro into Epicurus' philosophy in 'modern language', in German, English and Spanish at my domain: <http://epikouros.info>

My model for that little intro-website is this page well known among web-devs: . <https://css-tricks.com/snippets/css/a-guide-to-flexbox/>

I did study 'Knowledge Management' and 'Software Development' and do know how to write scientific texts and all that academia style - however - I am more about a wild Epicurean myself - more at the provocative side maybe. I still struggle to keep my word away from politics. I am a left anarchist of course.

I appreciate your work here at <https://www.epicureanfriends.com> a huge lot - I will consume all the podcasts you did so nicely. I will read into all edges of this 'Digital KEPOS', ... But - I will contribute little I guess. However - always welcome to ask anything of me. I do think natural intelligence is directly related to the ability of growing healthy friendships. Thus, wanting to be seen as intelligent, I also want to be helpful.

I love the science of language - linguistics and especially the field of semantics. I always start with German - because thats native to Austrians. So - I did some super-compression of Epicurus' messages. Not ready yet - I want to present it to you. Find it below in English and German.

Thank you all so much for your work and play!!!

All (=) Love, Ernesto ~:)

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- 1) Nature infinite and eternal.
- 2) Abundance all around.
- 3) Pleasure in calmness.
- 4) Joy and then death.
- 5) Moderate living.
- 6) All is in flux.
- 7) Friendship.
- 8 ) Philosophy.
- 9) Live now!
- 10) Celebrate Epicurus!
- 11) Celebrate Epicurus!

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- 1) Do not fear God! Why worry about God when he doesn't worry about us?
- 2) Fear no lack! Good things are easy to get.
- 3) Avoid pain, but don't fear it! The bad is easy to bear.
- 4) Don't fear death! Where death is, we are not. Where we are, death is not.
- 5) Moderate yourself! Where enough is not enough, no amount is sufficient.
- 6) Don't hold back! Follow your desires that do not harm you or others.
- 7) Support others! Being a good friend is just as important as having good friends.
- 8 ) Philosophize! It's never too early or too late to know how to live a good life.
- 9) Live now! Enjoy your day as if it were the last one of your short life.
- 10) Celebrate Epicurus! He is the philosopher who showed us the middle way.
- 11) Celebrate Epicurus! Epicurus birthday is celebrated between 7. and 11. of Jan.

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- 1) Natur unendlich und ewig.
- 2) Überfluss überall.

- 3) Glück in der Ruhe.
- 4) Freude und dann Tod.
- 5) Gemäßigtes Leben.
- 6) Alles im Fluss.
- 7) Freundschaft.
- 8 ) Philosophie.
- 9) Jetzt leben!
- 10) Epikur feiern!
- 11) Epikur feiern!

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- 1) Fürchte nicht Gott! Wozu sich um Gott kümmern, wo er sich ja um uns nicht kümmert?!
- 2) Fürchte keinen Mangel! Das Gute ist leicht zu bekommen.
- 3) Vermeide Schmerz, doch fürchte ihn nicht! Das Schlechte ist leicht zu ertragen.
- 4) Fürchte den Tod nicht! Wo der Tod, da sind wir nicht. Wo wir sind, da nicht der Tod.
- 5) Mäßige dich! Wo genug nicht genug, da reicht keine Menge.
- 6) Halte nichts zurück! Folge deinen Wünschen die weder dir noch anderen schaden.
- 7) Hilf anderen! Ein guter Freund zu sein ist genauso wichtig wie gute Freunde zu haben.
- 8 ) Philosophiere! Es ist nie zu früh oder zu spät, um zu lernen, wie man gut lebt.
- 9) Lebe jetzt! Genieße deinen Tag, als wäre es der letzte deines kurzen Lebens.
- 10) Feiere Epikur! Er ist der Philosoph, der uns den Weg der Mitte gezeigt hat.
- 11) Feiere Epikur! Epikurs Geburtstag wird zwischen dem 7. und 11. Januar gefeiert.

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### **Post by “Martin” of August 17, 2025 at 6:38 AM**

Welcome Ernesto.Sun!

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### **Post by “Rolf” of August 17, 2025 at 8:09 AM**

I like your style, Ernesto - welcome!

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## **Post by “ernesto.sun” of November 11, 2025 at 4:35 AM**

Hello friends!

So grateful to know You are well active in the name of the greatest philosopher of all time.

Viva Epikouros!

I want to mention why it is I am inactive still and for a while longer. Because a) real garden and building work, and b) listening to the 'History of Philosophy' podcast. I am now at number 287, and with Meister Eckhart in the 14th century. Many centuries ahead still.

I need/want to know where Epicurus is found in re-invention or re-discovery of Western philosophy. I did also go through the Arab early middle age because they were the ones who preserved the old greek scripture. (At least from Plato and Aristotle).

I guess only in the 16th century real Epicurean influence will play a role. Well - still some history to go trough- ...

See you later!

All (=) Love, Ernesto ~:)

PS: Meister Eckhart didn't know about Epicurus but he is the first one who sounds 'Epicurean' to me - after all those stupid dark Augustinian centuries. Thomas Aquinas and many others before him have lost all my respect. Because they stooped to the premise that God exists.