

Welcome O2x Ohio!

Post by "Cassius" of August 28, 2025 at 12:13 AM

Welcome [O2x Ohio](#) !

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 August 28, 2025 at 12:14 AM

From O2x Ohio:

Hello,

I am emailing to request activation of my account at Epicurean Friends - O2x Ohio. Specifically, I want to be able to post a thread asking for help on Epicurean teachings on light and matter. Thank you very much.

Sincerely,

Post by “O2x Ohio” of August 28, 2025 at 3:00 AM

[Quote from Cassius](#)

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Sincerely,

Yes, thank you very much. This is why I've joined. I have lived most of my life more interested in the present and more recent history and over the past year I've branched off into new areas of learning.

One thing that I am very interested in is learning about light. As I understand it, it is electromagnetic radiation. During my studies on light I have had the Epicureans brought up multiple times though quite frustratingly they always get brought up in a very fleeting manner. It's as though what I am reading and watching brings up Epicureanism and its understanding of light as a given - as some sort of a foundational knowledge - though I have yet to find anything that fills in this mysterious connection for me.

Also, if there are any good introduction books to Epicureanism that I can read I would appreciate knowing what they are so as to begin my own research.

EDIT: I've found the reading list and will start with DeWitt!

Post by “Martin” of August 28, 2025 at 4:55 AM

Welcome O2x Ohio!

Post by “Cassius” of August 28, 2025 at 5:17 AM

O2x Ohio - Again, welcome. It's good to have people from varied backgrounds and areas of interest. There are a number of academic articles on various aspects of Epicurean physics that might be of interest to you as well, so as you read let us know what you're looking for and we'll try to help.

Post by “Kalosyni” of August 28, 2025 at 7:27 AM

Welcome to the forum [O2x Ohio](#) ! 😊

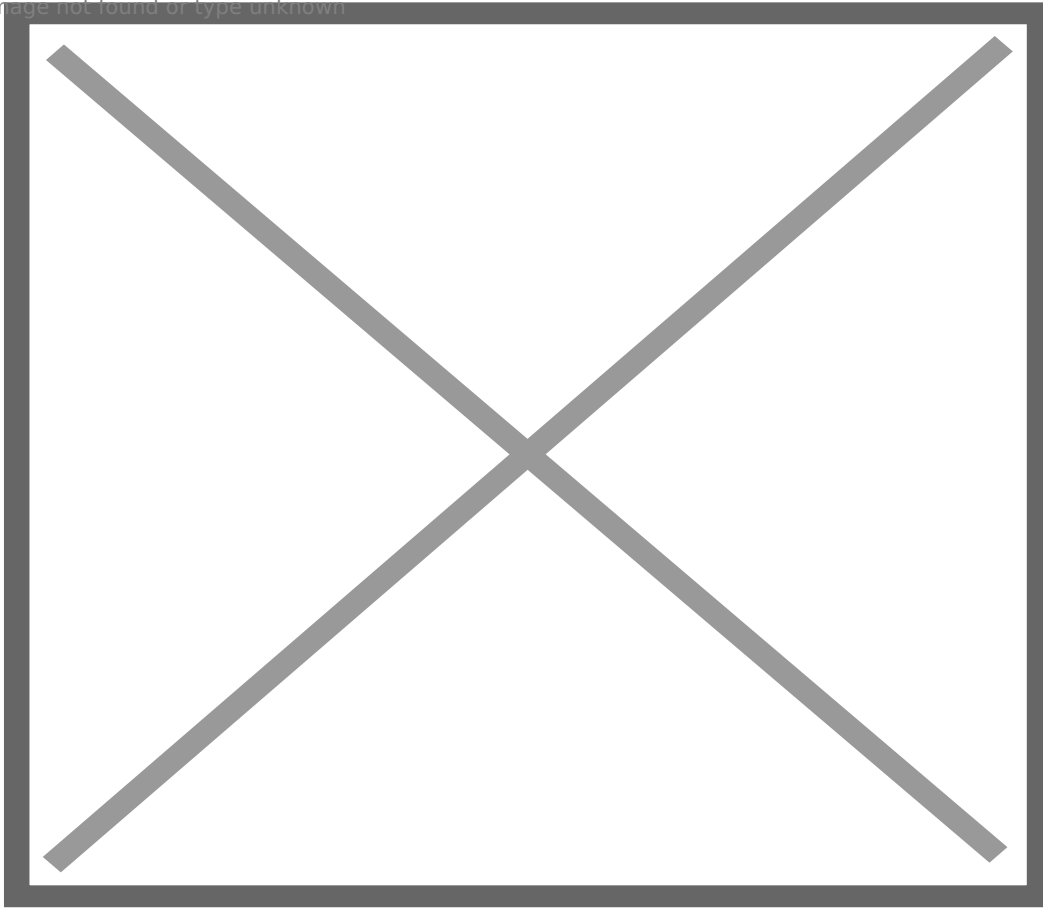
Post by “Kalosyni” of August 28, 2025 at 7:50 AM

From the Letter to Pythocles:

Quote

[95] For on earth too we see many things shining with their own, and many with reflected light. Nor is any celestial phenomenon against these explanations, if one always remembers the method of manifold causes and investigates hypotheses and explanations consistent with them, and does not look to inconsistent notions and emphasize them without cause and so fall back in different ways on different occasions on the method of the single cause.

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[Epicurus' Letter to Pythocles - Epicureanfriends.com](http://www.epicureanfriends.com)

www.epicureanfriends.com

Post by “Joshua” of August 29, 2025 at 12:38 AM

Welcome [O2x Ohio](#) !

Regarding your interest in the Epicurean understanding of light, I can be of some help when it comes to the secondary literature. Well, primarily the secondary literature on Lucretius. The tradition of commentary on the school of Epicurus has been fraught since very near the beginning, which is why I would ordinarily echo Dewitt's exhortation to *return to the texts!* However, I think you may find this essay by [Edward Neville Andrade](#) (1887-1971) of University College, London to be of some interest. It was published as an introductory essay to the second volume of H. A. J. Munro's three volume text (I), commentary (II), and translation (III) of *De Rerum Natura*. The essay is titled *The Scientific Significance of Lucretius*, and, though the scientific perspective of the author is now a century and a half out of date, he is much more thorough than other sources we have. Einstein for example wrote a forward to a German

<https://www.epicureanfriends.com/thread/4697-welcome-o2x-ohio/>

translation of Lucretius, but it is no more than superficial regarding the actual ideas presented by the poet. That's why Andrade's essay is useful--he goes much deeper.

[Here](#) is the text at the Internet Archive. I hope you find it helpful.

And [here](#) is another interesting scientific appraisal of Epicureanism, this one in the form of a popular lecture by the Irish physicist John Tyndall--a lecture that caused great controversy when it was delivered in 1874.