

Welcome NKULINKA!

Post by "Cassius" of September 1, 2025 at 9:41 AM

Welcome @nkulinka

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 "nkulinka" of September 5, 2025 at 3:26 PM

Hello everyone,

My name is Natalia Koulinka. I am originally from the former Soviet Union. I moved to the U.S. nearly 16 years ago.

Many years ago, I was trained as a journalist and taught journalism. Although philosophy has always interested me, I cannot claim to have deep knowledge in this area. Instead, I know only a few bits and pieces.

I found this website by chance while searching for the words "Epicurean Society." Why was I doing this search? The words came to me unexpectedly while I was exploring ideas for a

nonprofit I want to create.

I am glad I found this place. Since then, I have started reading a book by Norman DeWitt, and I read a short chapter about Epicurus in a book by Russian/Soviet philosopher Valentin Ferdinandovich Asmus. I do not think I can formulate a question right away, but I hope to participate in the discussions after I read more about Epicurus's philosophy. Thank you for posting the resources on this theme.

Post by “Cassius” of September 5, 2025 at 3:53 PM

Welcome to the forum NKULINKA -- very happy to have you. Take your time and let us know any way we can help. Don't hesitate to ask any question you like. There are none too basic, and it is good for us to know what people are interested in and in what areas we ought to provide more information.

Post by “Martin” of September 5, 2025 at 4:35 PM

Welcome Natalia!

Post by “Kalosyni” of September 5, 2025 at 7:10 PM

Welcome to the forum @nkulinka 😊

You might like these two overviews, by Cassius:

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

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

Post by “Cassius” of September 5, 2025 at 7:32 PM

Nkulinka it's more trivia than anything else, but one of my favorite articles on Epicurus is by a Russian, Boris [Nikolsky](#). Probably ten years ago now Elli and I spoke to him briefly by skype, but I don't know since then if he still lives in Russia or not.

File

[Nikolsky - Epicurus On Pleasure](#)



One of the most important articles on this site: Boris Nikolsky details one theory about the history of the "Kinetic / Katestematic" distinction.



Cassius

January 13, 2018 at 6:54 PM

Post by “nkulinka” of September 6, 2025 at 2:30 AM

Thank you all for your warm welcome and helpful suggestions on where to start learning about Epicurus' philosophy! I listened to one of the podcasts today and felt that I am in the right place.

Post by “nkulinka” of September 6, 2025 at 3:50 PM

I found an interview with Boris [Nikolsky](#) published a year ago in Russian. Here is the link <https://knife.media/boris-nikolsky/>

In this interview, he says that he lives in France now. He also mentions that after publishing an article on pleasure in Epicurus, he was approached by the international Epicurean community. He does not name the community but notes that his article was very well received by it. I copied this passage from the interview:

"Что касается обращения к античной философии в наши дни, могу рассказать забавную историю. Несколько лет назад мне написали из международного сообщества

эпикурейцев, благодаря меня за статью о наслаждении у Эпикура. Мне сказали, что мои выводы — как раз то, что им нужно, потому что члены этого сообщества желали наслаждаться, а все историки философии им постоянно объясняли, что Эпикур был не за наслаждение, а за отсутствие всяких чувств. После моей статьи современные эпикурейцы поняли, что они все-таки могут наслаждаться со спокойной душой, следуя при этом заветам Эпикура."

Post by "Cassius" of September 6, 2025 at 5:02 PM

Ha! It certainly sounds likely that Elli and I were the people referenced "from the international Epicurean community! Thank you very much for finding the article!

Quote

As for turning to ancient philosophy today, I can tell you a funny story. A few years ago, someone from the international Epicurean community wrote to me, thanking me for my article on pleasure in Epicurus. They told me that my conclusions were just what they needed, because the members of this community wanted to enjoy, and all the historians of philosophy constantly explained to them that Epicurus was not for pleasure, but for the absence of all feelings. After my article, modern Epicureans realized that they can still enjoy with a calm soul, while following the precepts of Epicurus.

May I ask one question? Why, at the beginning, is there a shift in name:

Boris [Nikolsky](#) is a Doctor of Philology and a classical philologist. Boris Mikhailovich's main research interest is ancient Greek playwrights, especially Euripides, whom he has been studying for many years.

Is that an artifact of the translation software? I ask because it does seem to me in the past that I have observed (maybe in different variations of the way Vladimir Putin is sometimes referenced) that there are naming conventions in Russian that seem very unusual to me.

Oh one more question: You don't see a photo of him anywhere do you? If so I'll add that to our material.

Post by "Cassius" of September 6, 2025 at 5:28 PM

Oh wow that article has some very pithy analysis of his views on Epicurus I did not see at first. I'll create [a separate post](#) on that. It's very interesting to see a recent reflection by him on that thesis. He's had years to think about it and how to express it concisely.

Thank you again NKULINKA!