

Welcome Stas!

Post by "Cassius" of May 2, 2026 at 10:11 AM

Welcome [Stas](#)

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!

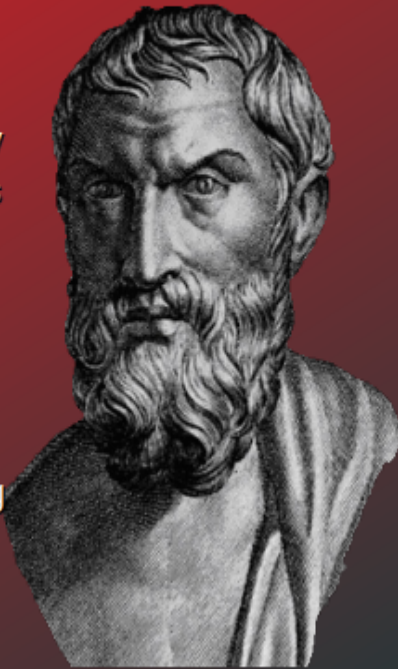
Not Neo-Epicurean, But Epicurean

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 May 2, 2026 at 10:11 AM

Stas tells us:

Hi! My name is Stanislav, and I live in Crimea, which is either in Ukraine or in Russia, depending on your political views. I am not very fluent in English, so I use online translators.

I am interested in philosophical teachings that are compatible with atheism and a modern scientific worldview. However, I am also looking for teachings that can be practically useful in everyday life. Unfortunately, modern philosophical systems such as existentialism, analytical philosophy, or postmodernism tend to be too abstract and have limited practical applications.

Therefore, I am interested in the materialist philosophers of the past, such as Epicurus. Unfortunately, most of his works were destroyed by Christians and have not survived to this day. Your website can help us reconstruct Epicurean philosophy based on the few fragments that have survived.

Post by “Cassius” of May 2, 2026 at 10:14 AM

Welcome Stas! That explanation of your interest is very much in line with what we are here to do, so we hope to hear from you further.

Post by “wbernys” of May 2, 2026 at 3:45 PM

Welcome [Stas](#)! Good to have a non-American buddy on here. For practical living the best one I could always recommend is Emily A. Austin's "living for pleasure", you could possibly translate it using Kindle if no version in your own language is available. I imagine there are Russian/Ukrainian versions of Epicurus Letter to Menoecus and Vatican Sayings though.

It is indeed sad how little of Epicurus work remains, but thankfully not so little we can't appreciate his wisdom.

Post by “Stas” of May 3, 2026 at 9:48 AM

Hello. I'm mostly interested in epicurian ethics. I prefer practical things.

Post by “Stas” of May 3, 2026 at 10:09 AM

I have already read several books about Epicurus and his followers. Among them are books by Haris Dimitriadis and Hiram Crespo. I also read the primary sources: chapter 10 of the book by Diogenes Laertius and the Vatican Sayings (in Russian translation). Therefore, I believe that I

know the basic principles of Epicurean philosophy.

Post by “Stas” of May 3, 2026 at 10:32 AM

All the surviving primary sources have been translated into Russian. There is also a Russian translation of Lucretius' poem "On the Nature of Things" (in verse). But there are no good books about his philosophy in Russian. The ones that exist were written during the Soviet period and interpret everything from the point of view of Marxist philosophy. They are not worth reading. That's why I became interested in modern English-language books about Epicurus.

Post by “Cassius” of May 3, 2026 at 12:18 PM

Stasi you might want to look at our reading list in the FAQ if you have not done so already. It will be great to have you here. One of my personal favorite articles is the one by Boris [Nikolsky](#), who is Russian, and it would be interesting to hear from a Russian speaker if [Nikolsky](#) has written anything else on Epicurus that we don't have access to due to language.

Post by “Stas” of May 3, 2026 at 1:26 PM

I searched for information about him. Boris [Nikolsky](#) is a professor of philology. Unfortunately, he apparently wrote nothing more about Epicurus. The main topic of his scientific works is Greek playwrights. This is a page with a list of his main works:

[Никольский Борис Михайлович](#)

Post by “Martin” of May 3, 2026 at 1:43 PM

Welcome Stas!

Post by “Don” of May 3, 2026 at 2:48 PM

Welcome aboard