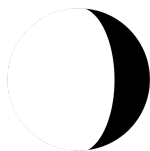

THE HOLY BOOK OF
EPICURUS

THE HEDONICON



THE HOLY BOOK OF
EPICURUS

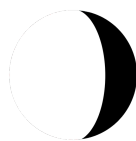
THE HEDONICON



THE
HEDONICON

The Holy Book of
Epicurus

THE HEDONICON: THE WRITINGS OF
EPICURUS, LUCRETIUS, AND OTHERS



Twentiers' Version



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The Hedonicon
Twentieths' Version Hedonicon
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Diogenes Laërtius' *Lives and Opinions of Eminent Philosophers* translated by C. D. Yonge (1895)
Diogenes Laërtius' *Lives of Eminent Philosophers* translated by Robert Drew Hicks (1925)
Diogenes Laërtius' *Lives of Eminent Philosophers* translated by Stephen White (2021)
Diogenes of Oinoanda's *Fragments* translated by C. W. Chilton (1971)
Epicurus' *Extant Remains* translated by Cyril Bailey (1926)
Epicurus' writings and sayings as collected in *Epicurea* by Hermann Usener (1887)
Lucian's *A True Story* translated by Diskin Clay and James H. Brusuelas (2021)
Lucian's *Alexander the False Prophet* translated by Peter Thonemann (2021)
Lucretius' *On the Nature of Things* translated by Hugh Andrew Johnstone Munro (1883)
Lucretius' *On the Nature of Things* translated by Martin Ferguson Smith (1969)
Plato's *Timaeus* translated by Benjamin Jowett (2006)
Philodemus' *Epigrams in The Greek Anthology* by William Roger Paton (1916)
Philodemus' *On Anger* translated by David Armstrong and Michael McOsker (2020)
Philodemus' *On Death* translated by W. Benjamin Henry (2009)
Philodemus' *On Frank Criticism* translated by David Konstan, Diskin Clay, and C. E. Glad (1998)
Philodemus' *On Methods of Inference* by Phillip Howard de Lacy & Estelle Allen de Lacy (1941)
Philodemus' *On Piety* translated by Dirk Obbink (1996)
Philodemus' *On Property Management* translated by Voula Tsouna (2012)
Philodemus' *On Rhetoric* translated by Harry Hubbell (1920)
Seneca's *Letters To Lucilius* translated by Richard M. Gummere (1917)

For further exploration of the Epicurean tradition, please peruse these contemporary publications:

A History of Christian Thought, from its Judaic and Hellenistic Origins to... by Paul Tillich (1972)
Epicureanism by Tim O'Keefe (2009)
Epicureanism and the Gospel of John: A Study of Their Compatibility by F. J. King (2020)
Epicureanism At the Origins of Modernity by Catherine Wilson (2008)
Epicurus & Apikorism: The Influence of the Greek Epicurus and Jewish... by Yaakov Malkin (2007)
Epicurus and His Gods by Andre-Jean Festugiere (2008)
Epicurus and His Philosophy by Norman Wentworth DeWitt (1954)
Epicurus and the Epicurean Tradition by Jeffrey Fish and Kirk R. Sanders (2011)
"Epicurus's Birthday: The 7th, 10th, or 20th of Gamelion A Mystery Solved" by Don Boozer (2022)
"Letter To Menoikeus: A New Translation With Commentary" by Don Boozer (2021)
Lucretius and Modernity: Epicurean Encounters Across Time and... edited by Lezra and Blake (2016)
Lucretius' Translation of Greek Philosophy by Diskin Clay (1967)
Nature's God: The Heretical Origins of the American Republic by Matthew Smith (2014)
Oxford Handbook on Epicurus and Epicureanism edited by Phillip Mitsis (2020)
Oxford Readings in Classical Studies: Lucretius edited by Monica R. Gale (2007)
Paradosis and Survival: Three Chapters in the History of Epicurean Philosophy by Diskin Clay (1998)
Philodemus and the New Testament World edited by Fitzgerald, Obbink, and Holland (2004)
St. Paul and Epicurus by Norman Wentworth DeWitt (1954)
Tending the Epicurean Garden by Hiram Crespo (2014)
The Cambridge Companion to Epicureanism edited by James Warren (2009)
The Cambridge Companion to Lucretius edited by Philip Hardie and Stuart Gillespie (2007)
The Invention and Gendering of Epicurus by Pamela Gordon (2012)
The Sculpted World: Epicureanism and Philosophical Recruitment... by Bernard Frischer (1982)
Theory and Practice in Epicurean Political Philosophy - Security, Justice... by Aoiz and Boeri (2023)

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Go to his Garden and read the motto carved there:

***“Stranger, here you will do well to tarry;
here our highest good is pleasure.”***

– Seneca on Epicurus, Letter 21

To the Reader

Four centuries before Saul of Tarsus wrote a recommendation to the Romans regarding a salvific character called *Christós*, a sage named *Epikouros*, who lived just outside the city walls of Athens was already using the intimate language of personal *Epistles* to disseminate his tradition. The authors of the *New Testament* describe the apostles as having known *the Christ* to be a ΚΑΘΗΓΗΤΗΣ (*kathēgētēs*) or “*teacher*”. Four centuries earlier, Epicurus was given that *same* designation by his ΜΑΘΗΤΑΙ (*mathētai*), his “*students*” or “*disciples*”. Like the legendary Noah, the *Sage of the Garden* was glorified as a ΚΗΡΥΞ (*kēryx*) or “*herald*” and, much like *the Christ himself*, Epicurus was known as the ΣΩΤΗΡ (*Sōtēr*) or “*Savior*” of *Humanity*:

For if we are to speak as the majesty of his revelations demand, a god he was, a god [...] who first discovered that principle of life which is now identified with wisdom, and who by his genius saved life from such mighty waves and such deep darkness and moored it in such calm water and so brilliant light. [...] so we have the more justification for deifying the author of the sweet consolations of life that, disseminated throughout mighty nations, even now are soothing people’s minds. (Lucretius, *De Rerum Natura*, Book V, Lines 7-21; trans. M. F. Smith)

Yet *unlike* the prophetic *Christ* to his flock, the *Savior* of the Epicureans provided his herd not with a promise of *providence*, knotted upon the wings of a *new covenant*, but rather, with a path of *prudence*, borne ceaselessly forth, wrought against *old superstitions*.

This terror then and darkness of mind must be dispelled not by the rays of the sun and glittering shafts of day, but by the aspect and the law of nature; the warp of whose design we shall begin with this first principle, nothing is ever gotten out of nothing by divine power. (Lucretius, *De Rerum Natura*, Books I:46-50, II:59-61, III:91-93, IV:39-44; trans. M. F. Smith)

Four centuries before the first Christians retired from the Roman masses, the early Epicureans withdrew from the Attican chorus to form self-sufficient fellowships (ΚΟΙΝΩΝΙΑ or *koinōnía*) of friends. Four centuries before *Priscilla* took a leadership role among the first Christian missionaries, *Leontion* the “*Lioness*” had already gained prestige as a polemicist who published for Epicurus’ *Garden*. She wrote against the prejudice of *Theophrastus the Peripatetic*, who taught, as did his *teacher*, *Aristotle*, that *men are masters to the slaves that are women*. Four centuries before an itinerant preacher from Nazareth befriended prostitutes, lepers, and tax collectors, Epicurus offered the most marginalized members of his society, inclusive of immigrants, exiles, refugees, social outcasts, ΕΤΑΙΡΑΙ (*hetaîrai*) or “*companions*” (in particular), women (in general), and slaves, with a place to call home in his Garden.

The name “*Epicurus*” comes from the ancient Greek word ΕΠΙΚΟΥΡΟΣ (*epikouros*) meaning “*Ally*” or “*Helper*”. Indeed, *no name* could better describe the *Sage of the Garden*:

There are plenty of witnesses of the unsurpassable kindness of him to everybody; both his own country which honored him with brazen statues, and his friends who were so numerous that they could not be contained in whole cities; and all his acquaintances who were bound to him by nothing but the charms of his doctrine. (Diogenes Laërtius, Book X:9; trans. R. D. Hicks)

The 2nd-century satirist (and Epicurean) *Lucian* pioneered the genre of *science fiction* fourteen centuries before the dawn of the Scientific Revolution and explored themes as contemporary as first contact with extra-terrestrials, interplanetary travel, cosmic warfare, otherworldly technologies, and artificial intelligence. It was the timeless philosophy of Epicurus that provided his imagination with the inertia it required to reach the moon:

I was still more concerned (a preference which you may be far from resenting) to strike a blow for Epicurus, that great man whose holiness and divinity of nature were not shams, who alone had and imparted true insight into the good, and who brought deliverance to all that consorted with him. (Lucian of Samosata, Alexander the Oracle-Monger 61)

Thousands of years before Galileo Galilee witnessed the dance of Jupiter's satellites through a small telescope in Padua, Epicurus' ΣΤΟΙΧΕΙΩΜΑΤΑ (*stoikheiómata*) or “elementary outline” formalized a set of propositions that accurately anticipated the *Cosmological Principle*, the *Law of Conservation of Mass*, the *Law of Definite Proportions*, *Brownian Motion*, the *First Law of Thermodynamics*, *Molecular Vibration*, the *Special Theory of Relativity*, and the architecture of *Quantum Field Theory*. In addition to these observations on *particle physics* and *cosmology*, the speculations of Epicurus' works seeded the future fields of *acoustics*, *aerology*, *aeronomy*, *anthropology*, *astrobiology*, *biochemistry*, *biophysics*, *climatology*, *ecology*, *economics*, *epidemiology*, *evolutionary theory*, *cognitive science*, *exoplanetology*, *genetics*, *geology*, *geophysics*, *hydrology*, *jurisprudence*, *linguistics*, *meteorology*, *molecular biology*, *mnemonics*, *neurology*, *optics*, *physiology*, *psychology*, *psycho-therapy*, *seismology*, *sexology*, *sociology*, *semiotics*, and *volcanology*.

As a philosopher, Epicurus made extensive contributions to the formal branches of *epistemology* (or *canonics* according to Diogenes Laërtius), *ethics*, *ontology*, *phenomenology*, *thanatology*, and *theology*. As described in *The Lives of Eminent Philosophers*:

Epicurus was a very prolific writer and exceeded all others in the bulk of his works, of which there are more than three hundred rolls. There is not in them one single citation from another author: it is all Epicurus' own words. Chrysippus [the Stoic] tried to rival him in the amount of his writings, as Carneades [of Plato's Academy] tells us, calling him that parasite who fed on Epicurus' books. “Whenever Epicurus wrote anything, Chrysippus felt bound in rivalry to write the equivalent; and this is why he often repeats himself and says whatever occurs to him, and has left a great deal uncorrected in his hurry; moreover, he has so many quotations that his books are filled with them and nothing else, a characteristic which one may observe also in the writings of Zeno [founder of Stoicism] and Aristotle.” (Book X:26.6-27.5; trans. White)

The literary legacy of the *Gargettian* (so-called because his parents came from the Attican subdivision of *Gargettos*) is remarkable in scope. The library of *Epicurus* and the ancient *atheneae* of his works are legendary: the shelves of *Alexandria* were but humble repositories to an extensively *Epicurean* oeuvre. Even so, these achievements were eclipsed by the example of his reputation, the practicality of his teachings, and the beneficence of his soul:

[He was] a man endowed with such genius, whose lips once gave utterance to true pronouncements on every subject. And even now, though his life's light is extinguished, the godlike nature of his discoveries ensures that his fame, spread far and wide long ago, is raised to the skies. (Lucretius, De Rerum Natura, Book VI, Lines 4-8; trans. M. F. Smith)

The echo of *Epicurus* reverberates throughout the halls of history, having stimulated minds as diverse as *Bacon*, *Bergson*, *Botticelli*, *Byron*, *Chaucer*, *de Bergerac*, *Darwin*, *Deleuze*, *Descartes*, *Diderot*, *d'Holbach*, *Dryden*, *Einstein*, *Erasmus*, *Frederick II*, *Freud*, *Gassendi*, *Goethe*, *Halley*, *Hitchens*, *Hobbes*, *Horace*, *Hume*, *Kant*, *La Mettrie*, *Leo X*, *Locke*, *Lovecraft*, *Machiavelli*, *Marx*, *Milton*, *Montaigne*, *Newton*, *Nietzsche*, *Pope*, *Rousseau*, *Sagan*, *Santayana*, *Shakespeare*, *Spenser*, *Spinoza*, *Stevenson*, *Tennyson*, *Thomsen*, *Virgil*, *Voltaire*, *Whitman*, and *Wordsworth*. Not only did *Epicurean* Philosophy arouse the intellectual curiosity of the contemporary era, but also it emboldened the minds of *American revolutionaries* during the *War of Independence*. Figures like *Ethan Allen*, the founder of the free State of *Vermont* (which abolished slavery from its foundation) and *Thomas Young* (*Allen's mentor* and a key organizer of the *Boston Tea Party*) championed the philosophy of *Epicurus*. Echoing the enthusiasm of his non-Christian peers, *Thomas*

Jefferson writes: “I consider the genuine (not the imputed) doctrines of Epicurus as containing every thing rational in moral philosophy which Greece & Rome have left us” (Letter To William Short 31 October 1819). In a letter to John Adams, he professes—**Sentio**, ergo sum:

‘I feel: therefore I exist.’ I feel bodies which are not myself: there are other existencies then. I call them matter. I feel them changing place. This gives me motion. Where there is an absence of matter, I call it void, or nothing, or immaterial space. On the basis of sensation, of matter and motion, we may erect the fabric of all the certainties we can have or need. (15 August 1820)

Mapped upon the contemporary philosophical spectrum, Epicurus can be described, *ethically* as a *Hedonist* (a kind of *Consequentialist*), *metaphysically* as an *Atomist* (a type of *Materialist* and *Realist*), and *epistemologically* as a *Sensualist* (a sort of *Empiricist* and *Dogmatist*).

He divides PHILOSOPHY, then, into three parts — [1] Canonic [ΚΑΝΟΝΙΚΟΝ], [2] Physics [ΦΥΣΙΚΟΝ], [3] Ethics [ΗΘΙΚΟΝ]. Canonic deals with methods for its systematic study [epistemology]; it can be found in the one work entitled The Canon [ΚΑΝΟΝ]. Physics [ΦΥΣΙΚΟΝ] deals with everything belonging to the study of nature [ΦΥΣΕΩΣ]; it can be found in the thirty-seven books On Nature [ΠΕΡΙ ΦΥΣΕΩΣ] and the Letters On Fundamentals [ΣΤΟΙΧΕΙΟΝ]. Ethics [ΗΘΙΚΟΝ] deals with choice and avoidance; it can be found in the books On Ways of Life [ΠΕΡΙ ΒΙΩΝ], Letters [ΕΠΙΣΤΟΛΑΙΣ], and On the End [ΠΕΡΙ ΤΕΛΟΥΣ]. (X 30)

ETHIKON (*ethics*) — HEDONISM (“*ἡδονὴν εἶναι τέλος*” X.11)

“Pleasure is the Goal...”

PHYSIKON (*physics*) — ATOMISM (“*τὸ πᾶν ἐστὶ σῶματα καὶ κενόν*” X.47)

“The universe is bodies and void...”

KANONIKON (*canonics*) — SENSUALISM (“*τῆς ἀληθείας εἶναι τὰς αἰσθησεις*” X.31)

“The truth is the sensations...”

It is their custom, however, to rank Canonic [ΚΑΝΟΝΙΚΟΝ] along with Physics [ΦΥΣΙΚΟΝ]; they call it ‘on standards and principles’ and ‘fundamentals’ [ΣΤΟΙΧΕΙΩΤΙΚΟΝ]. Physics [ΦΥΣΙΚΟΝ] they call ‘on generation and perishing’ and ‘on nature’; and Ethics [ΗΘΙΚΟΝ] they call ‘on what to choose or avoid’ and ‘on ways of life and the end [ΤΕΛΟΥΣ].’! Dialectic [logic] they reject as a distraction, since they think it sufficient for those studying physics to proceed according to the expressions for things. (The Lives of Eminent Philosophers, Book X:30)

The intention of **this Testamentum** is threefold: (1) My private *Hedonicon* is an artifact of devotion for personal study and spiritual practice. I modified *that* text into this *Twentiers’ Version* for public use (2) so that my fellow Twentiers and Atom Prophets might benefit from an “Epicurean Vulgate”, a consolidated canon of scripture that consecrates our religion. Lastly, (3) I wish to share with my *Christian* friends an ancient wisdom tradition, organized in a familiar format, that spreads a gospel of love, faith, and fellowship, yet neither requires suspension of disbelief in a mythic history, nor compliance to an incomprehensible LORD.

Having been historically misrepresented as an *atheist*, denounced as a *degenerate*, and abraded as an *apikorós* (*this Hebrew word אפיקורוס for “heretic” is derived from “Epicurus”*), the Sage of the Garden was *faithful*, *disciplined*, and *mindful* of living an observant life.

From this expedition he returns to us in triumph with his spoils: knowledge of what can arise and what cannot, and again by what law each thing has its scope restricted and its deeply implanted boundary stone. So now the situation is reversed: superstition is flung down and trampled underfoot; we are raised to heaven by victory. (Ibid. Book VI, Lines 74-79)

This *Twentiers’ Version* contains the remaining works of Epicurus the Savior of Humanity (His personal *epistles*, *epitomes*, and *reconstructed sayings*) along with selected works of key importance, including the inspired masterpiece of the Roman poet Lucretius, *De Rerum*

Natura (or “*On the Nature of Things*”, 1st-century BCE), selections of poetry from the Epicurean philosopher Philodemus (1st-century BCE), and the biography of Epicurus, as preserved by Diogenes Laërtius in Book X of *The Lives of Eminent Philosophers* (3rd-century CE).

And will not the man who, using words instead of weapons, subdued all these monsters and banished them from the mind rightly be considered worthy of a place among the gods? Especially since it was his wont to present many precepts in a good and godlike manner about the immortal gods themselves, and to reveal the whole nature of things in his discourse. (Lucretius, *De Rerum Natura*, Book V, Lines 49-54; trans. M. F. Smith)

Epicurus' lost *magnum opus* ΠΕΡΙ ΦΥΣΕΩΣ (*Pêri Phúseōs* or “*On Nature*”) was originally published in 37 scrolls. In six books of poetry, Lucretius masterfully orchestrates [I] an overview of Epicurean philosophy, and dramatizes [II] the principles of the first-beginnings of things, [III] the sensible seeds of the soul, [IV] the mechanics of sight, illusions, dreams, and sex, [V] the evolution of the earth and human existence, [VI] and the mechanics of spectacles and oddities. Lucretius idolized Epicurus, “*who outshone the human race in genius and obscured the luster of all as the rising of the sun extinguishes the stars.*” (*ibid.* Book II 1043-45)

What blessings that book creates for its readers and what peace, tranquillity, and freedom it engenders in them, liberating them as it does from terrors and apparitions and portents, from vain hopes and extravagant cravings, developing in them intelligence and truth, and truly purifying their understanding, not with torches and squills and that sort of foolery, but with straight thinking, truthfulness and frankness (Lucian, *Alexander the Oracle-Monger* 47).

Epicurus teaches that an unceasing study of nature (ΦΥΣΙΟΛΟΓΙΑΣ or *physiologías*) is integral to achieving the ultimate goal (ΤΕΛΟΣ or *télos*) of sustaining an existence that is both blessed (ΜΑΚΑΡΙΟΣ or *makários*) and incorruptible (ΑΦΘΑΡΤΟΣ or *aphthartós*). His teachings aim to dispel the universal fear (ΦΟΒΟΣ or *phóbos*) of death (ΘΑΝΑΤΟΣ or *thánatos*) by empowering each of us to secure a pleasant life (ΒΙΟΣ or *bíos*) without the troubles (ΠΡΑΓΜΑΤΑ or *prágmata*) of excessive anger (ΟΡΓΗ or *orgê*), confusion (ΤΑΡΑΧΗ or *tarakhê*), sickness (ΑΡΡΩΣΤΙΑ or *arróstia*), and sadness (ΛΥΠΟΥΜΕΝΟΝ or *lypóumenon*); he hopes for joy (ΧΑΡΑ or *khará*) and good cheer (ΕΥΦΡΟΣΥΝΗ or *euphrosúnê*). The *Patron of Pleasure* prescribes a practice for maximizing the serenity (ΑΠΟΝΙΑ or *aponía*) of the flesh (ΣΑΡΞ or *sárx*) and for magnifying the tranquility (ΑΤΑΡΑΞΙΑ or *ataraxía*) of the mind (ΔΙΑΝΟΙΑΣ or *diánoias*).

Epicurus teaches that “*Truth*” (ΑΛΗΘΕΙΑ or *Alêtheia*) is a *true belief* (ΔΟΞΑ or *dóxa*) about the nature (ΦΥΣΙΣ or *phúsis*) of “*The All*” (ΤΟ ΠΑΝ or *to pán*) or “*the universe*”. He rationalizes that we live in an infinite void (ΚΕΝΟΣ or *kenós*) containing a boundless (ΑΠΕΙΡΟΣ or *ápeiros*) plethora of imperishable particles (ΑΤΟΜΟΙ or *atomoí*) that forever fall through the eternal heavens (ΟΥΡΑΝΟΥ or *ouranoú*) endlessly enlacing to form innumerable worlds (ΚΟΣΜΟΙ or *kósmoi*) and countless creatures (ΖΩΩΝ or *zôion*). He recognizes a universal standard (ΚΑΝΩΝ or *kanón*) of *truth* that includes [1] *Sensations* (ΑΙΣΘΗΣΙΣ or *aísthêsis*), [2] *Impressions* (ΠΡΟΛΕΨΙΣ or *prólêpsis*), and the criterion of [3] *Feeling* (ΠΑΘΗ or *páthê*) that discerns *The Good* (ΤΑΓΑΘΩΝ or *Tagáthōn*) of *pleasure* from the *evil* (ΚΑΚΩΝ or *kakōn*) of *pain* (ΑΛΓΟΣ or *álgos*).

Epicurus teaches a philosophy (ΦΙΛΟΣΟΦΙΑ or *philosophiā*) that exercises *frank criticism* (ΠΑΡΡΗΣΙΑ or *parrhesía*) and prioritizes natural (ΦΥΣΙΚΑΙ or *phusikai*) and necessary (ΑΝΑΓΚΑΙΑΙ or *anankaíai*) desires (ΕΠΙΘΥΜΙΩΝ or *epithymiōn*) above vain beliefs (ΚΕΝΗΝ ΔΟΞΑΝ or *kenēn dóxas*) based upon comparative analysis (ΣΥΜΜΕΤΡΗΣΙΣ or *symmétrêsis*). He contends that the virtues (ΑΡΕΤΑΙ or *aretai*), including *self-sufficiency* (ΑΥΤΑΡΚΕΙΑ or *aitárkeia*), *security* (ΑΣΦΑΛΕΙΑ or *aspháleia*), *honor* (ΚΑΛΩΣ or *kalōs*), *courage* (ΘΑΡΡΕΙΝ or *tharreîn*), and *prudence* (ΦΡΟΝΗΣΙΣ or *phrónêsis*) are *instrumental* to a life of happiness (ΕΥΔΑΙΜΟΝΙΑ or *eudaimoniā*), for without virtue, there can be no pleasure. *Tranquility* is the greatest product of *justice* (ΔΙΚΑΙΟΣ or *dikaíos*) and *security* is the greatest product of *friendship* (ΦΙΛΙΑ or *phília*, *the greatest pleasure*).

Epicurus teaches that the spiritual practices of gratitude (ΕΥΧΑΡΙΣΤΙΑ or *eukharistía*), faith (ΠΙΣΤΙΣ or *pístis*), and piety (ΟΣΙΟΤΗΤΟΣ or *hosiótétos*) provide psychological value to the mortal soul (ΨΥΧΗ or *psykhḗ*). He insists upon the remembrance (ΜΝΗΜΗ or *mnēmē*) that the soul dies with the body; we only live once; no one is given life to own; we all hold but a lease. The future is neither ours, nor is it wholly not ours, thus, we should neither count on it with despotic certainty, nor abandon hope for it out of spite. Epicurus encourages us to embrace the belief that a god (ΘΕΟΣ or *theós*) has better things to do than stage the petty human drama. The divine nature (ΘΕΙΑ ΦΥΣΙΣ or *theía phýsis*), being sublime (ΥΨΗΛΟΝ or *hypsēlon*), marvelous (ΑΦΡΑΣΤΟΝ or *áphraston*), dignified (ΣΕΜΝΟΤΑΤΟΝ or *semnótaton*), and blameless (ΙΛΕΩΝ or *híleōn*) would never be burdened with the responsibilities of reviewing prayers (ΕΥΧΑΙ or *eukhaí*) and distributing pain, nor trouble itself to supervise the wind, nor bother to regulate the rain, nor suffer the sting of an endless string of cries and complaints.

No deity is needed to know the nature of things, only the subtle science that observes the stirrings of the swerving (ΠΑΡΕΦΚΛΙΤΙΚΕΝ or *parenklitikḗn*) firstlings, the primal seeds of substance, the basic, begetting bodies, those *smallest, oldest, fastest, strongest* motes of matter.

... all of us are sprung from celestial seed; all are begotten from the same father, from whom mother earth, the giver of life, receives the limpid drops of moisture. So she becomes pregnant and gives birth to lustrous crops, exuberant trees, and the human race; she gives birth also to all the species of wild beasts, providing them with the sustenance that enables them all to feed their bodies, lead a pleasant life, and reproduce their kind. So she has deservedly gained the name of mother. (Lucretius, *De Rerum Natura*, Book II, Lines 992-999; trans. M. F. Smith)

May we cherish those simple pleasures that have been provided in abundance by blessed Nature, the Supreme Creatrix, Mother of every divinity and delight. May we pray for sound minds in healthy bodies, and for stout hearts that know no fear of death. Let us observe that “a long life is the least of Nature’s gifts” so that we may profit from one day as much as we might from eternity.

May we rejoice in the study of nature, our greatest source of serenity. Let us rehearse the precepts that lead to a full life of blissfulness—reflect upon the study of the first principles, the limitless, the standards and feelings, and the ultimate purposes for which we contemplate these points. May we commit these to memory, and in doing so, obtain for ourselves peace of mind and firm conviction.

May we secure the health of our souls through the timeless study of philosophy. May we stay young in spirit through the practice of gratitude, and become fearless to face the future through the act of learning. May we contemplate this wisdom night and day, both by ourselves and with others so that we will neither suffer while awake nor while dreaming, but will live like gods and goddesses.

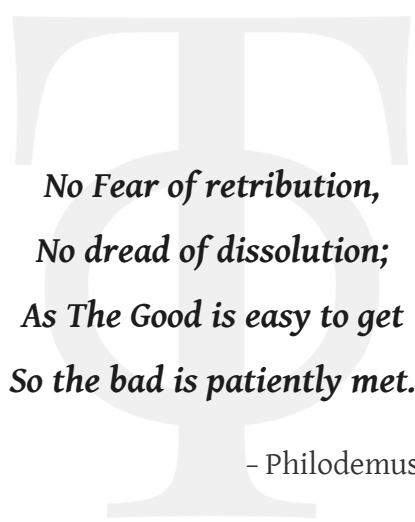
May we find faith in friendship, revelation in science, and confidence from the Sage of the Garden. May our mortal souls find immortal peace in Epicurus the Savior of Humanity.

(May this text further dignify the legacy of the Garden [Ο ΚΕΤΙΟΣ or *Ho Kêpos*] and ennoble the memory of its ΗΓΕΜΩΝ [*Hēgemōn* or “Leader”]. May it further celebrate the influence of the School [ΣΧΟΛΗΣ or *Skholês*], the leadership of the ΚΑΘΗΓΕΜΩΝΗΣ [*Kathēgemōnēs* or “Guides”], notably Metrodoros and Polyainos, and the ΣΧΟΛΑΡΧΗΣ [*Skholarkhēs* or “Heads”] who acted as *Epikouros*’ direct ΔΙΑΔΟΧΟΙ [*Diádokhoi* or “successors”] after his death, beginning with *Hermarkhos*.)

“Well then, let us now place the colophon, as one might say, on both the entire work and this philosopher’s life by appending his Key Doctrines [ΚΥΡΙΑΣ ΔΟΞΑΣ] and closing the entire work with them, using as an end [ΤΕΛΕΙ] the beginning [ΑΡΧΗ] of happiness [ΕΥΔΑΙΜΟΝΙΑΣ].” (Diogenes Laërtius, *The Lives of Eminent Philosophers*, Book X.138; trans. White)

May you do well
and may you live well,

A Hog From the Herd of Epicurus



*No Fear of retribution,
No dread of dissolution;
As The Good is easy to get
So the bad is patiently met.*

- Philodemus

THE WRITINGS OF EPICURUS
THE SAVIOR OF HUMANITY

*The Teachings
of Epicurus*

Key Doctrines by N. H. Bartman

Epistles by Charles Duke Yonge

Last Will and Sayings by R. D. Hicks

Vatican Sayings by Bartman & Bailey

THE KURIAI DOXAI

KEY DOCTRINES

OF EPICURUS

The Four Cures of Epicurus

1 That which is blessed and incorruptible neither troubles itself nor gives trouble to others, so neither anger nor obligation constrain it; for all of this arises from being weak¹. ²Death in no way exists for us; for that which has dissolved lacks perception; and that which lacks perception in no way exists for us.³The peak of pleasure is the excision of all pain; and wherever pleasure is, for the time that it is, there is neither discomfort, nor distress, nor both.⁴That which continuously suffers does not linger long in the flesh, *for one thing* the peak of pain is present for the briefest time, and *for another thing* the peak of pain only exceeds the *pleasure related to flesh* for a few days; and *for yet another thing* those enduring illnesses possess an excess of the pleasure in the flesh more than that which is suffering.

The benefit of the good

5 It is not possible to live pleasantly without living practically and properly and peaceably, nor practically and properly and peacefully without living pleasantly; but one who does not take this sort of initiative to live practically, and properly and peacefully, cannot live pleasantly.⁶It was for the sake of a single person to become confident by means of people in accordance with nature and

with the good, and sometimes it is only from that accordance that such security might be procured.⁷Wishing to be worshipped and well-liked, people procured security from people so long as they can be pronounced popular. And if so then indeed they were safe since such a lifestyle inherits the natural benefit of the good. If, however, they procured no safety, then they did not receive that for which they initially strove.

The truth about pleasure

8 No pleasure by itself is evil; but what is productive of some of the pleasures increases disturbances many times more than those of other pleasures.⁹If every pleasure were compressed, and eventually existed throughout the whole atomic assembly of the human form or even just the most important parts of one's nature, it would never be possible to distinguish one pleasure from another.¹⁰If those things that are productive of the pleasures regarding that which is risky freed the mind from fears about both aerial phenomena and of death and of the sorrows, and also began to teach about the limit of the desires, it would all never have been credible to criticize them, in every way they would have been fulfilled by those pleasures and from no place either suffer nor grieve, which is the worst evil.

The study of nature

11 If we were not troubled by suspicions of aerial phenomena, and about death, which at no time exists for us, and still..

1 *"In other places, however, Epicurus said the [blessed and incorruptible] gods are reached by reason, that, on one hand, [the gods] exist partially distinct; those [gods], however, made of the same consistency exist due to the continuous stream of similar images upon the self, personally, in the form of [perfect] humans."*
(Lives of Eminent Philosophers, Book X 139)

For the complete text, please visit:

<https://www.amazon.com/dp/B0CNJ1ST4B>



THE
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