

Welcome Aeneadum!

Post by "Cassius" of April 13, 2026 at 6:56 AM

Welcome [Aeneadum](#) !

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 April 13, 2026 at 6:57 AM

Aenaedum tells us:

I have an undergraduate degree in Classics, with a focus on Horace and Lucretius, and a Masters in Comp Lit, with work on Montaigne and ataraxia. I've self-identified as a follower of Epicurus for many years, so I'm interested to learn more about how his philosophy can be applied in current day settings. From a practical standpoint, I intend to use what I learn to help people I sponsor in a 12 step program to find guidance from Epicurus in their recovery and everyday life.

Post by “Aeneadum” of April 14, 2026 at 10:39 PM

Has any one here used Epicurus as their Higher Power in a 12 step setting, or know of anyone who has?

(I would hope no one simply points out that the Tetrpharmakon contradicts the many mentions of a God in the 12 Steps. In practice, many atheists apply the 12 steps successfully to their recovery, and in my experience with AA and NA, any system of ethical principles or abstract ideals is not only tolerated but encouraged. I think therapeutic efficacy should balance doctrinaire exactitude in what is often a life or death predicament. If I may advance the following admonition attributed to Epicurus, “Empty is that philosopher’s argument by which no human suffering is therapeutically treated. For just as there is no use in a medical art that does not cast out the sicknesses of bodies, so too there is no use in philosophy, if it does not throw out suffering from the soul.”)

Post by “wbernys” of April 15, 2026 at 1:29 AM

[Quote from Aeneadum](#)

Has any one here used Epicurus as their Higher Power in a 12 step setting, or know of anyone who has?

Nope, sorry. My father has quit cigarettes after a long time though. I think the first tenet that we are powerless over our addiction would be completely rejected and is actually harmful. Recognizing that we do have power over our lives is fundamentally important.

I believe the most important part is the recognition that we have allowed our lives to be controlled for something unnecessary, and this this recognition be more appreciated and not taken for granted. Helping those in addiction actually feel more appreciated for actually trying when many don't.

Epicurus saying that "**Knowledge of sin is the beginning of salvation**" (Moral letters to Lucilius/Letter 28). Philodemus makes the same point in *On Frank Criticism* where he says "**For how is he going to hate the one who errs, though not desperately, when he knows that he himself is not perfect and reminds himself that everyone is accustomed to err?**" (On Frank Criticism, fragment 46) Recognizing that we have made mistakes but what

matters is trying to fix our mistakes as important first steps worthy of celebration is extremely important to me.

Secondly, i think the emphasis on community is the best part of the 12 step program. We need to learn to cut out those bad motivations and "friends" who encourage unhealthiness, envy, and bad habits and truly find friends who actually look out for us. Emily A. Austin makes this point in "*Living for Pleasure*" of mutual goodwill and trust being the most important parts of Epicurean friendship. We need to learn to cut out those "friends" who only bring out the worst in us and seek a community of those who wants what's best for us and is happy with our success and efforts at improvement.

With my father i always encouraged and congratulated him for taking steps to end his cigarette addiction and congratulated him for trying to stay off it. I think that helped him finally kick it after a long struggle.

Post by “Cassius” of April 15, 2026 at 7:23 AM

Very well stated response Wbernys -

Also, as to this:

[Quote from wbernys](#)

Epicurus saying that "Knowledge of sin is the beginning of salvation". Philodemus makes the same point in On Frank Criticism where he says "For how is he going to hate the one who errs, though not desperately, when he knows that he himself is not perfect and reminds himself that everyone is accustomed to err? R

Those are quotations we don't see very often. Do you have citations to those that readers can follow to verify them?

Post by “Martin” of April 15, 2026 at 7:46 AM

Welcome Aeneadum!

Post by “Kalosyni” of April 15, 2026 at 8:56 AM

Welcome to the forum [Aeneadum](#)

The greatest motivation for quitting addictions is realizing that the pain outweighs the pleasure. Also, the strong desire to feel healthy again, and the strong desire to do what is necessary to maintain long-term health and put effort into that which enables one to enjoy a long life of health.

There is a thread (maybe more than one) regarding 12-step and Epicureanism. I'll see if I can track it down and post the link when I find it.

Post by “Cassius” of April 15, 2026 at 10:54 AM

Here is one such thread but I am afraid it mostly goes off in other directions after [Pacatus](#) 's comment (which is more on point with the current question).

Post

[RE: Thoughts and Discussion on Organizing Epicurean Community](#)

Thoughts on Organization

The following are loosely adapted (and stripped down) from the “twelve traditions” perspective of AA and other 12-step groups:

1. The Epicurean Community (the “Garden”) exists for the common well-being and happiness of its members, as founded in Epicurean philosophy and based in friendship.
2. There is only one authority for the Community, and that is the Canon,* as it has evolved and is actively interpreted by the Community members themselves.
3. The only requirement for

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Pacatus

February 4, 2024 at 2:43 PM

When [Pacatus](#) has time he may well have more comments on this.