

Welcome Mlinssen!

Post by "Cassius" of February 4, 2026 at 6:27 AM

Welcome [mlinssen](#) !

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 February 4, 2026 at 6:28 AM

[mlinssen](#) tells us:

I'm Martijn Linssen, author of 'the true words of Thomas' among others.

Thomas may have an epicurean background. I have a classical education and have tried quite a few angles so far; while he certainly knew Phaedrus (Logion 47) and even quotes Homer (104), the text rejects pretty much everything that any religion has on display.

So. Let's see what I can find

Best wishes,

Martijn Linssen

Post by “mlinssen” of February 4, 2026 at 11:56 AM

Thank you Cassius.

Pretty much the above has brought me here.

I'm from NL and followed the equivalent of grammar school: 5 years of Latin and 4 years of Greek in secondary school. Socrates was my hero, all the Romans were boring: adolescence in a nutshell ☐☐

I've been quite obsessed (I'm afraid that's the apt word) with Thomas in between 2019 and 2024, and am now approaching it from a distance - as a whole.

I'm not here to preach Thomas but the text defies everything that we know and presents us with what I have called "deeply psychoanalytical insights 1500 years ahead of their time"

Thomas rejects all religions, yet also all schools of thought. He rejects those mostly because of their sole outside manifestations, and for good reasons points inwards: that is where "the kingdom" is. Rejection of gurus to boot makes it all clear: Thomas advocate a solitary journey inside and elevated the γνῶθι σεαυτόν to lonely heights

He strongly values action and (autonomous!) movement and Logion 37 is one of his centerpieces: make yourself naked of your shame and trample your outer garments - and you will fear not

So I see some connections to Epicureanism while at the same time knowing that Thomas has a very strong mind of his own, so I'm here to "follow the cherries"

Post by “Cassius” of February 4, 2026 at 12:26 PM

I am not familiar with Thomas so as to understand the parallels but take a look around!

I just got finished posting a link to an article on the Epicurean criticism of Socrates, so we all go forward knowing that there are different paths. We don't know which ones we will find best until we get some exposure.

Just like anyone else it's hard to say where your time here will be long or short but welcome and we will find out!

Post by “Cassius” of February 4, 2026 at 12:29 PM

Of course we presume that you're here to discuss Epicurus, so of course focus on that, but why don't you point us to a place you consider to be a good summary of Thomas and that will probably help us understand your background better.

Post by “Eikadistes” of February 4, 2026 at 4:37 PM

Greetings, friend!

We have some brief discussion of the Gospel of Thomas [here](#), but it's largely as a result of a critical discussion about the book "You Will Not Taste Death: Jesus and Epicureanism".

I would love to learn more about any linguistic connections you have found.

Post by “mlinssen” of February 4, 2026 at 4:45 PM

[Quote from Cassius](#)

Of course we presume that you're here to discuss Epicurus, so of course focus on that, but why don't you point us to a place you consider to be a good summary of Thomas and that will probably help us understand your background better.

For sure I'm here for Epicureanism, and the classical one at that.

This will sound presumptuous, but I know of two (and then some) good summaries of Thomas, and I've pretty much read them all. Thousands of commentators view Thomas through an orthodox Christian lens, or a "Gnostic" lens, even Buddhist or Zen lenses. None of them manage to explain even half or as much as a quarter of the text, and none can explain the order.

My background is that I close my eyes to everything else but Thomas, and Need (hah!) to know everything about every single word in it - and my translation is the basis to that, as it links every single word to the dictionaries and marks homonyms where ever possible. It contains a complete Index, both Coptic and English, yet also a complete Concordance that lists every single lemma - also in both directions.

"Mary Prophetissa, Carl Jung and Thomas: to come full circle" provides all of Thomas explained in just 15 pages. And my ambition (and current project) is to create a legible and accessible version for the lay - and fill the few gaps that I still have.

Post by "mlinssen" of February 4, 2026 at 4:54 PM

[Quote from Eikadistes](#)

Greetings, friend!

We have some brief discussion of the Gospel of Thomas [here](#), but it's largely as a result of a critical discussion about the book "You Will Not Taste Death: Jesus and Epicureanism".

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Greetings, Eikadistes!

Yes I saw that, and my translation got named at some point. I have found the answer to the title question in the meantime. From my latest Translation version:

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Thomas opens with the words:

these are the words which are hiding; IS who is living has said them, and Didymos Judas Thomas wrote them - and he said: he who will fall onto the Interpretation of these words will not taste the death

Post by “Martin” of February 4, 2026 at 8:13 PM

Welcome Martijn!

Post by “EdGenX” of February 5, 2026 at 2:21 PM

Welcome aboard Mlinssen!