

Episode One Hundred Four - More Torquatus and a Question: Was The Ancient Epicurean Movement A Cult?

Post by “Don” of January 11, 2022 at 10:41 PM

Using that last post: There are a lot of offerings and celebrations that Epicurus makes provisions for in his will:

- for the funeral offerings separately to
 - my father
 - mother
 - and brothers
- for the customary celebration of my birthday on the tenth day of Gamelion in each year [oops! So it's the 10th and not the 7th??]
- for the meeting of all my School held every month on the twentieth day to commemorate Metrodorus and myself according to the rules now
- join in celebrating the day in Poseideon which commemorates my brothers
- likewise the day in Metageitnion which commemorates Polyaenus, as I have done hitherto.

From the wording, it appears most if not all of these events were going on already, and Epicurus was just making plans for them to continue after he died. And everyone who is being commemorated here is dead already, except Epicurus himself. So, Epicurus commemorates the lives of those who have died on an annual basis and monthly in the case of Metrodorus being commemorated on each 20th. I'm curious if all this was common practice in ancient Greece with birthdays and commemorating the dead. This is a little off target but here is one perspective: <https://news.uark.edu/articles/12089...ancient-history>

It seems that the dead - although Epicurus's philosophy clearly states that the dead no longer exist - are still "part of the family," they have a continued influence on the living through memory of them. How much more influence on the living community of Epicureans would Metrodorus, Polyaenus, and eventually Epicurus himself have, even after they ceased to exist.