

# Repackaged Epicureanism from a Christian writer?

Post by "Robert" of September 1, 2024 at 8:20 PM

## [Quote from Kalosyni](#)

Very interesting...partly Epicurean: "no spiritual treasure to be found apart from the experiences of human life on earth".

But there is a lot to unpack in the sentence: "My life depends on ignoring all touted distinctions between the secular and the sacred, the physical and the spiritual, the body and the soul."

And in my mind this is still talking about a search for something "supernatural". Then the following sentence says: "there is no way to God apart from the real life in the real world". I would wonder about the idea of "finding a way to God" -- is it some kind of (Platonist) drive to find perfection, or an ideal form, or ideal love, etc ?

## [Quote from Robert](#)

(though perhaps perfect and incorruptible, as an Epicurean deity should be)

For myself, I don't think that there is enough within the Epicurean extant texts to flesh out this idea (of an Epicurean deity) into any type of "spiritual practice".

Also, I wonder how to properly define some of these words...especially "sacred" and "spiritual"... which may not have a place within the Epicurean philosophy. But I do think we should look to Lucretius' poem or Cicero's Torquatus section in order to conceive of the idea of the "soul".

There does remain the question of what happens to "mystery", the "unknowable", or "magick", etc. for an Epicurean (or in ancient times the [Eleusinian Mysteries](#)). But when we consider the Epicurean stance of "[death is nothing to us](#)" (which in practice is actually a much deeper and complex idea than the way that it sounds on the surface) then the "supernatural" is no longer needed, as well as the "spiritual" or the "sacred".

Perhaps @Twentier or [Don](#) may like to add some other additional ideas on this.

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Hi, Kalosyni,

The problem areas you've pointed to do complicate the alleged (by me) Epicurean-ness of this passage! I do wonder, though, if this is a case of the writer faltering a bit in the face of her opening declaration ("no spiritual treasure to be found apart from the experiences of human life

<http://www.epicureanfriends.com/thread/4018-repackaged-epicureanism-from-a-christian-writer/?postID=32004#post32004>

on earth") and its implications. In rejecting the various dualities she mentions, is she implicitly embracing a materialist perspective, whether she acknowledges this or not?

I'm interested in the passage partly because of claims (by DeWitt and others) that Christianity has a history of appropriating Epicurean ideas and practices. I've been keeping an eye out for possible instances of how this is done...