

Did Epicurus Advise Marriage or Not? Diogenes Laertius Text Difficulty

Post by “Cassius” of July 3, 2021 at 7:18 AM

I wonder if [this](#) is the full reference, because if so someone could argue that this is philosophical only and not dealing with lifestyle: (had to include the Stoic paragraph too for fun!)

CHAPTER V

[NUMENIUS] 'FOR the time then of Speusippus, sister's son to Plato, and Xenocrates the successor of Speusippus, and Polemon who succeeded Xenocrates in the School, the character of the doctrine always continued nearly the same, so far as concerned this much belauded suspension of judgement which was not yet introduced, and some other things perchance of this kind. For in other respects they did not abide by the original tradition, but partly weakened it in many ways, and partly distorted it: and beginning from his time, sooner or later they diverged purposely or unconsciously, and partly from some other cause perhaps other than rivalry.

'And though for the sake of Xenocrates I do not wish to say anything disparaging, nevertheless I am more anxious to defend Plato. For in fact it grieves me that they did not do and suffer everything to maintain in "every way an entire agreement with Plato on all points. Yet Plato deserved this at their hands, for though not superior to Pythagoras the Great, yet neither perhaps was he inferior to him; and it was by closely following and reverencing him that the friends of Pythagoras became the chief causes of his great reputation.

'And the Epicureans, having observed this, though they were wrong, were never seen on any point to have opposed the doctrines of Epicurus in any way; but by acknowledging that they held the same opinions with a learned sage they naturally for this reason gained the title themselves: and with the later Epicureans it was for the most part a fixed rule never to express any opposition either to one another or to Epicurus on any point worth mentioning: but innovation is with them a transgression or rather an impiety, and is condemned. And for this reason no one even dares to differ, but from their constant agreement among themselves their doctrines are quietly held in perfect peace. Thus the School of Epicurus is like some true republic, perfectly free from sedition, with one mind in common and one consent; from which cause they were, and are, and seemingly will be zealous disciples.

'But the Stoic sect is torn by factions, which began with their founders, and have not ceased even yet. They delight in refuting one another with angry arguments, one party among them having still remained steadfast, and others having changed. So their founders are like extreme oligarchs, who by quarrelling among themselves have caused those who came after to censure freely both their predecessors and each other, as still being more Stoical one party than the

other, and especially those who showed themselves more captious in technicalities; for these were the very men who, surpassing the others in meddlesomeness and petty quibbles, were the more quick to find fault.