

Epicureanism and cult-like mentality?

Post by “smoothiekiwi” of January 8, 2022 at 2:46 PM

[Quote from Don](#)

There was a school, but I wouldn't call it a society. Epicurus regularly participated in the life of his city, especially in the religious festivals and rites. This comes through loud and clear in Philodemus's On Piety.

The Garden was also not a commune or compound. Students were free to come and go and attend classes and celebratory meals. Property was not held in common. This is explicitly stated in Diogenes Laërtius's writing.

Plus the Garden wasn't secluded or remote. It was right near one of the main gates of Athens on a highly traveled road. It just so happened that Epicurus could afford a place for his school to meet. A refuge from the city life for a time.

That's a good point, and one I completely left out. I fear that DeWitt presented it a bit one-dimensional for my personal taste, but you're completely right.

Quote

One of the things that attracted me to explore this philosophy in the first place was because it was the *only* ancient school to welcome every member of society including women and slaves. There are women who were respected members of the school and who wrote philosophical texts (none of which survive - big surprise) arguing against the leading teachers of other schools.

Well yes, but then I might ask why Epicurus didn't liberate the slaves during his lifetime. And yes, I heard the theory that slaves were regarded just as we see money today- as a necessity for a running economy; nevertheless, it still raises question marks in my head.

Quote

That's all for now, but I appreciate your starting this thread!

Glad to hear 😊