

# Episode 152 - "Epicurus And His Philosophy" Part 08 - The New Education 01

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Welcome to Episode One Hundred Fifty-Two of Lucretius Today. This is a podcast dedicated to the poet Lucretius, who wrote "On The Nature of Things," the only complete presentation of Epicurean philosophy left to us from the ancient world.

Each week we'll walk you through the ancient Epicurean texts, and we'll discuss how Epicurean philosophy can apply to you today. If you find the Epicurean worldview attractive, we invite you to join us in the study of Epicurus at EpicureanFriends.com, where you will find a discussion thread for each of our podcast episodes and many other topics.

We're now in the process of a series of podcasts intended to provide a general overview of Epicurean philosophy based on the organizational structure employed by Norman DeWitt in his book "Epicurus and His Philosophy."

This week we are going to speed through the early development of the school before we turn to detailed treatment of individual philosophical topics:

## Chapter VI - The New Education

- Intro -
  - Contrasts with Platonic education
  - New emphasis in rhetoric
  - Rejection of dialectic and mathematics
- The Heavenly Apocalypse
  - Flight of the mind through the universe
- The Tour of the Universe
  - the "journey" or "tour"
- The Use of The Epitome
- The New Textbooks

Quote from Norman DeWitt:

THE new school in Athens began to offer to the Greek world an integrated program of education consisting of the Canon, Physics, and Ethics. This was supported by specially prepared textbooks and eventually by graded texts. It was designed to rival the Platonic program, which was then suffering a recession from the high peak of popularity to which it had risen spectacularly during the lifetime of its founder.

This Platonic program consisted of music and gymnastic, inherited from the Athenian past; of rhetoric, which had been introduced by the sophists; and of dialectic and mathematics, especially geometry, which were the addition of Plato himself.

Toward every component of this prevailing education the attitude of Epicurus was determined by the nature of the objective adopted for his own program. This objective was not the production of a good citizen but a happy and contented man. For practical purposes this happiness was defined as health of mind and health of body. The famous prayer for *mens Sana in corpore sano*, "a sound mind in a sound body," recommended by Juvenal, is genuine Epicureanism.

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