

# The Neglect of Metrodorus' Economics

Post by "Hiram" of February 16, 2020 at 9:51 AM

## [Quote from Elayne](#)

Hiram, let me be more clear-- I don't believe Metrodorus was promoting a "natural measure" of anything, as different to or opposed to a "pleasurable measure." I said "if" he had done so, I would have told him he was wrong. I am not calling Metrodorus wrong or silly. I am calling the way this material is being interpreted wrong-- and the concept of "natural" as a goal for measurement in place of pleasure is absolutely silly. I doubt Metrodorus did it.

Okay, here: without buying another Herculaneum book, I will cite to you that one of the main points in these texts are as follows (not my words, but of the publisher):

## Quote

This article is a study and partial translation of two of Philodemus' tractates, "On Wealth" and "On Household Management." In both works, the Epicurean author mounts a polemic against the Cynics, and some of these arguments can be traced back two and a half centuries to Metrodorus, a founder of the Epicurean school. **Philodemus argues for a mean of wealth, so that the extremes of both luxury and Cynic poverty (πτωχεία) are vices. He argues for "natural wealth"** and himself lived in the villa of his wealthy patron, while Cynics had nothing and were homeless.

Here is the link:

<https://brill.com/view/book/edco...xml?language=en>

So again, Elayne, I'm neither making this up 😊 nor sharing this to confuse students, or anything of that sort. This is there, and I'm studying and trying to distill it for a modern audience of people that are committed to Epicurean teachings and who would find it useful.

also, [Cassius](#) I'm glad you recognize both the lower and upper limit of the wealth that is necessary, because I was beginning to be under the impression that you always seem to recognize the lower but not the upper (you always argue against minimalism, but never against consumerism and limitless desire)--which I totally understand if you perceive that this is the main error you feel that you are trying to correct. But both limits must be acknowledged for different reasons, and the ancients (for whatever reason) had much more criticism for the upper than the lower limit (limitless desires, which Diogenes of Oenoanda counts among the three roots of all evils).