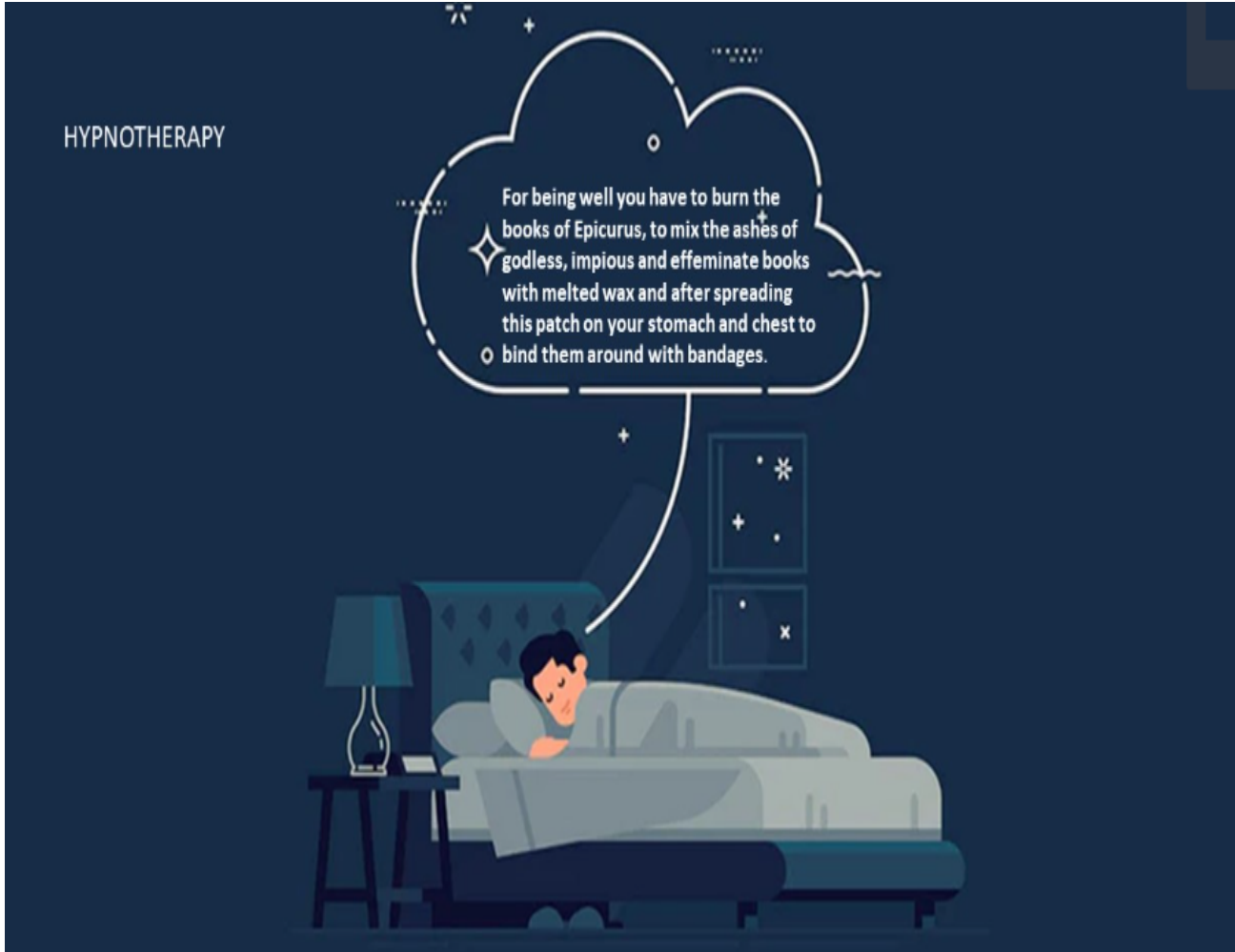


Elli - On Euphronius

Post by "Cassius" of March 28, 2024 at 7:01 PM



(Posted at Facebook on 3/26/24 by [Elli](#))


What was the main cause of the causes that Hellenic-Roman Civilization was collapsed?

-But of course, the paralyzed stoicism (see also and Plato)!

For the paralyzed stoicism who was considered the main obstacle and red flag?

But of course, the Epicurean Man!

Claudius Aelianus (c. 175 – c. 235 AD), commonly Aelian born at Praeneste, was a Roman author and teacher of rhetoric who flourished under Septimius Severus and probably outlived

Elagabalus, who died in 222. He spoke Greek so fluently that he was called "honey-tongued" (μελίγλωσσος *meliglossos*); Roman-born, he preferred Greek authors, and wrote in a slightly archaizing Greek himself. Aelianus the "honey-tongued" was the one that once boasted that he had never been outside Italy, never been aboard a ship though he had seen the bull Serapis with his own eyes. page not found or type unknown


And now, from that "honey-tongued", Aelianus, we read:

«There was a man named Euphronius, he was a miserable man who delighted in listening to the nonsense of Epicurus, and he got two evils from this nonsense. He became an atheist and an intemperate (1). In this wretched state, (Euphronius) did not forget that vile and godless treatise (2) which the man from Gargettus (i.e. Epicurus), as the seed of the seed of the Titans (3) he left as a stigma on people's lives. And that "honey-tongued" continues saying... the merciful Euphronius fell seriously ill and when he was on the brink of death his friends brought him to the temple of Asclepius (4). **When he fell asleep, one of the priests appeared to tell him that there was only one way of salvation and only one remedy for his afflictions. To burn the books of Epicurus, to mix the ashes of godless, impious and effeminate books with melted wax and after spreading this patch on his stomach and chest to bind them around with bandages.** And then, Euphronius when he confessed to his household servants what he heard, they were filled at once with an excessive joy at not having expelled (the priests) a man who had been demeaned and dishonoured by the god (due to his studies of Epicurus and his philosophy). And after drawing some instruction from him they then imitated [him] with a view to [behaving] well and nobly>>

So, in the last paragraph and in a few words Euphronius became a noble master because, he was honored by a god. And when you honored by a god your servants are more obedient to behave to you well and nobly. Because when a master is honored by a god, so then he becomes wise, noble and just with his servants. So, the morality of a master comes from a moral code with a list that has been given by a god and his representatives the priests! No, this not a master, this is not a wise free man, and this is not an epicurean man. This is a stupid man, and I, as an epicurean, do not accept this tale of Aelian as absolutely true. Because this tale hides a deceitful purpose: To become the mega phronon (the high spirited, free, and proud man) as an obedient, humble man who fears god and death, and similar with the mob and all the stoic servants.

(1) Intemperate, possibly with the meaning of "a hunter of pleasures".

(2) Probably he means Epicurus' treatise "on Nature" which has inspired Lucretius for writing his masterpiece DRN.

(3) This is very nice characteristic, Epicurus is not just Megas, he is a Titan, as we say something very Huge e.g. Titanic. 

(4) Asklepiia as sanatoriums, were usually located at some distance from the cities, so as to ensure the required tranquility and comfort of space for the addition of new buildings to meet

the needs of the patients. In addition, the sanctuaries had to be surrounded of pine grove which was associated with the healing process, as it seems that meditation and the self-submission achieved by the patient as he tried to communicate with the god played a big role in the healing. The main feature of most Asclepius' healing temples was the existence of a spring, as contact with water was considered therapeutic. From an architectural point of view, most Asklepiia followed the models of Epidaurus and Kos. In addition to the sanctuary, which consisted of the main temple, in front of which several altars were usually erected, it also included one or more buildings (often two-storey), in which the patients and their accompanying family members were accommodated. There they were provided with medical care, so as to facilitate treatment, but also to recover from the fatigue of the journey to which they had been subjected. It was also necessary to rebuild a place of sleep, a type of a stoa, where the patient-believer came to sleep, often wrapped in the carcass of the animal he had sacrificed, in order for the god to show him in his sleep the way of his healing. In addition, the facilities of the Asklepiia were complemented by baths.

(5) From Aelianus and his "various history", we read: «Plato called Aristotle a foal: What is meant by that name is manifest: a foal as soon as it is satisfied with the milk of dam kicks at her. Plato therefore hereby signified some Ingratitude of Aristotle; for he having received the greatest seeds of Philosophy from him, and introduction thereto, as soon as he was replenished and satisfied with the best things thereof, revolted from him, and, getting his friends together, set up against him Peripateticism, professing himself Plato's adversary». (my note: That means for Aelianus things are absolute, unchanged, immovable and the same till the end of all times, as well as in life and philosophy beyond Plato, nothing should go further.) ☐☐