

# Prolepsis Citations from Long & Sedley

Post by “Eikadistes” of July 6, 2024 at 4:32 PM

In summary, trying to digest the various intersection that *prolēpseis* seems to demand between developmental psychology, descriptivist linguistics, the development of religion, the anthropology of spiritual practice, social norms and ethics, and the neurological architecture of psychedelia...

- The experience of "the divine" is universal for hominids (even the ancient ones).
- Ancient hominids received clear insight into "the divine nature" through dreams.
- (They had the benefit of not being confused by institutionalized mythology.)
- (Also, dreams are the clearest and most reliable source of the concept of "divinity")
- The true concept of "divinity" is synonymous with the notion of blissful humanoids.
- The true concept of "divinity" is antinomic with the notion of blissful humanoids.
- We can use this true notion as a criterion to measure allegations of "divinity":
- (a) Identifying a *needy creator* as "divine" contradicts the meaning of the word "divinity".
- (b) Identifying a *happy meta-creature* as "divine" is coherent with our concept of "divinity".
- Cults and religions developed from the concept of *indestructible, happy humanoids*.
- Most cults and religions identify their "divine beings" as being troubled humanoids (see: Homer, Hesiod, *Bhagavad Gita* 11:32; *Gen.* 19:24-25; *Mark* 11:12-25; *Surah Ali 'Imran* 112)
- (*In fact, all of the mainstream spiritual traditions have deviated from this universal truth*)
- This *deviation* is harmful to our spiritual health, and a **huge** source of human misery.
- We should avoid this spiritual harm (the effects of impiety) by practicing genuine piety.
- Genuine piety corresponds with a correct understanding about the true notion of "divinity".
- A pious person should reject the belief in a *cosmic architect, an eternal soul, a universal mind*, or any other propositions that describe "the divine" as having *fluctuating disturbances*.
- These beliefs (mystical and supernatural) are sources of fear and uncertainty.
- The Good Life is antithetical to holding beliefs that stimulate fear and uncertainty.
- A clear understanding of piety/theology is fundamental to living a happy life.
- This clear understanding is apprehended through the preconception of "divinity".
- Having accurate knowledge about **what** the "preconception" of "divinity" **is** is key.
- Evidently, (as true as the sky is blue) the *prólēpsis* of **divinity** = *never-ending happiness*.
- Any being who is *ceaselessly satisfied* is a god or goddess.
- A ceaselessly satisfied being would not subject itself with earthquakes and storms (so it would live beyond the atmosphere of a world); it would not suffer the disadvantage of not having an opposable thumb or a lack of speech (so it looks *like us*); yet unlike humans, it would not suffer disease (so its physical nature must be only superficially resemble ours).

It would not trouble itself with loneliness (so it would live among friends); and the divine society would not allow external forces to disturb their history (they are hidden in all ways but thought).

- By nature, we cannot be gods ... but by practicing a righteous ethic, one that is characteristic of their form, and by emulating their models of perfection, we become godlike.
- Through devotion to good habits (those like the gods), we inherit the benefit of their model.