

Give Us an Example of God!

Post by "Julia" of July 9, 2024 at 6:56 PM

[Quote from Bryan](#)

Certainly, the environment supporting gods is naturally occurring between the kosmoi by automatic infinite processes of nature

I like that idea (if you mean what I think you do 😊), but hadn't thought of it that way – what is the Epicurean position on these kosmoi? It seems easy to bring this to congruence with my experiences of life and death, which is quite comforting to me 😊

(Even though I know that everything is atoms and void, and that therefore all my experiences must have just been unusual neuronal activity, there is a big, deep, and profound felt sense of importance and truth attached to the experiences, such that I find it hard to dismiss them. I have always stuck with the thought that what I experienced where, in fact, some kind of other dimensions or realms, simply because that brought me comfort *and* did me no harm, as I didn't let it affect my judgement negatively (I did let it affect my judgement only in reality-tested, hedonically-sensible ways, via insights, through lessons learnt).)

Tangent: Incorporeal entities vs patterns, and proper vocabulary for them

[Quote from Bryan](#)

Although the only incorporeal entity is the void, which cannot think or do anything at all. Nothing incorporeal can act or be acted upon.

Well 😊 that is technically correct (which means I was technically wrong), but... 🤔

Here's a more verbose elaboration of what I meant to say, and I realise what I say doesn't *seem* to align cleanly with Epicurean philosophy, but I do think that it actually *does* align. Maybe I'm just missing some vocabulary to express myself well in this regard? If so, please do teach me some words! 😊

What I meant with "incorporeal entity", et cetera:

Is mathematics real? No, because nobody can touch it, measure it, sense it. It has no weight, no dimensions, doesn't age or swerve. Does that mean it is void? No, because we can use it, and so it has to be *something*. The same could be said about knowledge itself, language itself,

about all concepts. What are concepts in Epicurean philosophy? Patterns of atoms? But then, what's the difference between a pattern and an incorporeal entity? Aren't both the same thing?

Software is a pattern that always has to exist in one or the other corporeal representation (various vastly different ways to code the same pattern, different ways to represent it are possible, from punch cards to rote memorisation of source code to flash drives). But the fact that it depends on having a corporeal representation doesn't make *the pattern itself* corporeal. I'm not quite sure how to describe that. (And I do realise that what I've just said doesn't quite fit into Epicurean philosophy...?)

The various "incarnations" (for lack of a better word) of a piece of software can act and be acted upon, but even if they were destroyed (overwritten, deleted), they could also be restored perfectly (reinstalled, restored from backup, reinfected) - and the places from which they were restored could differ, such that tape could be used to restore a hard disk, and furthermore the source of that restoration could even be "dead" (for lack of a better word), because it was merely a backup drive, not attached to any hardware able to execute it (bring it to life) - much like a virus is considered dead, because it has no own metabolism, but it still carries the DNA and everything else needed to infect a new host cell, where it will be brought to life and replicate itself.

The same processes which exist with software/hardware today could, theoretically, exist in nature, if one brain could copy (part of) its content into another brain through some kind of neural link (just like one human can program another (largely through language and physical acts)), and even more so should be possible with (quantum) computers (which could reside inside fancy space-dwelling robots). The gods could then be software which moves itself around - always needing to exist in one physical form or another, one arrangement of atoms or another, *but not bound to any one of them, without becoming any one of them*, just like a virus can infect many host cells without becoming the host cell, just like software can run on many different computers, just like ideas can spread from one human mind to another...?