

Welcome Mousikos!

Post by "Elli" of May 18, 2019 at 4:55 AM

[Mousikos](#) I'm glad to hear that you were in Thessaloniki for your studies in Theology. If there would be a case to visit again the city of Thessaloniki, I'll be glad to introduce you to the friends of epicurean philosophy in the Garden. But I would like to warn you for something : words as "global", "globalism" or "cosmopolitan", "cosmopolitanism" are not such kind of words that they like too much. They prefer to say words as "ecumenical" or "humanistic" or "international". Let's examine why ?

"Philopatrea (= the love for one's country) - an epicurean virtue", by George Metaxas

I would like to cause some of your thoughts on the issue of "philopatrea".

First, let's do not get into the trouble of definitions.

If we would apply the Platonic method (method of any systematic philosophy) we have to search for the definition of "country". Then, for the definition of "friendship". Then we would be wondered of what concept may this includes into the composite for the definition of "philopatrea"? We would discuss for many hours, and if we end up somewhere, this would be so general and vague, whether there would be a case to be useful too. Epicurus, does not practice us in systematic fastidiousness. He is not interested for concepts "in themselves", but how these concepts, through the experience, are intervene in our lives. His way is characteristic of how he handles with some other higher concepts (i.e.. dreams, soul, gods, etc.). He is merely says that our knowledge for all these abstracts concepts is "obvious" (This is the triumph of sensations!).

He gives a rough, always natural materialistic, explanation of their nature and this is enough for him to begin his calculations and measurements. Because his purpose is to dispel the illusions and the phobic prejudices that these abstract ideas are based on. But we said many as a prologue. Let's follow the way of our Teacher and let's go to our main subject.

Epicurus shows philopatrea as a virtue. The need that is to be satisfied is the sociability, and it's a physical need. Because, according to Epicurus, and throughout the Hellenic Cosmotheasis, the human is the man who is living in relationship with his social environment. Mysticism, oracles, occult, isolationism, asceticism are foreign in the Greek thought, and the Epicurean teachings. Thus, the satisfaction of the human's need for living with the likes is the satisfaction of the need to come into contact with familiar people, places, behaviors and the relevant ones. And the satisfaction of this need brings pleasurable feelings indeed. Thus, with the perspective "philopatrea" is worthy as an epicurean virtue and a mean that leads to pleasure.

But philopatrea presupposes some other things. We read in Lucius Torquatus : “The same account will be found to hold good of Courage. The performance of labors, the undergoing of pains, are not in themselves attractive, nor are endurance, industry, watchfulness, nor yet that much lauded virtue, perseverance, nor even courage; but we aim at these virtues in order to live without anxiety and fear and so far as possible to be free from pain of mind and body. The fear of death plays havoc with the calm and even tenor of life, and to bow the head to pain and bear it abjectly and feebly is a pitiable thing; such weakness has caused many men to betray their parents or their friends, some their country, and very many utterly to ruin themselves. So on the other hand a strong and proud spirit is entirely free from anxiety and sorrow”.

The first that is "cowardice", is rejected as it brings pain. The latter that is "courage" is desirable, because brings pleasure.

From all these we can make a conclusion: The Epicurean man is international and humanistic, but he is not without country and a cosmopolitan.

Over the years the dominant ideologies (of -isms), have attempted to nullify the concept of homeland. Both economical they examine the man, as a unit either the consumer herd or to be in a struggle among classes.

And both they fought the concept of homeland. "Money has no motherland, one says and the other says that the proletarians have no country. Philopatrea is marked as primitive by the former and petty prejudices of the latter. As it concerns the modern "nation-nihilistic" teachings, that tinned our head, they have shown us their ugly face. The wars that had been spread in the Balkans and in the East, the racial and religious hatred that are cultivated for their economic, exploitative interests, showing the empire of barbarism that build when they propagandize the Globalization.

Some clarifications: “Philopatris”(patriot) is someone who loves and defends his homeland in a great danger, but without despising and humiliate the homelands of the others. Patriot is one who loves his ancestral habits, the culture of his homeland, but not the monomaniac who does not recognize foreign habits and foreign cultures and the many well worth that are including. And these are self explanatory, if you think that philopatrea as a virtue cannot be in contradiction with other qualities (in this case with the wisdom and justice).

Before we finish with these thoughts let us answer two questions :

And where does fit the ecumenical friendship?

But, obviously, the friendship of people who have fulfill their personality, and are such kind of persons, that are emotionally deprived from the pleasure of friendship from the familiar places, things, people, that in parallel they imply and deepen it, to the friends and from other the countries. Instead, the epicureans extend the friendship to their relatives and the friendship to the homeland, for expanding and multiple their emotions. **If you are not familiar with the nearby how would you feel about the distant by?** That is to say that the Epicurean

philosophy does not come to maim the human being, but making him to be emotionally richer.

The next question is : What do we do now in Hellas?

On each occasion, we express our feelings of philopatrea. We are looking to find within the financial crisis its justice. We resist to the insults and threats with bravery and courage. We fight for the laws with prudence. No matter how much effort and as much agitation sometimes this would bring, we are pleased because we focus to the pleasure as described by our friend Lucius Torquatus: "...a strong and proud spirit is entirely free from anxiety and sorrow".

This speech was in the 4th meeting of the epicurean friends of the Gardens in Athens and Thessaloniki that was held in the event of "Promethea" 2011.