

Epicurus, gods and God

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With the usage of the words...

Sorry, but we must not cling in the accurate translations by the academicians like Bailey et.al., but we have to deepen into the whole of Epicurean philosophy as we go with the consistency of the Canon, Physics and Ethics just to realize how Epicurus used the greek words and how clarity they have.

Who said that "ἀφθαρτος" [aphthartos] has only the meaning of the immortal? There are synonym words that are used in greek language for [aphthartos]. What Epicurus meant when he used this greek word "ἀφθαρτος" that has the same synonym words in greek and in english ? And here is the whole point that Epicurus wants to point out.

greek : 1) "αδιάφθορος", the incorruptible, incorrupt

adj means the morally pure, the honest, the decent.

e.g. He is one of the few incorruptible politicians.

2) "ανέπαφος" , the untouchable something that can't be touched.

e.g. Nowadays, comedians seem to consider no subject untouchable i.e. something that can't be touched be judged and be discussed.

Here is how it goes the PD1 : The [makarion=blessed] and [aphtharton =the morally pure and the untouchable] being knows no trouble itself nor causes trouble to any other, so that it is never constrained by anger or favor. For all such things exist only in the weak.

"Keep in touch" we say this phrase in english and greek, and means "keep our communication, our discussions etc".

The "untouchable" means that kind of a being that we are not able to have any touch/communication/discussions at all. Here is why Epicurus placed the gods between the Cosmoi.

And the incorruptible also means morally pure. Morally pure is that being that has achieved the pure pleasure, which means a being that has no similarity with humans' morals/customs and virtues, since due to our fear of god and death the corruption, the hatred, the pains and the fighting to each other, are issues till nowadays. 😊

And from Epicurus letter to Meneocean we read : "And the impious man is not he who popularly denies the gods of the many, but he who attaches to the gods the beliefs of the many. For the statements of the many about the gods are not conceptions derived from sensation, but false suppositions, according to which the greatest misfortunes befall the wicked and the greatest blessings (the good) by the gift of the gods. For men being accustomed always to their own virtues welcome those like themselves, but regard all that is not of their nature as alien".