

# Superstition Ain't the Way

**Post by “Eikadistes” of May 9, 2026 at 8:38 AM**

This wasn't originally intended for an *explicitly* Epicurean audience; the first two sections will likely be more of a review for anyone here. You may find the third part useful, which contains a comprehensive look at Epicurean attitudes toward death and dying. The last section deals with historical ruses and mythic propaganda (both ancient and modern).

Anyway, find it [here](#).

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**Post by “Don” of May 9, 2026 at 8:43 AM**

I look forward to digging into the text, but I really like the playlist/section titles! Well played!

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**Post by “Cassius” of May 9, 2026 at 9:30 AM**

Wow a lot of effort went into that - thanks Eikadistes!

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**Post by “Titus” of May 9, 2026 at 8:08 PM**

Great work! I especially like your approach of rendering names as they were spoken in antiquity e.g. Epicurus as Epíkouros. This adds authority to your text.

Some criticism:

Quote from Eikadistes

When it comes to our own futures, Epicurean history provides brave examples like Mētródōros, “undaunted against both disturbances and death”,<sup>292</sup> “virtuous and awesome”.<sup>293</sup> To achieve the goal of nature, the Sage of the Garden asks us to “study these and those things, for yourself, day and night, as with those like yourself, and at no time, neither awake nor in a dream will you be confounded, for no living person surrounded by immortal Good seems like a mortal creature.”<sup>294</sup> As has been spoken more eloquently elsewhere, “the only thing we have to fear is fear itself.” Here again, “when you believe in things that you don’t understand, then you suffer.”

### **Superstition ain’t the way.**

I appreciate how your text ends. Conversely, in the paragraphs above you dive too much into politics and fear of the failure of certain policies. This seems to me contrary to your conclusion.

Additionally, the political topics you are talking about seem to be of semantic value and interest for a "Western only" and especially US-American audience (okay, one could also speak of Epicurean philosophy as predominantly for Westerners and this is true if we look at the chain of transmission).

In the letter to Meneoceus Epicurus is warning not only of believing in the myths about the gods but even more about belief that arguably is supported by natural necessity. What Epicurus meant exactly with that section may be open to discussion. Personally, I read it as a warning of Doomsday pessimism in general (as Doomsday never materializes).

His message is otherwise: Life is good and [pleasure is the guide of life!](#)

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## **Post by “Eikadistes” of May 9, 2026 at 8:24 PM**

### [Quote from Titus](#)

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No doubt, "This wasn't originally intended for an *explicitly* Epicurean audience".

*The Humanist* wasn't interested so now I'm sharing it here. 😊

## Post by “Eikadistes” of May 9, 2026 at 8:38 PM

### [Quote from Titus](#)

the political topics you are talking about seem to be of semantic value and interest for a "Western only" and especially US-American audience

Not even climate change and vaccine distribution?

**"...irrevocable changes to the Earth's biosphere will lead to the displacement of 2 billion human beings and cause the deaths of hundreds of millions more..."**

I feel like that one, in particular, is uniquely global.

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## Post by “Titus” of May 10, 2026 at 5:17 AM

### [Quote from Eikadistes](#)

No doubt, "This wasn't originally intended for an explicitly Epicurean audience".

The Humanist wasn't interested so now I'm sharing it here.

Lol, I read "was" instead of "wasn't" 😊. This explains your emphasis on political/societal topics. On the other side, your text is explicitly at the beginning and in the middle part full of Epicurean thought. This might sound too doctrinal or even religiously for a humanist audience. Did they offer you to change some parts of the article?

### [Quote from Eikadistes](#)

"...irrevocable changes to the Earth's biosphere will lead to the displacement of 2 billion human beings and cause the deaths of hundreds of millions more..."

I know that people give well reasoned arguments related to this. But I also know the bigger picture: The more abstract problems are, the more they tend to not enter into realization.

Proof? In my 25 years old geography book from school (data base already 30-35 years old) the authors claimed hunger crises to come in the Sahel Zone, which is the part of Africa situated between the Sahara desert in the north and the tropical climate southwards. Instead of starvation and people going extinct the population has doubled or tripled since. Ironically, in

some parts even overweight and obesity go viral now.

What would the authors of the starvation thesis answer if I wrote them a letter with my objections? Probably, they are already retired and aren't interested in these topics anymore. This is the generational dimension of science. People come and go. Perhaps one would answer: "I'm happy that things have developed otherwise... at least in general, but I know a region where people are suffering!" "This is science, hypotheses can be proven wrong!..." "Our research has helped people to adapt to ecological challenges!"

I'm not interested in discussing pros and cons of certain topics as we do not discuss politics here and I don't find it fruitful either. What I observe is that crises and visions of "end times" have a psychological and sociological dimension, but the best part is this: The preacher never pays a price.

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### Post by “Eikadistes” of May 18, 2026 at 9:16 PM

#### [Quote from Titus](#)

Lol, I read "was" instead of "wasn't" 😊. This explains your emphasis on political/societal topics. On the other side, your text is explicitly at the beginning and in the middle part full of Epicurean thought. This might sound too doctrinal or even religiously for a humanist audience. Did they offer you to change some parts of the article?

You're reading me perfectly. 😊 They told me to completely bail on the first 80%, and then amp up my hyper-political examples for the latter 20%. When I realized that I ran past their word limit with reckless abandon (and was just going to re-present it elsewhere) I toned down the end a bit.