

PD02 - Alternate Translations

Post by "Elli" of December 27, 2021 at 7:01 AM

My best greetings to all the epicurean friends.

The word "weakness" , in greek is given with the word "ασθενές" [asthenes] is connected with another significant greek word that is: "μέριμνα" [merimna], in english this word is given with the words "care or providence". It is a sign of weakness to have "merimna" i.e. care or providence. So, then with this word "merimna" we go straight to the "God's providence".... and God provides... and then from this word "merimna" derives and the word "eimarmeni" and "moira" in english is "fate" and "necessity". But the epicurean ethics has nothing to do with "God's providence", "Eimarmeni", "Fate" and Necessity". These are timeless issues that come by the slavish [andrapoda] i.e. the astrologers et. al . who their only filthy job is to reinforce people fears, superstitions and conspiracy theories for the aim to control the mob.

Epicurus insists, a blessed and indestructible being is not connected with "merimna" i.e. does not care, does not provide anything, has no needs and troubles.

For this reason Epicurus in his letters to Herodotus and Pythocles gives us the General Picture how the whole Universe works and the causes of the phenomena that are explained always in the basis of his probabilistic-manifold way of the Canon. On the investigation of the phenomena of Nature his methodology is always scientific as he excludes any Myth e.g. that the Gods are weakness beings that care-provide and create the whole Universe and involve in our Cosmos and our matters. Since the epicurean first principles are always **"the atoms and the void" that create everything that exist.**

In Epicuru's LTH we read:

Furthermore, the motions of the heavenly bodies and their turnings and eclipses and risings and settings, and kindred phenomena to these, must not be thought to be due to any being who controls and ordains or has ordained them and at the same time enjoys perfect bliss together with immortality (for trouble and care and anger and kindness are not consistent with a life of blessedness, but these things come to pass where there is weakness and fear and dependence on neighbors).

And in his LTP we also read:

The signs of the weather which are given by certain animals result from mere coincidence of occasion. For the animals do not exert any compulsion for winter to come to an end, nor is there some divine nature which sits and watches the outgoings of these animals and then fulfills the signs they give. For not even the lowest animal, although 'a small thing gives the greater pleasure,' would be seized by such foolishness, much less one who was possessed of perfect happiness.