

Epicureans and the Ancient Greek Gods (Imagery of "Gods" / "Gods Among Men")

Post by "Elli" of February 13, 2019 at 8:27 AM

LD wrote : <<So where does that leave the Epicureans? Hopefully far, far away from the traditional Greco-Roman deities. The deities are far from what is described in PD.1 as they interfere constantly in human affairs and are exceptionally emotional, often troubled by minor offenses committed by mortals.

Should modern Epicureans be partnering with neo-pagan reconstruction religious groups? Or promoting the aesthetic ideals of Greco-Roman religion?

In my opinion, I say emphatically NO>>.

In my opinion, if I would be so thirsty for a glass of water, I'll say emphatically **YES** to the more clean, and emphatically **NO** to the more muddy.

And that is because it is not wise while someone tries to clean a mess inside his home, when a neighbor enters to that home without offering a helpful hand for cleaning that mess, but in opposite that neighbor is placing more mess. It is of what someone is doing when speaks about Epicurean Greek gods. Since the vision of gods in Epicureans' minds is engraved **clean** and **obvious** either when are awake or they are asleep. Because their desire is to practice the art **to live like god among men**. And the desire to live like god among men, **can't be if someone follows the tradition of monotheistic false religions of our era. This is the obvious definitely and irrevocably.**

Since with the usage of the Canon every issue is measured in accordance with the experiences and the circumstances in the reality we live. And the now-days we live, the circumstances are leading better to follow the Greek-Roman polytheistic gods, since they were acting more humanitarian and more natural !

Because if Epicurus lived in our era what would say emphatically on the issue of Greek-Roman gods? What he would choose **among polytheistic** tradition of Greek-Roman Gods and the **monotheistic** Christianity/Judaism/Islamism God of our era? Well, he would say **emphatically YES** to the former! Since the vision of the former have turned upside down not only by the opposite philosophical schools in Epicurus's era, but by the monotheistic religions of our era. Because Epicurus insists: if the vision of gods that is engraved to the peoples' mind is without fears is **clear**, and pleasurable. If the vision of gods that is engraved to the peoples' mind produced fears is **unclear** and **painful**. If the vision of gods is heavy loaded with the burden of

responsibilities on how the celestial phenomena are occurred, is **unclear**. If it is not, so then it is **clear**. What is then producing more fear and pain as a religion ? The polytheistic Greek Roman religion or the monotheistic religion?

Frankly being greek and living in our days, my vision of the image of Zeus does not produce to me any fear or any pain. I like the image of Zeus as the natural phenomenon of the thunder and the rain, which is falling like sperm to fertilize bravely the thirsty land. That's why I know that Greeks near other things, they create him as the lover of the more magnificent mortal women Lida, Europe, Ious, Leto, Alcmene, Semele, Olympiad of Philip. I prefer a god acting as human being than a god acting like an ascetic unnatural being.

So, if Epicurus lived in our era he would say (paraphrasing this paragraph from his epistle to Meneoceus which shows that **he is not absolute and aphoristic on the issue on Myths for greek gods**) : For, indeed, it were better to follow the myths about the polytheistic Greek-Roman gods as were more humanitarian and more naturalistic than to become a slave to the painful deeds and the necessity that provoked by the monotheistic false religions and false unnatural gods : for the former suggest a hope to lead you in the pleasure to love your city and be friendly with your fellow citizens by worship them, whereas the latter involves pains and sacrifices and fears that are imposed by authorities with such powers which know no placation.

And that also means : for the former there is a hope to lead the people to the constitution of **real Democracy** and **pleasure**, but the latter it is evidenced that lead **to the sufferings of oligarchy and tyranny**.

Epicurus' Description of the Wise Man : **The wise man will not become a tyrant**. What the wise man will become ? A citizen that loves his city, respecting the laws when they are beneficial and pleasurable, to such an extent to live as **autonomous** for **changing the laws if are harmful**. Because the epicurean man is friendly firstly to his fellow citizens participating to the common affairs that are also the feasts of his city with the worship of the polytheistic gods. Since how you will be friendly with the strangers if you are not friendly with the familiar ones firstly? So, the Epicureans are opposite to the ideology of "globalism" that lead the people to live without identity. And the identity is rooted and in the DNA as the first principles (anticipations) that are came by Epicuru's **greek ancestors**.

Pericle's words in his epitaph : **"Our constitution does not copy the laws of neighboring states; it is rather a pattern for others. Its administration favors the many instead of the few. This is why it is called Democracy. Our laws afford equal justice to all in their private differences. Advancement in public life depends on reputation for capability, not social standing. Class does not interfere with merit, nor does poverty bar the way. If a man is able to serve the state, he is not hindered by the obscurity of his condition.**

"The freedom that we enjoy in our government extends also to our ordinary life. There, far from exercising a jealous surveillance over each other, we do not feel called upon to be angry with our neighbor for doing what he likes. Yet freedom in

our private lives does not make us lawless as citizens. We respect and obey our legislators and our laws, particularly those that protect the injured, whether these laws are actually on the statute books, or belong to that code which, although unwritten, yet cannot be broken without acknowledged disgrace.... Because «τὸ εὐδαιμον τὸ ἐλεύθερον, τὸ δ' ἐλεύθερον τὸ εὐψυχον κρίναντες». i.e. we are judging that bliss means freedom; and freedom means bravery. ...and they are surely to be esteemed the bravest spirits who, having the clearest sense both of the pains and pleasures of life, do not on that account shrink from danger...And "our city also provides means for the mind to refresh itself from labor. We celebrate [athletic] games and worship [to the gods] all the year round, and the elegance of our homes and businesses forms a daily source of pleasure. Our city draws the produce of the world into our harbor, so that to Athenians the fruits of other countries are as familiar a luxury as those of their own".

So, Epicurus, when he established his school/Garden in Athens, he had in his mind the above words by Pericles that survived by Thucydides. This was Epicurus's identity that came by his ancestors, these were his anticipations, since inside these words by Pericles someone could realize that the participation to the feasts of the city produced also to the epicureans pleasurable feelings indeed. That identity is proved also in their arts as well as with the building of **the Parthenon** that is the same proof of the pleasure they enjoyed. This is the big picture inside the Parthenon : it had neither mummies of monarchs and kings, nor relics of ascetic saints and innards of ascetic Popes, i.e. it had had not the worship of death, but the worship of **life** itself. It had had not the worship of the unnatural, but the worship of **natural**. That was the reason that inside the Parthenon was a huge statue of Athena that was virgin and remained virgin as she did not give birth to any child. In opposite Mary of christians gave birth to four children and they keep her as virgin. This is unnatural and ridicule, this is madness Epicurus would say, if he lived in our era, as he would say emphatically **YES** to the natural, and the humanitarian that was inside to the polytheistic Greek-Roman Gods !