

Are the Gods Totally Painless? Does Calling Us To "Continuous Pleasure" Mean Totally Painless?

Post by "Elli" of April 5, 2019 at 7:20 AM

[Quote from Cassius](#)

Elli also what about the point of whether any gods in Greek religion died, or chose to die?

Do I take it to be obvious that the Greek gods experienced pain of some degree, in that they were always fighting among themselves and being mad at each other?

Again, I am wondering about the context that was familiar to Epicurus when he started thinking about this subject.

Let's examine the **Doctrine 20** which starts like this: "**The (human's) flesh perceives the limits of pleasure as unlimited, and unlimited time is required to supply it...**". Why does that happen? Why does the flesh perceive that there are no limits in time? Maybe because the flesh/brain/feelings/senses of the human when is born it is like the animals that have not yet the consciousness that pleasure has limits. And when the human is getting older through the experiences is realizing the issue of death, and with the hedonic calculus realizes/conceives also that has limits. But with experiences it is beneficial for the human to achieve the prudence - that teaches us - on how to become able to put our personal limits for enjoying the pleasure in life.

Do gods perceive as part of Nature that may have a "flesh" that perceives that has unlimited time to enjoy pleasure? Maybe yes, maybe they are like the animals and the humans' babies that are protected or created by Nature such as to not feel pain and enjoy the net pleasure. But however, as Epicurus points out and even the gods obey to the laws of Nature that is capable to create and them, as well as the unlimited worlds both like and unlike with ours. But why Epicurus placed the gods in intermundia (metacosmia i.e. between the worlds) ? Because he thought that yet there is infinite time for them to feel pleasure, there is also a finite space that is maybe like the void that is a "place", and as Epicurus said also for the void is an "untouched" place that makes the gods to have total inability to interact with the laws of Nature and with all worlds that created by Nature.

And continues : "**...But the (human's) mind, having attained a reasoned understanding of the ultimate good of the flesh and its limits...**" here is what I said above for "the consciousness of the humans" that the flesh to feel pleasure has limits and that comes from the time that human perception is his full consciousness of what is death, what is life and on how

he should live well!

And now, on consciousness, please remember your experience, as I remember my experience that was an easter: when I was about 5 years old that I saw my grandfather with a slaughter man to have a hanging sheep on a tree and as the slaughter was trying to put out the sheep's flesh, I realized that that sheep I knew, it was not alive anymore, and at the same time I realized that in that situation it was, no one could it bring it back. I felt pain and I cried so much. Then, my grandfather fooled me to bring another sheep in the farm saying that it was that sheep. And then they fooled me inside school with the god, the soul and resurrection. They fooled me with Plato's philosophy, until the day I lost my father and my brother and I realized that those issues I learned are total foolishness for making me to live like a stupid slave. And as came to my life Epicurus and his philosophy, I shout out loud : **YES, this is the right way at last !**

And for this Epicurus continues in this PD 20 "**and having dissipated the fears concerning the time to come**"..."the time to come" is a fear with a pain in anticipation on something that did not yet come for us, because when the human realizes the next people death, in the same time is realizing the fact of thyself death. For this Epicurus says death is nothing for all of us. Here Epicurus rejects this selfishness that is provoked by later Christianity. So Epicurus unites us with next others that all we are mortals. In the plurality the pain and the fear of death is eliminated also. For this when he speaks for friendship, he called it as immortal good. In plurality, he also says that in death we have no sensations and that means also there is no consciousness at all.

And he continues on the issue of this consciousness: "**when the fear is dissipated in the same time it supplies us with the complete life, and we have no further need of infinite time:**" Because the flesh does not care anymore for the infinite amount of time (lust for immortality), but the most pleasant time (i.e. the desire for pleasure here and now (present) with the remembrance of (past) pleasures and an expectation of (future) pleasures. This is the voyage of Epicurus in time and space that are both limited, but this is also the way to enjoy pleasure in life.

and continues :"**but neither does the mind shun pleasure, nor, when circumstances begin to bring about the departure from life, does it approach its end as though it fell short in any way of the best life**".

So, without the carving/lust of immortality i.e. the infinite time and infinite space human's flesh enjoys and feel the pleasure, past, present and expectation of future, and when is time to leave from the game of life, the human sings **a triumph song how WELL he lived.**

So **to live like god among men** it is the same to live well and die well. And that means that the craving of immortality is vain, an empty belief that provokes pain and fear with the result of what ? To have depression, to not be grateful and pleased of what a great gift life is,, and the worst of all is to not think **that there was also the probability** : to not be born at all, which - with an image is - like **the darkness of the abyss.**

Conclusion : What really stupid persons exist around us, and as I say sometimes, those are the people that take from us the oxygen to breathe free in a clear air.

For them are the following Epicurean sayings : 😬

68. Nothing is sufficient for him to whom what is sufficient seems too little.

69. The ungrateful greed of the soul makes the creature everlastingly desire varieties of in its lifestyle.