

The Notre Dame Fire

Post by "Cassius" of April 17, 2019 at 6:10 PM

OK I am supposed to be moderating here so let me get a word in.

I understand where Mattheaus is coming from, and I understand where Elli is coming from, and I agree that there is really no breaching the divide. I value Mattheaus' friendship and appreciate his participation here, but I know sometimes there is just no reaching a consensus on some issues. Mattheaus knows that he is advocating a theist-based viewpoint which is not consistent with Epicurean philosophy. As long as the discussion continues tactfully and productively I think it continues to be helpful, and something from which others can learn. But as for my own point of view, and the point of view that is consistent with the founding and purpose of this forum, it is Epicurean, which means anti-theist.

As for Liantinis, I only read Gemma a few years ago, and about all else I know about him I have learned from Elli's posts. My reading is that he writes very densely and his meaning is not always clear, which is very much similar to how I find Nietzsche. There is no doubt, however, that Nietzsche was anti-Theist, and that Liantinis was anti-Theist -- or at the very least, anti-monotheist.

As for "anti-Semitism," my reading of both (especially Nietzsche) is that they directed their opposition to the ideology regardless of who carries it, with the fact that it is carried aggressively by Jews (especially in the ancient world) is simply an observation of fact. As I see it, their opposition was not "race-based" but "ideology-based." If one wants to talk about the details of the Jews as a class, there is no better example of a sweeping statement than Diogenes of Oinoanda's characterization of Jews as "the vilest of people." In response to that, there is plenty of reciprocal denunciation of Epicurus by Judaism in return. So I personally see this conflict as a fact of life that cannot be run from or repudiated. The reasons that both sides took the positions they did were well founded, and essential for understanding both positions.

So I understand where Mattheaus is coming from, and I don't see much resolution on theism.

As to Oscar's comment on Liantinis, however, I am not aware of a basis for saying that "Liantinis professed hatred and disdain for humanity..."

Oscar, do you have a cite for that?

Pending that further discussion, as I see it in and of itself saying that someone has a hatred for the human race is not particularly novel. [Tacitus said it about the Christians](#) (which I understand might have been meant to include Jews as well since I gather the Romans considered them largely the same).