

On Ice Cream And Epicurean Philosophy

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Imagine, for example, that I give great importance to the algorithm of the desires and succeed pleasure from there, but I give a little importance to the study of Nature. What would be the results?

My cup of life would have holes to permit the entrance of PAIN. Because without the study of Nature the notions that : "a god created the universe" (platonists-stoics-christians) or "the best to promote is the contemplation of god" (Aristotelians-stoics-christians) or "fate and necessity is the endless chain of causation" (platonists-stoics-christians) or "virtue is above all"(platonists-stoics-christians), or "do your duty subordinate, compromised and in apathy" (stoics-christians) or "there is another life after death" (platonists -christians)... while I count the algorithm on the desires, some devious others will do their filthy job in my society, and I will be the responsible to lose and even my natural and necessary. So, while I give great importance on the algorithm of the desires - without studying Nature properly - all of my desires will lose their fixed bond and main core that is pleasure to disappear for making me a good stoic-slave or worse a good buddhist for searching the Nirvana.

And as our epicurean friend George Kaplanis from the Garden in Thessaloniki says: "Epicurean philosophy protects itself with consistency. This is its self-defense. If someone tries to change one piece with another piece from elsewhere, it will end up in nothing. If not something worse than nothing".

"I think every explanation without the core that exist in "Lathe Viosas" it is something just to talk about. Everything in the epicurean philosophy has a fixed bond with pleasure. Lathe Viosas serves the pleasure, and it has the pleasure in its foundation, i.e. inside its core. If you follow the "Lathe Viosas" and you end up compromised and subordinate, then the pleasure is lost and "Lathe Viosas" loses its core and disappears".