

# Simulacra, gods and the dead

Post by “Susan Hill” of November 16, 2020 at 8:44 AM

## [Quote from Cassius](#)

I think the place to start is more the question of separating the terms "mind" "soul" and "spirit" and determining whether they are separate entities from the Epicurean viewpoint.

Yes, I'm unsure that spirituality, in our case, would actually have anything to do with our "spirit" or "soul", since these are not seen as supernatural or immortal, or as part of God...

I'm not at all confident of my ability to come up with a definition that would satisfy many, but here is very tentative attempt:

I begin with a quote from Carl Sagan:

‘Science is not only compatible with spirituality; it is a profound source of spirituality. When we recognize our place in an immensity of light-years and in the passage of ages, when we grasp the intricacy, beauty, and subtlety of life, then that soaring feeling, that sense of elation and humility combined, is surely spiritual ... The notion that science and spirituality are somehow mutually exclusive does a disservice to both.’

I like his words "profound, immense, intricate, beautiful, subtle, elating, humbling..." But for the theist, these things are seen to have their origin in the divine (God).

Epicurus observed certain religious practices as part of his spirituality, and he did this by way of cultivating appreciation for, and connectedness with, the gods.

So perhaps Epicurean spirituality is the recognition of the profound, intricate, beautiful, blissful, subtle, elating, humbling and tranquil nature of the gods, and the practice of attuning our own nature to that god-like state.

Now this is not a definition that would appeal to the atheist or secular Buddhist, who claim a spirituality without any gods, but a spirituality without any gods is a very modern innovation, and I think it would be unrecognizable to Epicurus.

Thoughts?