

The Notre Dame Fire

Post by "Cassius" of April 15, 2019 at 4:57 PM

The Notre Dame fire today is a huge event that has many political implications that are not appropriate for this forum. But it clearly is Epicurean to observe that the gods of the religionists do not intervene to protect their temples.

I clearly seem to recall that there are passages in some of the ancient texts about how "the gods" fail to protect their temples, and that their thunderbolts even burn down their own altars, but at the moment I can't recall a cite.

If any of you remember good texts that would be appropriate for graphics in the coming weeks and months, please post those here too. Because the images of the burning Notre Dame are going to become 9/11 style iconic images showing that the gods do not intervene in the world of human affairs. And that far transcends the politics of 2019.

Post by "Cassius" of April 15, 2019 at 5:35 PM

****Gods Do Not Protect Their Temples**** - I think this time line has been posted before, but today is probably a good day to repost it. Epicurean philosophy has pointed out for 2000 years the lesson of this timeline, that neither the ancient gods, nor the modern ones, protect their temples. And that is because of the observation made in PD1:

"1. A blessed and indestructible being has no trouble himself and brings no trouble upon any other being; so he is free from anger and partiality, for all such things imply weakness."

And in the letter to Menoeceus:

"For there are gods, and the knowledge of them is manifest; but they are not such as the multitude believe, seeing that men do not steadfastly maintain the notions they form respecting them. Not the man who denies the gods worshipped by the multitude, but he who affirms of the gods what the multitude believes about them is truly impious. For the utterances of the multitude about the gods are not true preconceptions but false assumptions; hence it is that the greatest evils happen to the wicked and the greatest blessings happen to the good from the hand of the gods, seeing that they are always favorable to their own good qualities and take pleasure in men like themselves, but reject as alien whatever is not of their kind."

<http://churchandstate.org.uk/2016/06/christ...an-persecution/>

Post by “bradley.whitley” of April 15, 2019 at 7:14 PM

Sad to see so many afraid of losing a temple.

Post by “Cassius” of April 15, 2019 at 7:32 PM

No doubt it is a shocking experience for a lot of people - it is to me too. But sometimes shocking experiences can have beneficial consequences if they help us come to better grip with reality.

Post by “Godfrey” of April 15, 2019 at 7:41 PM

The gods notwithstanding, it's a terrible shame to lose an architectural and artistic treasure of such magnitude. I compare it to a loss on a lesser magnitude of the Glasgow School of Art a few years ago.

A truly pleasurable memory of mine is wandering into Notre Dame as the organist began playing Bach's Toccata and Fugue in D minor. The light, the music reverberating: spectacular and sublime. An incredible achievement of mankind.

Not to defend religion, but many cultural artifacts of the world would not exist without religious fervor of various types. I try to appreciate the artifacts while being cognizant of the pros and cons of the processes of their creation.

Post by “Godfrey” of April 15, 2019 at 7:43 PM

A good read is Ken Follett's The Pillars of the Earth. Historical fiction about the building of a cathedral and the intrigue and effort involved.

Post by “Cassius” of April 15, 2019 at 8:08 PM

I have heard of that Follett book but not read it. Yes indeed it is a great tragedy to lose it. I suppose that's a reason to keep it in context, that the world also has lost many more, and more beautiful buildings, from the ancient world, so that this isn't unique. It's still shocking and disconcerting, regardless.

Post by “michelepinto” of April 16, 2019 at 7:26 AM

[Quote from bradley.whitley](#)

Sad to see so many afraid of losing a temple.

It is not a simple temple. It is a artistic creation and a symbol. I'm sad about the storical an artistic loss.

Post by “Elli” of April 16, 2019 at 12:55 PM

At the Acropoli's temple of Athena when its marbles had been destroyed and the rest have been stolen for the purpose to be exhibited in the London's museum.... no one cared in EU or elsewhere.

The statue of Nike of Samothraki that has been stolen for the purpose to be exhibited in the museum of Louvre in Paris... no one cared in EU or elsewhere.

The statue of Aphrodite of Melos when it has been stolen for the purpose to exhibit in the museum of Louvre in Paris...no one cared in EU or elsewhere.

And nobody care for these treasures that belong to Hellas till now... Frankly, I do not care of what belongs to France !

Post by “michelepinto” of April 16, 2019 at 12:58 PM

It was time ago. Now the world has a better sensibility to this.
I hope what was stolen can come go back to Hellas.

Post by “Elli” of April 16, 2019 at 1:31 PM

If you think that the world of our days has another attitude for greek philosophy and greek treasures... you do not know, my friend, what is going on, and what keeps well inside EU. No, I do not bye anymore whatever comes from that as they call it United Europe that is a world which is falling apart/collapses like a tree with its trunk, its branches, and its roots in front of our eyes. Because EU's values system is based on the monetary banking system! And of course the bread for the hungry people is the fantastic world of ideas by Plato that is liked so much by the priesthood, who earn more than 12.000.000 euros /per year as an income of Notre Dame... and there are people in EU that still are unemployed and have no their natural and necessary ...in EU of our days. But who has such open eyes for seeing the virus that is inside our countries ?? Do you understand that people are manipulating in an extreme scientific way for losing our social coherence just for the purpose to separate us and for leading us to wars ??

Dear Italian friend Michelle, there would be the same causes in the phenomena, when History will be repeated like a bad-tasted joke ! 🤢

Post by “bradley.whitley” of April 16, 2019 at 1:46 PM

[Elli](#)

I totally agree. The treasures of Hellas are forgotten! Only if we could have Alexandria and her library!

Post by “Elli” of April 16, 2019 at 1:59 PM

On The Outskirts Of Antioch - Poem by Constantine P. Cavafy

We in Antioch were astonished when we heard
what Julian was up to now.
Apollo had made things clear to him at Daphni:
he didn't want to give an oracle (as though we cared!),
he didn't intend to speak prophetically, unless
his temple at Daphni was purified first.
The nearby dead, he declared, got on his nerves.
There are many tombs at Daphni.
One of those buried there
was the triumphant and holy martyr Vavylas,
wonder and glory of our church.
It was him the false god hinted at, him he feared.
As long as he felt him near he didn't dare
pronounce his oracle: not a murmur.
(The false gods are terrified of our martyrs.)
Unholy Julian got worked up,
lost his temper and shouted: "Raise him, carry him out,
take him away immediately, this Vavylas.
You there, do you hear? He gets on Apollo's nerves.
Grab him, raise him at once,
dig him out, take him away, throw him out,
take him wherever you want. This isn't a joke.

Apollo said the temple has to be purified."
We took it, the holy relic, and carried it elsewhere.
We took it, we carried it away in love and in honor.
And hasn't the temple done brilliantly since!
In no time at all a colossal fire
broke out, a terrible fire,
and both the temple and Apollo burned to nothing. 😄
Ashes the idol: dirt to be swept away.
Julian exploded, and he spread it around—
what else could he do?—that we, the Christians,
had set the fire. Let him say so.
It hasn't been proved. Let him say so.
The essential thing is—he exploded.

Post by “Cassius” of April 16, 2019 at 2:18 PM

Michele I hope not, but Vatican City may be next!

It's my understanding that the Vatican was largely constructed with stone from the original Roman Forum buildings, is that correct?

If so, lots of conflicting emotions and histories are involved.

Post by “Hiram” of April 16, 2019 at 3:34 PM

I'm sorry if this sounds awful but Vatican City is teeming with sexual predators and their protectors (like "reverend" Bernard Law of Boston, who has his own cathedral and an assistant)

who went there desperately trying to evade the law in their home countries. It should not have the privilege of sovereignty (which makes it nearly impossible to extradite criminals, a process which by which politicians risk the anger of the Catholic mobs and the loss of diplomatic ties with "the Catholic World")

If Vatican City burns down, that'll be a day of salvation for abused children all over the world.

Post by "Cassius" of April 16, 2019 at 3:43 PM

I agree with much of what you wrote there, Hiram. The buildings and the artwork are beautiful, but they are built on the ruins of something that was *more* beautiful before, and what was there became ruins in my view largely because of the views and people who built Vatican City,

And I especially thing you are correct about the sexual and other types of perversion that permeate the Roman Catholic church.

The main reservation I have is that what could follow the Vatican would be something even worse, if present trends continue - a sister Abrahamic religion built on essentially the same falsehoods.

Post by "Hiram" of April 16, 2019 at 4:24 PM

Nietzsche also shares our fears of what will replace Christianity, and Michel Onfray I think is doing a great job proposing an Epicurean and/or neo-Epicurean alternative. Alain de Botton's "Atheism 2.0" lecture and the "Sunday Assembly" give ideas about what a post-Christian world should look like. I think it's in our self-interest to support Enlightenment and humanist alternatives for creating community and meaning in the West.

Post by "bradley.whitley" of April 16, 2019 at 6:14 PM

Move all the art. Rebuild the Forum. No more Vatican.

Post by “Cassius” of April 16, 2019 at 6:50 PM

[Quote from Hiram](#)

I think it's in our self-interest to support Enlightenment and humanist alternatives for creating community and meaning in the West.

See, that's where I would say *Epicurean* alternatives because I don't know that "enlightenment" and "humanist" are the same thing -- in fact I think that a case could be made that those words helped get us to where we are today. The real serum is what Epicurus promoted, and when people (not you, of course) use other words to describe their meaning, then they are hedging on something, probably something very important.

Post by “michelepinto” of April 17, 2019 at 2:38 AM

[Quote from elli](#)

Dear Italian friend Michelle, there would be the same causes in the phenomena, when History will be repeated like a bad-tasted joke ! 🤔

Dear Elli,

Have you ever eared about the Fono's Lisippo? (https://en.wikipedia.org/wiki/Victorious_Youth)

Fano is a city in Italy about 25km from my home. They discovered this ancient statue of an athlete made by Lisippo.

The statue arrived, we do not know exactly how, at Getty Museum.

Now there is a legal battle, and the city of Fano is going to win it.

It is what I mean when I say that there is a better sensibility about that. And, unfortunately, not everything is going well.

Post by “Cassius” of April 17, 2019 at 6:19 AM

From that wikipedia page:

When I read that, the first thing that comes to my mind is PD 33 -

33. There never was such a thing as absolute justice, but only agreements made in mutual dealings among men in whatever places at various times providing against the infliction or suffering of harm.

Just as a general observation, and not related to this situation in particular, this brings home to me: How useless it is to think that any "law" at any time or any place, has any power whatsoever on its own, unless the people promoting the law are so organized as to have the power to enforce it themselves.

Post by "Elli" of April 17, 2019 at 6:45 AM

Have a nice day, as you all sleep well that "comfortable sleep of the righteousness" as a greek idiom says...for dreaming Nietzsche that lived in the past century and who neither have any children, nor Onfray of our days who is reaching his 60 years old, without being married yet... Sorry, there is no proof yet that there are many genuine epicureans that are applying in practice the Epicurean Philosophy. And if there are some or many of them either here or there, in the basis of the analogy of the Canon I realized that they do not marry epicurean women to bear new babies to leave and their genes and creating to them such an environment for studying and applying Epicuru's philosophy... In Nature both the genes and the environment cooperate to give us many results. And that is because the first law of Nature is that : the species that is not multiplying itself is doomed to die.

And I ask : What a value have a few books or some articles for epicurean philosophy only? Nothing at all. The platonists and stoics multiplying themselves through the centuries for this they still conquer carrying their stupid genes with their stupid ideas which made them to measure all the things through pain for producing more pain around, and just for creating and the environment/societies with such traditions that are based on superstitions etc etc. We see that with our own eyes, and we feel it with our own emotions. This is the main fact of the facts. If we want to examine properly the phenomena and the causes that caused them.

And again with the analogy of the Canon: There are three Gardens in Greece... "what a great hope" some may say. Wrong! This is not a great hope as any hope is not a fact! Because the most of the Epicureans inside the greek gardens did not marry at all, and some other that have been married... their wives do not like the Epicurean Philosophy at all, but the worse of all is

that their children do not visit the gardens at all. This goes to me too. Because as I am talking and applying with my children the Epicurean Philosophy... but this is not enough too. Since, as they say, they have no free time to visit any of the Gardens. Where and with whom could they apply the epicurean philosophy only with me? Wrong ! With their friends. But who are their friends, and in what kind of environment do they live... when their friends are still struggling to find a job or they are going to other countries in EU for finding a job?

Please read again more carefully this excerpt from the Will by Epicurus. He did not leave only some money or estate or some papyri with his works to the rest. No, he left trusted friends as guardians to their little children, and to the rest that maybe have some children too. Because Epicurus knew that of what Protagoras has said: **"man is the measure of all things"**.

From Epicuru's Will : "Amynomachus and Timocrates shall be the guardians of Epicurus, the son of Metrodorus, and of the son of Polyaenus, as long as they study philosophy under, and live with Hermarchus. In the same way also, they shall be the guardians of the daughter of Metrodorus, and when she is of marriageable age, they shall give her to whomsoever Hermarchus shall select of his companions in philosophy, provided she is well behaved and obedient to Hermarchus. And Amynomachus and Timocrates shall, out of my income, give them such a sum for their support as shall appear sufficient year by year, after due consultation with Hermarchus".

Conclusion : Epicureans are like those sweet Pandas that do not like multiplying themselves. As for my compatriots, the modern greeks, are Mules. So, here comes Dimitris Liantinis to say just a few words to Epicurus how the modern Greeks became such great Mules :

"What kind of blindness prevents us as a nation to recognize just how low we have fallen in the eyes of the international community, how foreigners see us? Like the esurientes graeculi [Greek beggars] of Juvenal and Cicero. Describing and explaining how it came to be so is not all that hard. Throughout the country, which is to say, throughout our educational system and our traditions, we see ourselves as lions, where those outside of our country would see us as mice. We believe we are the great-grandsons of Aristotle and Alexander (or of Epicurus, as some few they will add). But the foreigners see us as mummies discovered in some nondescript Mastaba. Why? There are many reasons. But they all point to a common source. A simple equation with two sides and an equality sign. Here it is: In terms of the prevalent culture and philosophical outlook of life, modern Greeks equals Jewish-Greeks. Applying this equation to the problem, we derive two results. The first is that we are living a national polarization. The second, a corollary of the first, that we live without an ethnic identity. We modern Greeks are an illegitimate and bastardized lot. Not horses nor donkeys. We are mules. And mules do not produce offspring".

Post by “Cassius” of April 17, 2019 at 7:05 AM

Wow very strong, Elli. Some of that is yours and some of that is Liantinis?

Post by “Elli” of April 17, 2019 at 7:09 AM

Yes, and some of that is the Will by Epicurus ! 😊

Post by “Matt” of April 17, 2019 at 8:59 AM

I am sad and frustrated that I never got a chance to see Notre Dame. It was a beautiful structure with significant meaning to both secular and religious people.

As far as religious implications go, the building was just that...a building. Made from wood and stone. The church is not a building. The religion of Christ is not dependent on stone structures.

Obviously if a person can't see that it was built with reverence for something “greater” then it's clear that such a person sees only what they wish to see.

Notre Dame like the Great Hassan II Mosque in Casablanca or the Taj Mahal in India are painstakingly beautiful artistic emanations of the human spirit. Anyone who would take pleasure in their destruction or be dismissive of them clearly have no grasp of the artistic spirit of humanity...regardless of religion and philosophy.

Post by “Cassius” of April 17, 2019 at 9:54 AM

[Quote from Matthaeus](#)

Anyone who would take pleasure in their destruction or be dismissive of them clearly have no grasp of the artistic spirit of humanity...regardless of religion and philosophy.

I definitely agree. And I think one of the things Elli is getting at in the post above (22) is that there ARE such people who DO take pleasure in an event like that, and we need to deal with that reality in practical ways, rather than close our eyes to it and hope for the best.

Which is not to say that such people (who take pleasure in this) are "wrong" or "evil" or in any way to be condemned as violating any laws of god or of humanity. It's simply to say that I want nothing to do with them, and that if I or people who think like I / we do want to live happily, we need to explore ways so that these conflicting views of life don't come into contact with each other any more than necessary.

Post by "Matt" of April 17, 2019 at 10:11 AM

The Islamic State recently destroyed Mesopotamian artifacts and cities that had survived not only the constant internal upheaval of political power in ancient times, but also the occupation and wars of Alexander the Great and the Rome. They survived the Islamic expansion and the Crusades. They also survived the 20th century wars to include WW1 and 2 and the Gulf War.

Only to be destroyed by a few goons with sledgehammers and dynamite. Fortunately the British among other nations had many more objects and copies of objects in their possession in their respective countries. Thankfully many of the objects destroyed were well documented and photographed.

Go and see the world heritage sites while they are still here. They can at any moment be destroyed by nature or by man.

Post by "Cassius" of April 17, 2019 at 10:13 AM

I too wish I had visited Paris before it turned into what it is today. The only time I made it to Europe I did get to see one cathedral - the one in [Paderborn](#) Germany, and it was very impressive.

Post by "Matt" of April 17, 2019 at 10:18 AM

I got a chance to see the main highlights of the UK and Ireland when I went there 2 years ago. Cathedrals, castles and museums. Not to mention the Celtic and Paleolithic sites like Stonehenge and Newgrange. Romania was the same last year. Stunning architecture and amazing sights.

Post by “Elli” of April 17, 2019 at 11:13 AM

Matthaeus wrote : <<As far as religious implications go, the building was just that...a building. Made from wood and stone. The church is not a building. The religion of Christ is not dependent on stone structures>>.

Wrong conclusion. Who said that ? Let's see some facts with narrations what Christ preferred and of what was/is dependent!

And let's start with the word “church” . In greek language is given with the word "ecclesia". In ancient greek ecclesia was not a building it was a calling between many persons usually philosophers, politicians and the majority of people that have a meeting in the Agora place that is called "ecclesia of Demos". The Agora was a place in Athens that people sold and goods. And Demos was the majority of people who wanted to participate speaking to each other, for the purpose to make contracts with such laws useful and practical to not harm each other or making decisions on how they would defend themselves from those that were willing to harm them. So, in the Agora Place everyone could hear philosophers, politicians, generals, and many others as a majority, if the laws are beneficial or not. And soon after they voted what would be the best decisions for them. For this that ancient greek "ecclesia of Demos" led to the word Democracy.

The synagogue was a meeting in a building, so the calling for a meeting among persons was inside buildings from here comes the word "church", and later the meetings were inside catacombs. Inside buildings and catacombs, nobody hears what some would speak about. Outside the buildings i.e. the synagogues and churches was a market place for selling goods, maybe useless goods, because as they say, this made christ to be very angry. Since the christ was a jew, he liked the churches as buildings, this also is proved with the description of his presentation at the church in Jerusalem in order to officially induct him into Judaism, that is celebrated by many Christian Churches on the holiday of Candlemas. Or the other when Christ was twelve years old, he stayed behind in Jerusalem. His parents did not know it, but supposing him to be in the company, they went a day's journey, and they sought him among their kinsfolk and acquaintances; and when they did not find him, they returned to Jerusalem, seeking him. After three days they found him inside the church, sitting among the teachers, listening to them

and asking them questions; and all who heard him were amazed at his understanding and his answers. And when they saw him they were astonished; and his mother said to him "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously." And he said to them, "How is it that you sought me? Did you now know that I must be in my Father's house?"

So, there is a need for a HOUSE and for his father , and for his mother, and for himself , and as I said above chirst did like churches, but did not like the people to sell goods outside the churches. So, what would be better to sell goods inside the churches or outside them ? They preferred the former as more practical. It is better the things to be sold inside buildings like candles, little crosses, little icons, wood from the cross of the chirst (we have count that there must be up to a thousand crosses of the chirst -maybe they sell and the cross from Barnabas and the other robber that was crucified next to the christ), they also sell pieces from the slippers of saints, books with stupid stories of popes, and priests that became saints etc etc. To not say about those who are kissing the relics, and innards of them. Anyway, after the colossal fire in Notre Dame there is a huge loss in the income with euros because they have no building for selling their things inside this church now. But do not worry at all, as we heard the news, they found very wealthy men who want to be cleaned up from their sins, usually their sins are to gain a lot of money that is based on the financial banking system. Financial banking system, and the churches is one and the same thing. So, Christ is pleased to sell goods inside churches, because he did not appear yet to show that he is angry and he will not appear till the sun will lose all its energy to become a red giant. So those sinners/bankers/priests will give a lot of money to build Their Dame/Lady again.

So, the same question arises again and again : **“What has Athens to do with Jerusalem?”**

Post by “Elli” of April 17, 2019 at 11:14 AM

And as our friend Cassius Amicus wrote a long time ago : **“It is time for you to shift your devotion and your attention away from the deceptions which have grown from what we today call the “Middle East.” Once again you must ask the question that was first asked almost two thousand years ago: “What has Athens to do with Jerusalem?”**

The man who first asked that question knew that Athens and Jerusalem cannot be reconciled. He knew that it is necessary to take sides in the war between those who love their life in *this* world and those who love *some other* world. You are living in a world that has chosen sides - and chosen unwisely.

Hundreds of years before Tertulian asked his question about Jerusalem, there arose in Athens the greatest of all teachers and the school that he founded. The philosopher Epicurus showed the people of his day how to be free by asking other questions; questions which we ourselves can ask today.

What has confused so many of you is that you have never thought about the nature of asking questions. You presume that all questions are asked in good faith, and that answers can be established by looking to see how many people agree with them, or whether the answers “make sense” to you given the assumptions that the questioners ask you to make.

Epicurus was the first man who pointed out that you yourself have the ability to find your way out of the dark caves of religion and “higher education.” Epicurus taught that your own abilities - your five senses and the other faculties with which you were born - are the only test of what is true and false. He also taught that all religious speculation, and all academic logic and reasoning, must be based on evidence that men have the ability to confirm or deny for themselves. Epicurus showed you the truth that the preachers and the academics do not want you to see - that all their speculations in fact rely on the evidence of our natural faculties, and that speculation not built on that evidence is worthless.

Where is the proof, asked Epicurus, that a god created the universe? Where is that god now? Where are his continuing acts of creation today? Show me before my own eyes one grain of sand being created *from* nothing! Show me one grain of sand being destroyed to nothing! If there is no proof that a grain of sand can come from nothing, or go to nothing at the command of a god or any of his preachers, then there is no proof the universe can - or ever did - come from nothing!

Where is the proof, asked Epicurus, that the human soul existed before birth, or after death? Where is the proof that in all the ages a single man has come back to life once being truly dead? Such proof does not exist, and that means that once dead we are nothing, and there is no possibility of reward or punishment after death.

Where is the proof, asked Epicurus, that there is a single standard for what is “good” or “virtuous” in human life? Is it not true that killing another person will be looked on as a great evil if the person killed is an innocent baby? But that killing another person will be looked on as a great good if the person killed is a reprobate, stopped cold in the act of mass murder? All questions of what is right and wrong must be judged in the context from which they arise. There is no tablet of stone written by god or man which contains rules which must be obeyed by all men at all places and all times.

But while ethical questions must be judged by their context, where is the proof, asked Epicurus, that nothing at all can be known with certainty? We can see for

ourselves that killing may be good or evil depending on context, why should we accept without any proof that the state of being dead mean may mean delight in heaven or agony in hell?

Unproven assertions *about death* are bad enough, but even worse are those who tell us that nothing *in life* can be known with certainty. These are the worst kind of liars, because they presume that we will accept their definition of “true” and “false,” even while they tell us that *nothing can* be true or false!

Among the saddest of all are those whose education has led them to believe that their very lives are worthless. These people waste their lives and bury their emotions in drugs from the pharmacy, escapism from the television, or “stoicism” from the local bookstore.

In the face of these deceptions, Epicurus taught that we should look for ourselves at the nature of the world. When we do, we will see that the world is governed neither by gods nor by chaos. The sun rises in the east every day, and yet there is nothing truly new under the sun. Using our eyes and our intelligence, we can learn that the consistency we see in front of us must have a basis, and that this basis is neither supernatural nor chaotic.

Epicurus taught that Nature has no ruler over her, and that Nature yields neither to gods nor to chaos. Instead, the world we see around us is composed of eternal elemental particles which we cannot see, but which form the eternal fabric and glue from which the universe is made. There are no ideal “patterns” to which we must conform our lives, or to which preachers and academics have exclusive access. There is no beginning or end to the universe in space or time. Instead there is only what is - the universe of eternal elements with natural properties from which worlds are made. It is from these which the natural laws of the universe arise, and from these by which the universe as a whole teems with life.

As for how we should live, Epicurus asked: To what do all living things look to know what is desirable and what is undesirable? Why would men be any less equipped by Nature to know what to choose and what to avoid than are any other animals? All of us can see, Epicurus pointed out, that young animals of all types - even humans - reach out for pleasure and draw back from pain from the moment of birth. And this they continue to do so long as they remain uncorrupted by false religions and false philosophies.

It is time for you to realize that the deceptions of the last two thousand years are not irreversible. They are not permanent, and they are not your “fate.” You are a being with free will and an intelligent mind. Just as you can choose what type of ice cream you like using your natural faculties, without gods or ideals of virtue to tell you which is best, you can choose how to live your life using your natural faculties as

well.

The path to happy living was opened by Epicurus over two thousand years ago - it is time you got to know more about him".

Post by "Cassius" of April 17, 2019 at 11:14 AM

Elli I think most of your post got combined in the quote.....

Post by "Matt" of April 17, 2019 at 12:08 PM

Thank you Elli for your usual style of dissertation on this subject. I would expect nothing less.

Post by "Matt" of April 17, 2019 at 12:35 PM

[Elli](#)

I would respond to your comments in regard to New Testament studies and the eschatological implications of the destruction of the second temple and the coming of the spiritual kingdom of heaven and that your superficial reading of the subject does not form any relatable conclusions to the subject at hand. But really I see no point. Nor does it give me pleasure.

Post by "Elli" of April 17, 2019 at 12:52 PM

You welcome [Matt](#) . I have chosen to put both my feet in one boat and not in two, since this is dangerous. I do not fly on that winged ram that had golden fleece to fall again in Elliespontos, as a greek Myth says. So, now I'm sailing on the Hellenic archipelagos for staring at Homer and Odysseus who was the cleverest man of all. These are my Myths and their evolution are

Democritus and then Epicurus who never had a need of any church. The only he had was a Garden and friends, many friends. Not like Christ with traitors like Judas Iscariot and those "friends" in Gethsemane, who abandoned their teacher ALL of them. These are the examples : traitors, abandonment, sacrifice and a lot of PAIN. Why ? Because Christ's teachings are for little boys that are afraid the darkness of death...

Philosophically speaking Christ did not die on a Friday on the hill of Golgotha, but on a Wednesday, at the Mount of Olives. In solitude, abandoned by ALL, somewhere far removed. It was at the time when his sweat was like drops of blood, and when, with tears in his eyes, he whispered "My soul is exceeding sorrowful, even unto death". It was then and there that the dice were cast, and that was his fear of death. And the fear of death of a jewish god continues with illusions and resurrections.

Post by "Matt" of April 17, 2019 at 1:12 PM

[Elli](#)

It's very clear to me where you stand hence we will never see eye to eye. There is absolutely no benefit in me trying to rebut any of your remarks since your personal philosophy is one of ethnic nationalism and anti-theism hitched to Epicurean philosophy. Why bother? Right? I will expect a long paragraph Liantinis in response. Not your words...his.

It's pretty difficult to know where you end and Lianitinis begins. So I'm not going to argue with a disgraced dead man or you.

Post by "Elli" of April 17, 2019 at 4:50 PM



ceterum censeo religionem esse delendam

Τα άλλα και ίδια λόγια, δηλαδή, σε κάθε καιρό:
Ιερείς και θεολόγοι είναι η τάξη που πρέπει να λείπει από τις
κοινωνίες των ανθρώπων. Όπως ακριβώς οφείλουν να λείψουν
οι ξεβασκαντές και οι μάγοι, οι πραχτικοί κομπογιαννίτες,
οι καραγκιόζηδες, και οι τεκετζήδες.

This message has to be repeated in every eon :

Priests and theologians are the classes that ought to be
absent from the societies of men. With the same reasoning, for-
tune tellers, magicians, practical illusionists, professional liars,
charlatans and spell-weavers ought to be absent.

The "disgraced" dead man with the name Dimitris Liantinis, who when was alive, was a great teacher to the teachers for their studies on "HELLENICA", he is repeating the above message in every eon.

Post by "Elli" of April 17, 2019 at 4:51 PM



In this connection Alexander the Oracle-Monger once made himself supremely ridiculous. Coming across Epicuru's Principal Doctrines, the most admirable of his books, as you know, with its terse presentment of his wise conclusions, he brought it into the middle of the marketplace, there burned it on a fig wood fire for the sins of its author, and cast its ashes into the sea. He issued an oracle on the occasion:

“The dotard's doctrines to the flames be given”

The fellow had no conception of the blessings conferred by that book upon its readers, of the peace, tranquility, and independence of mind it produces, of the protection it gives against terrors, phantoms, and marvels, vain hopes and insubordinate desires, of the judgment and candor that it fosters, or of its true

Post by “Elli” of April 17, 2019 at 4:57 PM

<<The despisers of the body, according to Nietzsche, or as Diogenes of Oinoanda calls them "following the empty beliefs of the soul and not listening to body appeals." And how disgusting, an Epicurean feels towards the body despisers.

Like Plato, through Socrates, in Phaedon, whereby death the soul is freed from the body as if it is free from the shackles.

But also the Stoics, who accept the material existence of the soul, fought against Hellenism, but in their own oriental way. This strict philosophy of Stoicism, which allowed joy only when one did his duty, became the ideal of Christian monasticism through Nile Sinaiti who copied the Handbook of Epictetus and established it as a preparation for the monastic life. The absolute determinism and strict discipline of the Stoics influenced the Christianity of the Protestants and Kant was affected by it. (Christos Yapijakis Epicurus [Principal Doctrines](#) p. 60). The "Duty" of Kantian idealism has been experienced by mankind in a harsh way>>.

(The above is an excerpt of the work entitled :<< “father” Epicurus>>, by George Kaplanis founder of the Epicurean Garden in Thessaloniki).

Post by “Matt” of April 17, 2019 at 4:57 PM

Liantinis, a sad martyr with a messianic complex. Judging from what little is available to English speakers is that he was an ugly anti-Semite academic that hated the “New Greeks” or “Jew Greeks” of modern times. Wrote volumes to the superiority of Greek culture.

Then he unceremoniously marched off into the mountains to kill himself after writing a melodramatic suicide note:

“My last act has the meaning of protest for the evil that we, the adults, prepare for the innocent new generations that are coming. We live our life eating their flesh. A very bad evil. My unhappiness for this crime kills me.”

I see now how you replace the Christ for the melodramatic self proclaimed martyr of Liantinis.

One for one.

Such a disgrace and dishonor to leave behind his family for his own vanity.

Post by “Elli” of April 17, 2019 at 5:14 PM

A question to Liantini's wife by the translator of his book "Gemma" : A surface reading of his book "Gemma" will lead some readers to conclude that the author was an anti-Semite. Was Liantinis an anti-Semite? If not, it is likely that he suspected that a lot of people would misread his writings - just as it happened with Nietzsche whom he so appreciated. Do you believe there could be a reason that Liantinis might have willingly allowed this interpretation as well?

And the answer by his wife who had studied theology and philosophy at the University of Athens: The characterization «anti-Semite» is mistaken. Liantinis appreciated the circumstances and capabilities of the Jews. What he was primarily concerned about was stressing in every possible way the differences between the Semitic and the Hellenic spirits, because it is well established that the Greeks founded philosophy and the Jews religion. But that the Jewish spirit in its long historical trajectory had a negative role to play with regard to the Greek spirit, until this day, was something that was a source of great pain for him. He stresses that point in the chapter «The Hellenic Greek». I do not know whether he intended to allow this way of interpreting his writings, but of course, every reader has a subjective appreciation of the passages and their own individual way of critically assessing them.

Post by “Matt” of April 17, 2019 at 5:18 PM

I’m not sure how you can misinterpret the pejorative “Jew Greek” but I guess it’s whatever you want to see.

He was assuredly an anti-Semite Obviously others pointed it out because there was a Q&A about whether or not he was an “anti-Semite.”

Post by “Matt” of April 17, 2019 at 5:21 PM

Elli, I'm all set with responses from sources other than your own brain. Either just have a dialogue with me in your own voice or we are finished with this discussion.

I don't want to hear any more about Liantinis or Cavafy in response to the Notre Dame fire. Please.

Post by “Elli” of April 17, 2019 at 5:24 PM

A question to Liantini's wife by the translator of his book "Gemma" : He is particularly scathing when it comes to religion. And yet he chose you, a theology professor, to be his life partner. And you accepted him as your husband when you knew he was openly against the church. Could you comment on this apparent paradox?

And the answer by his wife : It may seem paradoxical but it isn't. The first obvious answer is that when two people fall in love they do not check what their degrees were in. Indeed, my PhD was in Theology but I have been studying philosophy since I was 24. Most of my academic publications, lectures and distinctions, have been in the subjects of Introductory Philosophy and History of Philosophy, as a Professor at the University of Athens. It is true that Liantinis attacks the clergy and all religious regimes in his work. The constant refrain to all our discussions was the phrase «Religions will destroy the world». The fanaticism that these religions inspire and which we continuously experience on an international level was what he feared would bring about this downfall. But the existence of this concept of divinity or god was of interest to him philosophically and this is apparent in all his writings, including Gemma. And as a conclusion to this apparent contradiction that you mentioned, may I say that my theological studies were never a problem in our living together because he himself, even though he was not a theology major, had extensively studied the Old and the New Testament in their entirety, adding his own footnotes, and his personal library contains a number of theological writings that he had obviously studied.

Post by “Elli” of April 17, 2019 at 5:25 PM

The following is an excerpt from the book entitled : **“Stoa and Rome”** by Dimitris Liantinis, as translated by me:

The destruction of Hellenic and Roman civilization and culture in general, ladies and gentlemen, has been done by the ZERO!

Yes! Do not be amazed – by the ZERO ! By an abysmal hating ZERO which had for its target : the HUMAN and the BEING!

The destruction of the Hellenic and Roman civilization began from an old, paralyzed, and impoverished STOICISM, which through the dark catacombs ripped its clothes to fight that which is the most beautiful humanity ever created, as it crackled its teeth from hatred for the Joy of Knowledge and the Beauty of Life!!

And for all those things that humans created with their culture, and it was yet so hard to study! In medieval times, this ZERO tortured by the Inquisition the study of Nature and manliness of Science.

This is indeed the “ODIUM GENERIS HUMANI” (Hatred of the Human Race) as Tacitus said.

“Knowledge,” you say? “Blessed are the poor in spirit,” we shall say!

“Beauty, health and strength,” you say? “Lame, crippled, paralyzed, and blind,” we will say!

“Love,” you say? “The tortures of hell and more are waiting for you at the moment of your death, we say!

For honor and glory answered by inconspicuous and humility. The last would be first, they said! The pride and the honor propounded by the humiliation and abashment! Blessed you will be when they mock you, persecute you and backbiting you, they said!

The taste of the mouth and the delicious food responded with fasting and the locusts in the desert! The beauty of feelings and pleasures of life responded to the remorse of the flesh and the denigration of bodily expression! Slandered the flower of youth, and became a virginity and a chastity for the symptoms of Neurosis ! Freud saw too much and suffered to revive some of his patients and illness people!!

In joy and sparkle in the world and the intoxication of spring responded to the gloom and the black of widow! Blessed are the mourners, they told!

Finally, hunger, thirst and injustice, the longing of a christening justice are vanished with a surfeit of hungry and with a foggy dream!

Blessed are they that hunger and thirst for righteousness, they said. - "- Husband, I'm dizzy from the hunger// - Shut up, you will eat in the sky//, as the greek poet Kostas Varnalis said ironically, in one of his verses..].

Post by "Matt" of April 17, 2019 at 5:26 PM

For the record I'm out. [Cassius](#)

Post by "Elli" of April 17, 2019 at 5:44 PM

The dwarfs can not judge the shoe of a GIANT!

Post by "Elli" of April 17, 2019 at 5:53 PM

I have chosen to put both my feet in one boat and not in two, since this is dangerous. I do not fly on that winged ram that had golden fleece to fall again in Elliespontos, as a greek Myth says. So, now I'm sailing on the Hellenic archipelagos for staring at Homer and Odysseus who was the cleverest man of all. These are my Myths and their evolution are Democritus and then Epicurus who never had a need of any church. The only he had was a Garden and friends, many friends. Not like Christ with traitors like Judas Iscariot and those "friends" in Gethsemane, who abandoned their teacher ALL of them. These are the examples : traitors, abandonment, sacrifice and a lot of PAIN. Why ? Because Christ's teachings are for little boys that are afraid the darkness of death...

Philosophically speaking Christ did not die on a Friday on the hill of Golgotha, but on a Wednesday, at the Mount of Olives. In solitude, abandoned by ALL, somewhere far removed. It was at the time when his sweat was like drops of blood, and when, with tears in his eyes, he whispered "My soul is exceeding sorrowful, even unto death". It was then and there that the dice were cast, and that was his fear of death. And the fear of death of a jewish god continues

with illusions and resurrections.

Beauty and virtue and such are worthy of honor, if they bring pleasure; but if not then bid them farewell! - Epicurus

Post by “Elli” of April 17, 2019 at 6:01 PM

Jews cultivated the land of faith. Greeks cultivated the land of knowledge. Jews were absolute, Greeks were critical. Jews were relentless, Greeks were deferential. This is why the Jewish world prevailed over the Hellenic. The weapon of choice was Christianity, an illegitimate and heinous outgrowth of the main body, rejected by Jews themselves, but which obliterated classical Greece nonetheless. What could not be accomplished courageously, was achieved via fouler means. This is reflected in the traditional Greek folk tale of Digenis Akritas, the famous hero of Acritic Songs. The tale tells of how Death spotted the young hero and from a distance, struck at his heart and took his soul. (Dimitris Liantinis “Gemma”)

Post by “Elli” of April 17, 2019 at 6:04 PM



An excerpt from Pericles' Epitaph to the Athenians, as survived by the Historian Thucydides :

"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. In doing good, again, we are unlike others; we make our friends by conferring, not by receiving favors. Now he who confers a favor is the firmer friend, because he would rather by kindness keep alive the memory of an obligation; but the recipient is colder in his feelings, because he knows that in requiting another's generosity, he will not be winning gratitude but only paying a debt. We alone do good to our neighbors not upon a calculation of interest, but in the confidence of freedom and in a frank and fearless spirit".



An excerpt from Epicurus' letter to Meneceus :

"And since pleasure is the first good and natural to us, for this very reason we do not choose every pleasure, but sometimes we pass over many pleasures, when greater discomfort accrues to us as the result of them: and similarly we think many pains better than pleasures, since a greater pleasure comes to us when we have endured pains for a long time. Every pleasure then because of its natural kinship to us is good, yet not every pleasure is to be chosen: even as every pain also is an evil, yet not all are always of a nature to be avoided. Yet by a scale of comparison and by the consideration of advantages and disadvantages we must form our judgment on all these matters. For the good on certain occasions we treat as bad, and conversely the bad as good".

E.S. 28 : We must not approve either those who are always ready for friendship, or those who hang back, but for friendship's sake we must run risks.

E.S. 44 : The wise man when he has accommodated himself to straits knows better how to give than to receive, so great is the treasure of self-sufficiency which he has discovered.

Post by "Elli" of April 17, 2019 at 6:06 PM



ΠΡΟΣΦΩΝΗΣΙΣ XLIII. (43) Η άδικη φιλοχρηματία είναι ασέβεια, ενώ η δίκαιη είναι αισχροσύνη. Διότι είναι απρέπεια να φέρεσαι με ευτέλεια ακόμη και αν έχεις το δίκιο με το μέρος σου. (αποδ. Χρήστος Γιαπιτζάκης)



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).

Post by “Matt” of April 17, 2019 at 6:22 PM

Thank you [Cassius](#) .

Post by “Cassius” of April 17, 2019 at 6:23 PM

PS - I was looking for the cite to Tacitus simply because I was aware of the "hatred of the human race" comment. I had never read [the details on that page](#) about the location where the fire started and how that tied it to the Christian/Jewish community. Worth reading.

Post by “Cassius” of April 17, 2019 at 6:25 PM

In response to the thank you from Matthaeus, I would also say that if we were to blur the lines between theism and anti-theism too much, we might be legitimately chargeable of being as tone-deaf to the facts of the ancient controversies as are the Modern Stoics. And that would be a fate worse than death!

Post by “Matt” of April 17, 2019 at 6:29 PM

Clearly the copy and pasting needs to cease if there is going to be any real dialogue. Also, the picture quotes too. Otherwise it's just anti-intellectual bullying.

Some ground rules need to be laid out and there need to be rules about using peripheral sources that are not Epicurean that are irrelevant like Liantinis.

There can be no further dialogue if these simple expectations are not met.

Post by “Elli” of April 17, 2019 at 7:18 PM

Diogenis of Oinoanda where are you to hear that ?? Your huge inscription in the middle of Agora was an anti-intellectual bullying !! FRANKNESS OF SPEECH is a great achievement of the free and brave men and is used by the Epicureans too for speaking FREELY for any idea, and for any persons that saying any idea. Frankness of speech is not an anti-intellectual bullying!

And now I wonder... from which country does Matthaeus come from ? From North Korea ? US First Amendment states that: "Congress shall make no law abridging freedom of speech or of the press."

Post by "Elli" of April 17, 2019 at 7:19 PM



ΕΠΙΚΟΥΡΟΥ ΠΡΟΣΦΩΝΗΣΙΣ XXIX (29)

Παρηρησία γὰρ ἔγωγε χρώμενος φυσιολογῶν χρησιμαδεῖν τὰ συμφέροντα
πᾶσιν ἀνθρώποις μᾶλλον ἢ βουλοίμην, κἂν μηδεὶς μέλλη συνήσειν, ἢ
συγκατατιθέμενος τοῖς δόξαις καρποῦσθαι τὸν πυκνὸν παραπίπτοντα
παρὰ τὸν πολλῶν ἔπαινον. [Ancient Greek]

Διότι ἐγὼ βεβαίως θα προτιμούσα μελετώντας τη Φύση να ανακοινώσω
με παρηρησία αυτά που είναι ωφέλιμα σε όλους τους ανθρώπους, ακόμη
και αν δεν συμφωνήσει κανείς μαζί μου, παρά να συμβιβάζομαι με τις
κοινότοπες δοξασίες και να καρπώνομαι τον συγχρό έπαινο των πολλών.

[New Greek]

Post by “Hiram” of April 18, 2019 at 2:09 PM

[Quote from Oscar](#)

.... Additionally, as Matt, rightly, pointed out that Liantinis killed himself in order to protest and emphasize his disdain through a symbolic and final personal act of murdering himself...I interpret that as hatred and disdain against his individual humanity and our collective humanity. Epicurus would certainly not have approved of Liantinis and would've rightly labeled Liantinis a fool.

[Matt](#) the ethnic nationalism and anti-semitism in here is stomach sickening...

Cassius, I wish you luck with Epicurean Friends, I'm an Epicurean but ethnic-nationalists and anti-semites are not friends of mine - and witnessing here the thoughtless copy/paste approach by a moderator and dramatic use of fonts and regurgitation of seemingly prepared counter-responses drown out dialogue. Such immature and mindless behaviour has unfortunately, greatly, undermined your project of Epicurean Friends.

I wrote a [piece for the Humanist on euthanasia](#), and the research I did for this proved that only one Epicurean in antiquity ever committed suicide and this was a frowned upon practice among the Epicureans except in cases of terminal disease or when a person is already lying on the battlefield near death. Committing suicide to prove a point politically is about as far from ataraxia / a life of pleasure as one gets.

Also, the problem of nationalism and anti-Semitism is something we have seen before in some Epicurean groups and circles, it's a source of embarrassment and keeps us from being able to effectively carry our message. Here in Chicago I met a guy who I guess considered himself Epicurean (he came to my Epicurean meetup twice) who was a Serbian white supremacy enthusiast (and very homophobic), had strong fascist tendencies, and spent the first 15 minutes of our very first conversation ever spewing arguments in defense of the Bosnian genocide.

I wrote [the atheism 2.1 essay](#) hoping to address political militancy among atheists and where it goes wrong, but it could also be applied to the Epicureans.

Post by “Elli” of April 18, 2019 at 2:28 PM

Hello to all the friends. The limits on pain and pleasure are personal. Liantinis was a Spartan, and as a Spartan he matured with the idea for keeping Thermopylae. This idea/prolepsis/preconception/anticipation was stuck to his mind in all of his life. He thought that his action to end his life was an action to protest against those issues that we live today in Greece and are producing to our society a lot of pain. Maybe Liantinis decided that to escape from something that produced to him a lot of pain. Maybe Liantinis thought that his action was a heroic and brave action. It is the same with Georgakis who was born in my home-island and had set himself on fire in the middle of a square to Genova, in Italy to protest against the dictatorship that was then, in Greece.

For Georgakis now, my compatriots made a big statue placing it to a square in my home-island. This is the prolepsis/anticipation/preconception that had been stuck in Georgaki's that was measured by him on the basis of his experiences and the circumstances. And as Liantinis did , he saw, he measured, and he decided. And by the way Metrodorus says :

47. I have anticipated thee, Fortune, and entrenched myself against all thy secret attacks. And we will not give ourselves up as captive to thee or to any other circumstance; but when it is time for us to go, spitting contempt on life and on those who vainly cling to it, I will leave life crying aloud a glorious triumph-song that we have lived well.

Liantinis decided that was the time for him to go and of what his 15,000 students at the university confirm, they say that he lived well as he also remarked many times to them that life is a GREAT GIFT. Of course I do not say that this idea is good or bad. I do not moralize and this issue. I do not say that the christians were disgraceful when for a name of a god threw themselves to the lions, as they say. Anyone is free to offer and taking whatever he likes in his life. And everyone is free to make his hedonic calculation. But for me, frankly as an Epicurean the issue of survival is a great issue, and of course the pleasurable survival is the greatest issue. So I consider hostile whatever is against to my pleasurable survival, and of course, this goes in extension to my family, friends and my society. Maybe Liantinis started his values from the end : the society, the friends, the family and the last was himself. These are the greeks they count upside down. But if someone would place me a question to give my life to save my children or my close friends this is another issue to talk about seriously for putting aside myself. Because I keep in mind those two sayings.

56. The wise man feels no more pain when being tortured himself than when his friend tortured.

57. On occasion a man will die for his friend, for if he betrays his friend, his whole life will be confounded by distrust and completely upset.

Post by “Cassius” of April 18, 2019 at 2:42 PM

In regard to the comments by Oscar, which I think are two posts above (post 60).

Oscar I note your objections but I do not accept them as accurate. It appears that you feel like any discussion of the ant-theism in general, or the well documented ancient Epicurean - Judaism conflict in particular, should be off limits. I strongly disagree. The core issues involved in theism go right to the root of the conflict between Epicurean philosophy and Stoicism, Platonism, Aristotelianism, and any other form of theism.

I have previously overlooked your use of words like "fool" "ethnic nationalists" "anti-semitic" "regurgitation" "immature" and "mindless" to describe someone who is a long-time supporter of Epicurus, a valued friend, and Moderator of the forum.

We cannot overlook that any longer. Repeated use of accusations of this type will result in your account being suspended.

Of course anonymous registrations are allowed, so there would be nothing to prevent you from setting up a new account and proceeding from there. Our intent here is to moderate the content of posts, not the people who set up accounts, so each account will be judged on the merit of its own track record of postings.

Epicurean philosophy is inherently anti-theistic. Those who are strong theists, or defenders of strong theism, are naturally not going to be at home in any form which makes an effort to be true to Epicurean philosophy. That's something that applies to Christianity, Islam, Mormonism - or Judaism or any other theistic religion. We will moderate to make sure that gratuitous slurs and unnecessarily personal commentary are kept to an absolute minimum, but free discussion of issues relevant to core principles such as theism and ant-theism are always going to be protected from efforts at censorship.

I remind everyone reading this of [PD39](#):

The man who best knows how to meet external threats makes into one family all the creatures he can; and those he can not, he at any rate does not treat as aliens; and where he finds even this impossible, he avoids all dealings, and, so far as is advantageous, excludes them from his life.

it's a big world, and there is plenty of room for people of all type - including Epicureans who truly want to follow Epicurean philosophy.

Post by "Cassius" of April 18, 2019 at 2:47 PM

In regard to Liantinis' suicide I largely agree with Hiram on this, where Hiram wrote:

I wrote a [piece for the Humanist on euthanasia](#), and the research I did for this proved that only one Epicurean in antiquity ever committed suicide and this was a frowned upon practice among the Epicureans except in cases of terminal disease or when a person is already lying on the battlefield near death. Committing suicide to prove a point politically is about as far from ataraxia / a life of pleasure as one gets.

I don't know that the examples Hiram listed are the only situations where suicide is appropriate, and I suppose that since the universe is not predetermined in any way, every situation has to be judged on its own merits. But clearly Epicurus said that a person who has many reasons to commit suicide is of little account. (or something like that - I don't have the quote)

Also, I think it is important to recognize that Liantinis did not consider himself to be primarily an Epicurean, any more that Nietzsche did. There are important strains and appreciation for Epicurus that run through Liantinis, but - Elli correct me if I am wrong - Liantinis did not consider himself or label himself as a primarily an Epicurean. And to the extent that he tried to be eclectic, rather than Epicurean, that was probably a large part of any poor thinking on suicide that he may have had.

Post by “Elli” of April 18, 2019 at 2:55 PM

[Cassius](#) Liantinis never said that he was an Epicurean. He was more as an eclectic, for this sometimes his views are controversial like Nietzsche's. Liantini's admiration was for Ionian philosophers, for Nietzsche, for Socrates, Plato and Aristotle and not for Epicurus especially. But for Epicurus and his philosophy, he had pointed out some good things, but he did not study epicurean philosophy as a whole like you and me, and many others.

Post by “Cassius” of April 18, 2019 at 3:38 PM

Yes that is my understanding. Even though Liantinis wrote against Stoicism (as I understand it) he was more of an Aristotelian/Platonist and he did not agree with a number of fundamental Epicurean presumptions. That's much the way I see Nietzsche, -- as having much insight into

what Epicurus was doing, but allowing themselves to be "turned off" by the "absence of pain" issue. Now why didn't they analyze the "absence of pain" the same way we do, and look to all the many other statements in favor of the normal interpretation of "pleasure."?

That's a question that deserves a lot of thought. Were they?

(1) So turned off by the drumbeat of the majority interpretation that they didn't think it was worthwhile to fight it?

(2) Were they such original thinkers that they really saw themselves as such rebels personally that they didn't want to be considered to be part of anyone's "team" or "school?"

Of course:

(3) Maybe they just disagreed with what DeWitt, Gosling & Taylor, [Nikolsky](#), and others can see, along with us.

But I tend to think the reason is a mixture of (1) and (2) . The passages that support normal pleasure are clear and numerous, and they totally conflict with the superficial interpretation of the lines in the letter to Menoeceus. It's easy to see that something is missing from the surviving texts, and that there must be a key that harmonizes the apparent conflicts. Rather than looking for that key, I guess they (especially Nietzsche) just decided it was better to come up with his own brand of "will to power."

Post by “Elli” of April 18, 2019 at 5:12 PM

I found this post to FB in many greek profiles of my friends.

The area that is now «Notre Dame» was an island, and on top of it was built the temple of Zeus Carneus by Tiberius Caesar Augustus. It was then the center of the French-Romans. For to visit the temple there were sailors with boats who carried the pilgrims and protected the Temple. Then Paris was called by Romans Lutetia. A column that was found writes : "To Zeus Carneous, Carnous" for the Celts.

In 1710, during the construction of a crypt underneath the temple of «Notre-Dame», a column dedicated to Zeus with the foundations of a Roman temple that was dedicated to Zeus. This was first published by Baudelot de Dairval in 1712. / <http://referenceworks.brillonline.com/.../baudelot-de-dairva...>, and testifies the excavation. The column is dated by a dedication of the Roman Emperor Tiberius Caesar August who took

over his emperor in year 14.

The Roman temple was dedicated to Zeus and existed there before the advent of Christianity.

The column of the temple is called "the column of sailors" of Parrasia or Parisias.

The column says:

TIBerio CAESARE

AVGvsto IOVI OPTVMO

MAXSVMO

NAVTAE PARISIACI

PVBLICE POSIERVNT

"During the reign of Tiberius Caesar Augustus, to the High and Great Jupiter, the Parisian sailors raised this column with public money.

The origin of the French Parisians comes from a breed known as the Parrasians who were people of Arcadia. The 15th-century Italian humanist and poet John Baptist Mantuanus writes that: the Parrasians, who led from a place of Arcadia by Hercules, came to France, where they settled and gave to the nation the name of Paris.

With the advent of Christianity, the temple of Zeus was destroyed and to its place Christians built 4 temples before «Notre-Dame».

Post by "Elli" of April 22, 2019 at 6:44 PM

GOOD GRIEF ! <https://www.facebook.com/groups/Epicure...29058483809767/>



According to Patriarc-hate in Jerusalem the creation of the Cosmos begins in 5508 BC!

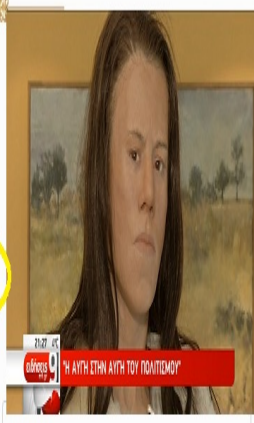
Γενική Χρονολογία

- ▶ ΠΑΤΡΙΑΡΧΕΙΟΝ
- ▶ ΠΑΝΑΓΙΟΣ ΤΑΘΟΣ
- ▶ ΙΕΡΑ ΠΡΟΣΚΥΝΗΜΑΤΑ
- ▶ ΟΙ ΑΓΙΟΙ ΤΟΠΟΙ
- ▶ ΥΠΗΡΕΣΙΑ ΔΙΑΔΙΚΤΥΟΥ



5508 π.Χ.
Δημιουργία του Κόσμου

5508 BC the CREATION OF THE COSMOS



The 18 - year old Avege (Dawn) who lived 7.000 years ago !! 😊

2107 π.Χ.
Ίδρυσις της Ιερουσαλήμ

950 π.Χ.
Άνωκοδόμησις του Ναού υπό του Σολομώντος

586 π.Χ.
Καταστροφή του Ναού υπό του Ναβαουδοносσορος

332 π.Χ.
Είσοδος του Μ. Αλεξάνδρου εις Ιερουσαλήμ

Post by “Elli” of May 3, 2019 at 2:34 AM

<https://www.youtube.com/watch?v=zoNa-nNOY18>

From a tv show and at 40.40 minutes there is a remarkable excerpt of a conversation between the journalist Mr. Pantelis Savvides and the Dean of Theology at the Aristotelian University of Thessaloniki Mr. Miltiades Konstantinou.

- Mr. Konstantinou: Whoever reads the gospels will notice carefully that all the discussions that Christ does with the theologians of his era are on this: who is the true Israelite...

- Mr. Savvidis: Who is?

- Mr. Konstantinou: He who truly respects the Law of God. And Christ always gives his own interpretation in all these conversations every time. Therefore, here comes Christ saying: I tell you the authentic interpretation of the Law (of God).

- Mr. Savvidis: So, Christianity is a continuation of Judaism...

- Mr. Konstantinou: An evolution of Judaism ... yes, from somewhere it starts ...

- Mr. Savvidis: That is, Christianity is a development of the Judaism...

- Mr. Konstantinou: Certainly, Christianity is another version of Judaism...

(We repeat thrice the absolute acceptance) : Certainly, Christianity is another version of Judaism... Certainly, Christianity is another version of Judaism... Certainly, Christianity is another version of Judaism... 🤪🤪

Post by “Daniel” of May 3, 2019 at 8:01 AM

[Quote from elli](#)

(We repeat thrice the absolute acceptance) : Certainly, Christianity is another version of Judaism... Certainly, Christianity is another version of Judaism... Certainly, Christianity is another version of Judaism... 🤪🤪

Christianity has been defined as a 'morality of slaves.' What genealogy and psychology lay behind this new forma mentis?

Nietzsche believed the Jews, as a historically oppressed group, were responsible for the spread and triumph of 'slave morality' over the 'master morality' of noble, culture-creating aristocracies:

"All the world's efforts against the aristocrats, the mighty, the masters, the holders of power are negligible by comparison with what has been accomplished against those classes by the Jews—the Jews, that priestly nation which eventually realized that the one method of effecting satisfaction on its enemies and tyrants was by means of a radical transvaluation of values, which was at the same time an act of the cleverest revenge. Yet the method was only appropriate to a nation of priests, to a nation of the most jealously nursed priestly revengefulness. It was the Jews who, in opposition to the aristocratic equation (good = aristocratic = beautiful = happy = loved by the gods), dared with terrifying logic to suggest the contrary equation, and indeed to maintain with the teeth of the most profound hatred—the hatred of weakness—this contrary equation, namely, the wretched are alone the good; the poor, the weak, the lowly, are alone the good; the suffering, the needy, the sick, the loathsome, are the only ones who are pious, the only ones who are blessed, for them alone is salvation—but you, on the other hand, you aristocrats, you men of power, you are to all eternity the evil, the horrible, the covetous, the insatiate, the godless; eternally also shall you be the unblessed, the cursed, the damned!"

(Genealogy of Morals)

Judaism was the soil out of which grew Christianity—the flower of slave morality. Though a single unified system, it carried different emphases for the two groups. For the Jews, the foci were self-pity, ethnic solidarity, thirst for revenge, obsession with freedom, hatred of the strong and powerful, and desire to recover lost wealth. The Christians—through the figure of Jesus—preferred to emphasise the value of the downtrodden ('blessed are the meek'); faith in God to bring justice ('the meek shall inherit the Earth'); salvation in the afterlife—and a fixation with love as means for ameliorating suffering.

Nietzsche considered that the struggle between these competing moralities was the single most important event in all of history, symbolised as a conflict between Judea, representing slave morality, and Rome, representing master morality:

"The symbol of this fight—between the two means of valuations—written in a writing which has remained worthy of perusal throughout the course of history up to the present time—is called, Rome against Judea, Judea against Rome. Hitherto there has been no greater event than that fight, the putting of that question, that deadly antagonism. Rome found in the Jew the incarnation of the unnatural, as though it were its diametrically opposed monstrosity, and in Rome the Jew was held convicted of hatred of the entire human race; and rightly so, insofar as it is right to link the well-being and the future of the human race to the unconditional mastery

of the aristocratic values, of the Roman values . . . The Romans were the strong and aristocratic; a nation stronger and more aristocratic has never existed in the world, has never even been dreamed of . . . The Jews, conversely, were that priestly nation of resentment par excellence, possessed by a unique genius for popular morals . . . Which of them has been provisionally victorious, Rome or Judea? . . . Rome is undoubtedly defeated.”

(Genealogy of Morals)

Post by “Cassius” of May 3, 2019 at 10:11 AM

Daniel:

My study into the details of Nietzsche is limited, so if you know --- to what "writing" is this a reference?

[Quote from Daniel](#)

The symbol of this fight—between the two means of valuations—written in a writing which has remained worthy of perusal throughout the course of history up to the present time....

As to me personally, I fully agree with the thrust of what N. is saying here. "Slave morality" rings bells in my mind as another variation of "class warfare" as well, as just another means of asserting some "other" goal, other than the "pleasure" of the individuals involved, as the meaning of life. The list of abstractions that can be set up to take the place of "the feeling of pleasure given to us by Nature" seems endless.

Post by “Daniel” of May 3, 2019 at 6:05 PM

The quotation is extracted from the First Essay of „Genealogy of Morals“, entitled ‚Good and Evil, Good and Bad.‘

In it, Nietzsche argues that the two opposite pairs 'good/evil' and 'good/bad' have very different origins, and that the word 'good' itself came to represent two opposed meanings. In the 'good/bad' distinction, 'good' is synonymous with nobility and everything which is powerful and life-asserting; in the 'good/evil' distinction, which Nietzsche calls 'slave morality', the meaning

of 'good' is made the antithesis of the original aristocratic 'good', which itself is re-labelled 'evil'. This inversion of values develops out of the *ressentiment* of the powerful by the weak.

„Writing“ is the translation of „Schrift“ in the original German version. Sometimes, „Schrift“ can also be translated as „Script.“ Nietzsche is describing a sort of primeval ‚clash of civilizations,‘ so to speak.

„Let's bring this to a conclusion. The two opposing values "good and bad," "good and evil" have fought a fearful battle on earth for thousands of years..." (Genealogy of Morals, Essay I, 16)

Post by “Cassius” of May 3, 2019 at 7:50 PM

Ok i see - so he is not talking about a particular ancient book -- I thought perhaps he was referring to the text where the "What has Athens to do with Jerusalem?" was asked (I forget the "father" who wrote it), but that really wouldn't make any sense either for Nietzsche to be citing that approvingly.

Thanks!

Post by “Elli” of May 4, 2019 at 5:40 AM

This fight among two moralities i.e. the bravery and slavery is given inside a Nietzsche's book with graphics. The picture is with a brave eagle that wants to fly free onto the skies and a snake that tightens its body. The snake's body is made of sheep that always are connected with the slave morality... if the snake-sheep will manage to choke the eagle then the sheep will go inside the sheepfold for eating their stupid-grass and waiting for their slaughter... 😄

Post by “Cassius” of May 4, 2019 at 6:56 AM

Elli do you have a reference for the book that has those drawings? Is there a whole series of them, or are those the only two. The snake-made-up-of-sheep analogy is excellent.

Post by "Elli" of May 4, 2019 at 9:32 AM

Sorry, Cassius I do not have this book in my home now. There is in my son's home. It is a greek edition that I do not remember many details. Long time ago I had scanned this photo with the eagle and the snake, because our friend George Kaplanis used it for one of his articles. 😊

Post by "Hiram" of May 5, 2019 at 10:18 AM

I like Nietzsche enough that I've written a full series of essays with CRITICAL Epicurean content about Nietzsche, both praising and criticizing his ideas

<http://societyofepicurus.com/essays-about-n...-will-to-power/>

I mainly criticize his idea about truth as an expression of will versus truth as an expression of nature (which is the Epicurean concept of truth), his aristocratic ideals, and while his genealogy of morals is interesting and useful we have to be mindful not to dismiss all community and friendship and the values that sustain them as "slave morality". Just like Marx gives a great critique of capitalism but fails to PREDICT future capitalist relations and fails to create a useful utopian ideal, similarly Nietzsche gives a good methodology to critique and study morality, but fails to produce a useful alternative.

Post by "Cassius" of May 5, 2019 at 12:45 PM

[Quote from Hiram](#)

we have to be mindful not to dismiss all community and friendship and the values that sustain them as "slave morality".

Absolutely I agree with that. However, the particular values and ideas that give rise to "slave morality" are another form of virtue ethics, or worse. I don't think that those are compatible with Epicurean philosophy, nor (and more importantly) are people who firmly hold to those ideas likely ever to be friendly with people of Epicurean persuasion, any more are people who firmly hold to conventional Platonic or Stoic ideas.

Post by “Godfrey” of October 28, 2019 at 8:46 PM

This link popped up in my feed recently and I just got around to reading it. It's an excerpt from a little girl's school journal in the 1930s; the portion of her journal dealing with a field trip to Notre Dame cathedral. Just (I hope) an innocent counterpoint to the discussion above.

<http://blogs.getty.edu/iris/notes-fro...-dame-de-paris/>

Post by “Cassius” of October 28, 2019 at 9:00 PM

Wow very nice!

Post by “Joshua” of October 28, 2019 at 10:17 PM

That is a great find, Godfrey! I've tried many times to be the kind of person who keeps a journal, but just can't keep at it. Her illustrations are lovely!