

ΙΝΣΤΙΤΟΥΤΟ ΦΙΛΟΣΟΦΙΚΩΝ ΕΡΕΥΝΩΝ
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ΑΠΟΣΤΟΛΟΣ Α. ΠΙΕΡΡΗΣ

Reflections from Ikaria

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Young Hercules and the Two Ways of Life

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here is a piece of "light"-philosophy:

one may enjoy life by deliberately or unconsciously restricting human nature potential in him to the section he is able to handle to his satisfaction in the way things happen to run around.

this is artificial and servile, fashionable in the game of good manners and opportune success,
and is being called the Way of the Forced Smile.

or one may broaden the horizons of his existence so as to be able to identify with Being itself, and drink to the full the joy of its perfection, by bringing into play the entire field of human capabilities (to the utmost extent possible with him), including preeminently the rarefied sensitivities that cater to man's deepest wants.

this is natural, agonistical, distinguished in true excellence, and is being acclaimed as the
Way of Beautiful Form.

what do the two men, the mutilated and the whole, differ essentially in?

the one is a child of Time, exists only in time, and will be devoured by time, Kronoswise.

but the other is a citizen of the kingdom of Eternity and his gladness is forever.

what is the critical juncture dividing with the Sword of Existential Necessity the fatal deformity of the former from the resplendent integral of the latter and declaring with the brazen Voice of Implacable Justice the terrible verdict of Eternity upon the two?

the moment of death is this, when the individual is weighted in the Scales of Destiny.

the insufferable, tortured feeling of unsatisfied needs, of potencies that were craving for realization but were left in unfulfilled desire, crushes down the artificially disfigured soul, it suffocates her in the waters of perdition through the liquidating effect of worthless repent, consumes her in the flames of all unattended longings: this is being called the Torments of Hell.

but the transcendent joy of fullness in Being of the perfected human form, and its radiant self-awareness at the ultimate moment, is being called Beatitude in the Islands of the Blessed.

The Herculean choice between the two ways of life is being made, consciously or inadvertently, in early adolescence, the timeless age of Lord Apollo.

Hellenism is so eternally powerful because it disregards the power of time.

it thus governs in all essentials the things of time.

Time then becomes merely the subservient manager of accidentals.