

### 3.2.2.3.2.91 The necessity, and benefits, of destruction

Because life builds on life, there cannot be life without death. However, Christian European ethic professes to be against destruction. To pursue the goal of eliminating war, disaster, and disease. And through peace perpetuate (and refine) an economic, political, social, and moral order as it exists in the world today.

But this world is not appropriate. This world, and its public morals, are designed to suit those who derive, foolishly, a sense of sense from the assumption that there either is a personified God who will guarantee eternal life to those who praise him and follow a collection of rules presumed to be derived from him.

Or they derive a sense of sense from the idea of an abstract good (sort of a theoretical God) of which they are an eternal part.

Albert Einstein's "Cosmic Religion"

[http://www.endlesssearch.co.uk/science\\_cosmicreligion.htm](http://www.endlesssearch.co.uk/science_cosmicreligion.htm)

Spinoza – pantheist

<http://www.pantheism.net/paul/history/spinoza.htm>

A philosophy based on biological understanding offers a radically different perspective. Such a philosophy recognizes that only the fulfillment of biological desires makes life worthwhile.

Pleasure Systems in the Brain

<http://wings.buffalo.edu/aru/ARUreport01.htm>

The English philosopher Alfred North Whitehead once noted: The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato.

[http://www.age-of-the-sage.org/philosophy/footnotes\\_plato.html](http://www.age-of-the-sage.org/philosophy/footnotes_plato.html)

Indeed, Plato wrote intelligently on the role of desires and satisfaction, or the connected term “pleasure”.

Stanford University on Plato and pleasure

<http://plato.stanford.edu/entries/pleasure/>

Epicure has elaborated more profoundly on the topic.

Epicure – Types of desire

<http://www.iep.utm.edu/e/epicur.htm#SH5c>

A shortcoming of Epicurus, or of the translation and interpretation of his work, is the lack of emphasis he places on sexual desires and their satisfaction. Possible explanations are that either sexual satisfaction was too self-understood at his times to be a topic, or that the topic was not considered fit for literature and polite discourse (as was the case throughout later history).

Nevertheless, from a modern perspective, the essence of biological desires is sexual. Only sexual arousal, sexual excitement, and sexual satisfaction provide a natural sense of value in life. In principle, everything else is only supportive.

An appropriate social order would be one, in which success pays as sexual gratification. Actually, this is the biological order that is in place for any animal species except humans. Because only humans are intelligent enough to be stupid enough to believe in God, or an abstract eternal good.