

Good definition of piety used to test iliad essay example

[Religion](#), [God](#)



In Euthyphro, the pious is defined in many ways and it has many definitions. Among them, 'the pious is being dear to gods' and the pious should be ready to sacrifice to please gods. When comparing this with the definitions in Iliad, we can find similarities as well as variations. In Iliad, Homer defines piety as the person who is dear to gods by showing that gods are helping the pious whom they are considering as their dearest ones. Apollo showered his blessing over the old man who left in anger by satisfying his prayer. Apollo punishes Argives as it was the prayer of the old man because that old man is the dear one to him. In Euthyphro and Iliad, the definition of pious is being dear to god. Homer and Plato are accepting this definition by telling how the gods are favorable to their dearest one. Homer explains in the following word how Apollo is acting in favor of the old man who is dear to him: "So he went back in anger, and Apollo, who loved him dearly, heard his prayer. Then the god sent a deadly dart upon the Argives" (16). One cannot be dear to all god and each and every one has their own god of their views and even gods love them as their dearest if they a certain love for them.

Homer described that the god are giving importance to those who are dearest to their heart. According to Homer and Plato, pious should be the dear one of the gods. In Iliad, Homer describes that those who are dear to god will always get their favor to get victory and will be showered by blessings and worrying when they are in vain. Jove, the god of Romans worried about the pitiful condition of Hector whom he feels as his dearest one. It is fact that if a piety is dear to one god may be impiety to another god. Still the gods who feel some piety as their dearest one are helping them in all the ways and shower them with their blessings and even they are

worrying for the difficulties of their dear piety. It is revealed in the word of Jove to Minerva while he felt sorry for the suffering of Hector: “‘ Alas,’ said he, ‘ my eyes behold a man who is dear to me being pursued round the walls of Troy; my heart is full of pity for Hector” (554).

Another definition by Euthyphro about pious is by pleasing the gods by offering sacrifices and saying prayers. In Iliad, Homer did not accept the definition of pious that the person who is by pleasing god by saying and doing what pleases them and do sacrifice for them is considered as piety as in Plato's Euthyphro. When women prayed to the goddess, Minerva, to shower her blessings to save the women and children of the city, Pallas Minerva did not grant any favor for their prayers even though they are ready to offer twelve heifers in her temple. Following is the prayers of women: “‘ Holy Minerva,’ she cried, ‘ protectress of our city, mighty goddess, break the spear of Diomed and lay him low before the Scaean gates. Do this, and we will sacrifice twelve heifers that have never yet known the goad, in your temple” (148). The women raise their hands and pray to her to save them from the cruelties of war as it is a great threatening to their lives. However, the offer is not accepted by Minerva as she did not help them in this cause and let them to suffer. Homer is clearly depicting the picture of a piety who cannot satisfy or please god by their offerings as the goddess, Minerva is the best example for this as she did not accept the sacrifice by the women who prayed to her to save them from danger and she did not accept the twelve heifers, which they were ready to offer if she help them.

A piety who is a Trojan warrior often tells his mother to offer offerings to Athena to please her and get blessed. As he feels, offering sacrifices and

leasing gods can make the gods to shower their blessing over them and it has power to save them from all the calamities and chaos. To save the lives of women and children from the calamities of war, they want to sacrifice to satisfy the god with the obligation of helping them. He wants his mother to pray to Athena for the well-being of the city and for that, they are ready to offer twelve heifers. He is the best example for a piety who is ready to sacrifice to get his wish done from the god.

In Euthyphro, Plato gives the definition that the pious has to please the gods by offering sacrifices and saying prayers then only they will get blessing from gods. In Euthyphro, Plato defines piety is the process of learning how to please the god by offering sacrifices. Such holy people alone can save their family and city and others who are not pious as defined above will ruin their people. People are offering gifts and giving sacrifices to please the gods and get their blessings and help and to cool down the anger of the gods.

Plato often criticizes Homer for giving wrong picture of gods. Their views about god are contradictory. The Greek success pleased the gods aligned with the Greeks, but displeased those aligned with the Trojans. If we take Euthyphro's definition for grant, the same thing must be pious and impious, both good and bad or both right and wrong. If we take Iliad's definition for grant, the pious has been proven not simply by sacrificing to please the gods.

There is a conflict between the definitions of piety in Euthyphro whether dear ones are pious or those who are pleasing the god are more pious. However, Iliad reveals that the dear ones are the people who got more favor from gods than those who are offering sacrifices. It is remarked that Homer depicts

gods in the Iliad is the result of the inventive imagination of the poet that differs from ancient Greek religious observance.

In defining the piety, Euthyphro has great difficulties. In one instance, he says one can be pious if he or she is very dear to god; in another instance, he says the pious person is one who can please the gods by sacrifice to satisfy the gods. Homer's idea of god itself is entirely different from that of the others of his period. In terms of pious, he has a few similarities as well as variation in definitions.

Works Cited

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