

# PD10 - Interpretations of PD 10 Discussion

Post by “Elli” of January 13, 2022 at 5:56 AM

An excerpt of a work of mine entitled "Some thoughts for the epicurean Gnoseology (The CANON)".

<<The wise Heraclitus said these two words: “μεταβάλλον αναπαύεται» (metavalon anapavetai) i.e. “in rest is changing”, and that means we may perceive the environment and the Universe as to be static, but in the same time it is changing/moving.

However, and as the epicurean Diogenis of Oinoanda remarks, although the reality is flowing/changing/moving, but we can perceive and pre-receive a situation of it, with our senses and feelings in the basis of the experiences along with their consequences, as we are also able to think and to describe with words what is happening in us, and around us. So with epicurean philosophy the endless doubtful that nothing can be known as Socrates said, it is wrong as well as, with the manifold way /multivalued of the epicurean Canon and in the basis of hedonic calculus it depends on whatever we are choosing it takes different values, for this the pleasures are varied, but the result and the goal is always the pleasure that **its limit is : to not feel pain in the body and agitation in the soul and both at once.**

So, Epicurus unites the knowledges, as one thing, the sensed or perceptible or observable (αισθητά) along with the conceivable (νοητά) and connects both of these two, as mechanism of the materialistic brain/body in the materialistic reality, and gives the word “prolepses” that always must be testified through the senses/feelings and are transmuted to the others (i.e. are making sense) through the speech. The fact is that Epicurus insists that the meaning of the words must be grasped immediately.

He said that you do not need so much effort to understand each other of what the words denote. You do not need endless definitions of the words, because you would end up your researches and the conversation in confusion and doubt. As he also said, you do not need to be focused to just one theory as the absolute truth, since the truth is relevant according to the experiences and circumstances of the materialistic reality and as the phenomena are proceeding and evolving. The reality is not linear of one cause and one effect, it is not predetermined. The reality and Nature is dynamic and works in the basis of many causes and many effects. So, with this, Epicurus breaks the inexorable of the Necessity and Fate and introduces the Swerve, and our autonomous responsibility to choose the best among many options for living pleasantly>>.

Our whole organism or aggregate (as Don remarks) is a dynamic system and it is in accordance with Nature/environment that may seem to be in rest/static but it is changing/moving in

accordance what we choose and what we avoid.

Example: let's think that I give a great importance to the friendship and comradery **without** giving a great importance to the right study of Nature, to the self-sufficiency (that means freedom, bravery and generosity) and the first principle of friendship that is based on **common benefit (which is enricheed with deeds and what we call trust)**. What kind of friendship is that and where can be found ? In Plato's imaginative ideas! 😊

Thanks 😊