

# "Setting Before the Eyes"

Post by "Don" of January 30, 2022 at 11:11 PM

[Godfrey](#) , that's exactly it! I was about to start typing out a long explanation, but your water-skiing example is spot on. Just transferring that to a teacher/doctor-student/patient scenario where the teacher is trying to get the student to see how to deal with anger or their habit of dealing with an angry disposition and I think that's it.

The phrase that Tsouna keeps using is "vivid description."

Tsouna: "It seems reasonable to infer that the technique works by inducing the creation of pictures or images in the patient's mind and engages some form of imagination which has mental pictures and related items as its proper medium. An enraged person sees the evils deriving from anger, feels aversion towards the passion, and forms the desire to remove it."

I would conjecture Philodemus's *On Anger* excerpts below would serve as part of a session of setting before the eyes to get someone to abandon their angry ways:

*Column 8* [ circa nineteen lines missing or untranslatable ] ... [16] the rage ... anger ... if ... whole ... [20] as if composed of raging fever and swelling and irritation and indignation and a dreadful desire to get revenge and anxiety [26] whether one will be able to, as the utterances of those people will demonstrate, who sometimes boast they will "gird themselves with the guts" of the one who hurt them and other times "tear him up raw." [32] Then (their anger progresses) to unstable movements distributed throughout their bodies; I mean, for example, the dislocation of their lungs, ribs and all, from their shouting, their very rapid, shallow breathing like that of men who have just run a thousand stadia, the throbbing of their heart ...  
*Column 9* [ circa seventeen lines missing ] ... [18] trembling fits and [movements] of their parts and [paraly]ses, such as hap[pen] to epileptics [as well], so that, since (these effects) continually follow them, they are afflicted for their whole lives and take the greater part of their time in nursing their misery. [27] The fact is that it (sc. anger) and its consequences have produced breakings of lungs, pains in the sides, and many such afflictions that bring death in their wake—[34] as it is possible for those watching over them to hear from their doctors and to notice. At the same time, (these circumstances) dispose them to continual bouts of melancholy as well, so as often [to produce] black ..."

Fragment 18: "he has the eyes of [madmen] in his outbursts of anger, eyes [5] sometimes even throwing out flashes, a thing that the greatest of the poets appear to have made a distinguishing mark (sc. of anger), and "gazing," [10] that is looking, ["askance" ] at those with whom he is angry, and characteristically he has a flushed face in most cases, but some have [15] a blood-red one, and some have their neck stretched tight, and their veins swelling up, and their saliva very bitter and salty, [20] and in some such way"

These are just two examples.

On a different but related note, I found Column 45 to be very interesting:

#### Column 45

the Founders accept the idea that “the wise man will be enraged,” not according to that preconception, but according to the more general one. [5] In fact, Epicurus makes clear in his *First Appellations* \*214 both that the sage “will experience rage” and (will experience it) “in moderation,” and Metrodorus, if he says “the rage of the wise man” in its proper sense, shows also that he feels it “very briefly.” [12] That “he will feel rage”... also to Hermarchus ... [ two lines missing or untranslatable ] ... [16] so that I am amazed at those who want to be textbook Epicureans, \*215 that they ignored these and the things I mentioned before, and as a result tried to demonstrate that, according to our Founders, “the sage will become wrathful.” [23] And their proofs that he will become enraged are very far from establishing that he will become enraged according to every notion of rage, as they ought to have, since nowhere do they establish both anger and rage as separate categories, nor that “he (the wise man) will become angry” in the sense common (to both words), as we will show. [33] It is clear that both in magnitude and quality rage differs from anger and is not natural. [37] But they have reasoned wrongly about when anger and rage are referred to the same thing and when they are not,”

*\*214. The Anaphōnēseis is mentioned only here, and this is its only fragment.*

*\*215. The βιβλιακοί are “Epicureans by the book,” or at least so they claimed. The school encouraged verbal disputations over the texts of the founders like those in Demetrius Laco’s Textual Problems . See Sedley 1998, 62– 93; and Del Mastro’s (2014, 184– 87) reconstruction of the title Πρὸς τοὺς φασκοβιβλιακοὺς A , in P.Herc . 1005/862 (partially published in Angeli 1988a).*