

Questions Re PD 26 - PD30 From the 10/5/22 Zoom

Post by "Don" of October 10, 2022 at 6:40 AM

[Quote from Godfrey](#)

It could easily lead to thinking that an urge or thought comes from the void, which opens the door to the supernatural

Oh, no, no, no, no. I didn't mean to imply there was anything coming *from* the void. It would only be by analogy.

I'm wrestling with the idea of "why only two main categories of desires?" This led to atoms and void especially since Epicurus used the same exact word to describe the empty space in which atoms move to also describe desires that have no ground. They don't come *from* the void in some woo-woo way, but they do share the *characteristic* of being *empty* of any reason to follow them.

There's also the dichotomy of pleasure and pain. Walking down this path a little further and stream-of-consciousnessing it, the desires with a physical basis typically lead to pleasure; empty desires typically lead to pain. Still working this out.

[Quote from Godfrey](#)

all sorts of people latching on to the idea that various things come from the void. Well, I don't even have to envision it as all sorts of people already think that various things (gods, angels and all types of woo-woo) come from the void!

LOL! For me, The tendencies of the hoi polloi aren't a reason to not explore a possibility of getting behind Epicurus's ideas. The more I think about it, the more I have to think Epicurus deliberately described desires as κενός AND used the same exact word to describe the empty space in which the atoms moved THEN limited main categories of desires to two.

[PD29](#) Τῶν ἐπιθυμιῶν αἱ μὲν εἰσι φυσικαὶ <καὶ ἀναγκαῖαι· αἱ δὲ φυσικαὶ> καὶ οὐκ ἀναγκαῖαι, αἱ δὲ οὔτε φυσικαὶ οὔτε ἀναγκαῖαι ἀλλὰ παρὰ κενὴν δόξαν γινόμεναι.

Of the desires/cravings, first there are those that are physical/natural and required to live, then there are those that are physical/natural but not required, and, finally, there are those that are neither physical/natural nor required which come to be along with empty beliefs (beliefs devoid of merit).(Ancient scholia/commentary: Epicurus regards as physical/natural and necessary, desires which bring relief from pain, as e.g. drink when we are thirsty ; while by physical/natural and not necessary he means those which merely diversify the pleasure without removing the

pain, such as costly foods; by the neither natural nor necessary (i.e., empty) he means desires for crowns and the erection of statues in one's honor.)

[Quote from Godfrey](#)

Referring to desires or thoughts as "empty" is completely different from relating them to the void, despite any linguistic similarity.

I'm still not so certain, albeit with the caveats I've laid out here.