

Epicureanism as the spiritual essence or 'religion' of an entire community

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Epicurus - Book 28 (David Sedley trans, fr. 13, col. 4 sup.) "...which instead of ignoring or doubting it, I now think I see vividly. For, as I have said, a person would be correct to make the same choices of vocabulary in the exposition of philosophy, provided that we could count on his seeing that these are classes resulting from the same distinguishing characteristic, in order that he should avoid the pitfalls of major qualitative changes."

To apply a word to a thing we are looking for the inseparable qualities / fundamental distinguishing characteristics (συμβεβηκότα, coniuncta) not the separable qualities / circumstantial characteristics (συμπτώματα, eventa). A title for a nonphenomenal object (such as religion) is only incorrectly applied if its use (1) involves something that can be proved to be untrue, or (2) is unhealthy.

(David Sedley trans, fr. 13, col. 8 inf.) "**As for those opinions which** do not concern actions (by which I mean those which are not included among empirical opinions, but **belong to the theoretical side**), **these will be confuted, if they are false** and whether the cause of their error is irrational or rational, **either (1) because some other than theoretical opinion expressed on the basis of them is untrue, or, (2) if they become indirectly linked up with action, wherever they lead to disadvantageous action.** If none of these consequences ensues, it will be correct to conclude that opinions are not false.