

# Prolepsis Citations from Long & Sedley

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Another intriguing example of *prolépseis* comes from Philodemus' *On Piety*, where he writes, “For [the] **All [pân]** [...] is thought of, just as Time [khrónos] is defined, as being a naturally formed **generic conception [prólepsin]**” (Col. 66.3-6). I find this interesting because Philodemus makes a comparison between “the universe”, “time” and “the god(s)”. For one thing, each of these *prólepsin* feature instances of an infinity in one way or another: everything is spatially *boundless*, the universe is temporally *endless*, and the gods are *indestructible*. For another thing, each concept is somewhat abstract (due to their not being able to be fully experienced) yet is implied as necessarily real. Case in point, Philodemus records Epicurus as having explained in Book 32 of *On Nature* that these “naturally formed” impressions are “apprehended with clarity”, and yet, Philodemus later admits that “no one furnishes in abundance demonstrations for the existence of gods”.