

Discussion of New Article - In An AI World, The Epicurean View of Knowledge Is More Important Than Ever

Post by "Cassius" of May 16, 2026 at 11:37 AM

Good to hear from you and I really appreciate your drilling down on the specifics:

If you ask that then it's possible I need to revise that because I didn't really mean to break any new ground from my prior posts.

I recognized while writing that that I was basically incorporating the DL position as to "see many horses and that's how you develop a preconception of a horse."

What I remember wanting to do in the past was to distinguish "preconceptions (prolepsis which does not incorporate opinion) from "conceptions" (the product of rational thought, which involves opinions).

I did not mean to deviate from that in this article, but it's possible I wrote too loosely.

Did you see something specific that you can point me to which you think might differ from that?

Possibly this paragraph is the issue:

Anticipations are the generalized pre-concepts and pattern-recognitions that the mind builds from repeated sensory experience. When you have encountered horses many times, your mind has assembled those experiences into a recognizable pattern — a "preconception" of what a horse is — that allows you to recognize a new horse immediately without having to process each feature from scratch. This is not a rational construction or a definition arrived at through dialectical method. It is an automatic, empirically grounded recognition built by nature through the accumulation of experience.

I think I definitely have been influenced by podcast review of Academic Questions to focus more on the "absence of opinion" and "repeated exposure" aspects as we compare Epicurean prolepsis to Stoic ideas of prolepsis. And from that point of view I am perhaps more sympathetic to DL focusing on the "repeated exposure" as the way of guaranteeing accuracy in opinions.

The point I am seeing new to me is that I think we need to emphasize that no matter how close we get to the tower, and no matter how many angles we use or people we consult, no sensation in itself is ever so clear that the sensation alone "tells us" the final opinion. That's what I think we have to distinguish as being the Stoic kataleptic impression idea.

But I didn't mean this to be anything different from past focus on "intuition" as a means of describing what is going on in the "faculty of pattern recognition," or that I wanted to limit prolepsis to 5-sense exposure to concrete objects (which I remember to have been a good point that Dewitt made).

If it's that last point - that prolepsis is limited to data from the 5 senses - then I see why you ask and I may revise that.

But before I jump to conclusions can you elaborate on your question when you have time?