

# Episode Fifty-Five - Reason Is Dependent On The Senses (Part 2)

Post by "Don" of February 7, 2021 at 6:10 PM

Κενός empty was a popular word. I thought some additional context might help. These are not exhaustive by any means but I thought it might be interesting to see where empty is used.

KD 30:

Quote

30: Ἐν αἷς τῶν φυσικῶν ἐπιθυμιῶν (physikōn epithymiōn "natural desires"), μὴ ἐπ' ἀλγοῦν δὲ ἐπαναγούσων ἐὰν μὴ συντελεσθῶσιν, ὑπάρχει ἡ σπουδὴ σύντονος, παρὰ κενὴν δόξαν αὐταὶ γίνονται, καὶ οὐ παρὰ τὴν ἑαυτῶν φύσιν οὐ διαχέονται ἀλλὰ παρὰ τὴν τοῦ ἀνθρώπου κενοδοξίαν.

τὴν τοῦ ἀνθρώπου κενοδοξίαν tēn tou anthrōpou kenodoxian "the 'empty beliefs' (one word) of humans/humanity/'mankind'"

The word also occurs in KD 37:

Quote

37: Whatever in conventional law is attested to be expedient in the needs arising out of mutual intercourse is by its nature just, whether the same for all or not, and in case any law is made and does not prove suitable to the expediency of mutual intercourse, then this is no longer just. And should the expediency which is expressed by the law vary and only for a time correspond with the notion of justice, nevertheless, for the time being, it was just, so long as we do not trouble ourselves about empty terms (φωναῖς κεναῖς phōnais kenais "empty sounds, empty speech") but look broadly at facts.

Quote

And Fragments:116. I summon you to sustained enjoyment and not to empty and trifling virtues, which destroy your confidence in the fruits of what you have. ἐγὼ δ' ἐφ' ἡδονὰς συνεχεῖς παρακαλῶ καὶ οὐκ ἐπ' ἀρετὰς κενὰς καὶ ματαίας καὶ ταραχώδεις ἐχούσας τῶν καρπῶν ἐλπίδας.

And 202, here translated groundless:

Quote

<https://www.epicureanfriends.com/thread/1860-episode-fifty-five-reason-is-dependent-on-the-senses-part-2/?postID=10992#post10992>

202. He who follows nature and not groundless opinions is completely self-reliant. With regard to what is enough by nature, everything he owns is a source of wealth; whereas with regard to unlimited desires, even the greatest wealth is poverty.

ὁ οὖν τῆ φύσει παρακολουθῶν καὶ μὴ ταῖς κεναῖς δόξαις ἐν πᾶσιν αὐτάρκης· πρὸς γὰρ τὸ τῆ φύσει ἄρκοῦν πᾶσα κτήσις ἐστὶ πλοῦτος, πρὸς δὲ τὰς ἀορίστους ὀρέξεις καὶ ὁ μέγιστος πλοῦτός ἐστι πενία.

(Note: This is the same phrase as in KD 29 and 30)