

Planning And Execution of A Local Group

Post by "Cassius" of February 25, 2021 at 3:16 PM

Yes Don and while I have the highest respect and gratitude for your translations, when the "classical experts" seem to agree that some kind of "feeling" or "sensation" is the better translation, we'll need to take a position on whether THEY are the ones who are picking from among the alternatives the word their notion of what is 'correct' or whether we are the ones doing that. I don't begin to have the ability to weigh in on whether they could be wrong, and in the confines of my own analysis I am pretty much unable to take a position on what is correct, other than by "intuiting" the right word, as I think Elayne is doing.

Maybe what we have going on here is what DeWitt talks about the three legs of the canon not operating independently but in some way being integrated together into a single unit.

THE criteria are three, but the prevailing custom is to reduce them to one by merging the Anticipations and the Feelings with the Sensations. This error arises from classifying Epicurus as an empiricist, ascribing to him belief in the infallibility of sensation, and then employing this false assumption as a major premise.

The three criteria are neither three aspects of a single capacity nor yet three discrete capacities which function separately from one another. To Epicurus body and soul are alike corporeal; they are also coterminous. Consequently all reactions of the individual to his environment are total or psychosomatic. Thus in the case of every reaction Nature is on the alert to register approval or disapproval by the signals of pleasure and pain. This is the function of the Feelings in the meaning of the Canon.

It is true that in the Greek language all three criteria may be called *pathe*, in modern parlance "reactions," but they are not identical. It is true also that all three may be components of a given reaction but still they occur in sequence. Sensation is irrational and merely registers a quality, for example, sweetness. It is the intelligence that says, "This is honey," and it is the Feelings that report, "I like it" or "I don't like it." Again, it is positively known that Epicurus postulated the existence of an innate sense of justice and called this an Anticipation. Now injustice hurts and it is the Feelings that register this fact. If a man is condemned to pay an unjust penalty, the pain is a reaction distinct from the aural sensation of hearing the verdict.

When once the criteria have been recognized as three distinct reactions occurring in close sequence, the next point is to recognize the general approach of Epicurus to the problem of the Canon as being biological or, more precisely, genetic. This attitude reflects the contempo-