

Voula Tsouna Zoom Presentation This Thursday, May 27, at 12 Noon EDT

Post by “Elli” of May 26, 2021 at 8:48 AM

From LTH : <<and in particular with the immediate or present apprehensions (παρούσας επιβολάς [parousas epibolas]) whether of the mind or of any one of the instruments of judgment, and likewise in accord with the feelings existing in us, in order that we may have indications whereby we may judge both the problem of sense perception and the unseen>>.

As for the representational OR better as "the imaginal apprehensions of the mind"... Thanks Mrs. Voula Tsouna! My representational or imaginal apprehension of the mind - for to judge the unseen - is my insistent that Epicurus is painted in the fresco entitled : "School of Athens" by Raphael! Since, my desire that is connected with the feeling IS that I do not want my teacher to be insult anymore. And anyway, I'm waiting in a situation of ataraxia the confirmation on this issue! 😊

From David Sedley we read:

As Cicero's Epicurean spokesman Velleius explains, Epicurus' godlike superiority lay above all in his powers of intellectual vision: For the same man who taught us everything else taught us also that the world was made by nature without the need for craftsmanship, and that this thing which you call impossible without divine creativity is in fact so easy that nature will make, is making and has made infinitely many worlds. Just because you [the Stoic Balbus] do not see how nature can do this without a mind, unable to develop your plot's dénouement you copy the tragic poets and resort to a god. You would not be demanding this god's handiwork if you saw the measureless magnitude of space, endless in all directions, into which the mind, projecting and concentrating itself (in quam se iniciens animus et intendens), travels far and wide, seeing as a result no boundary of its extremities at which it could call a halt. In this measureless stretch of widths, lengths and heights there flies an infinite mass of countless atoms, which despite the presence of void between them stick together and by taking hold of each other form a continuous whole. And from these are made those shapes and formations of things which you think are impossible without bellows and anvil. With this thought you have placed as a yoke upon our necks a permanent overlord, for us to fear day and night [...] Freed from these terrors by Epicurus, and delivered into freedom, we do not fear those whom we understand neither to bring trouble upon themselves nor to try and make trouble for others, and with holy reverence we worship their supremely fine nature (ND, I, 53-54, 56).

Velleius thus brings out what Epicureans can achieve for themselves if they follow Epicurus on his odyssey of the mind, and thus come to appreciate the inevitability that mere atomic accident, operating as it must do on an infinite scale, will produce worlds like our own, without

the need for divine craftsmanship. That in its turn requires them to see, by mental projection, what the universe's infinity really means. A decade or so before Cicero wrote this, Lucretius had eulogised Epicurus in similar terms (I, 62-79) as the pioneering Greek thinker who burst through the visual barrier presented by the outermost heaven -the 'flaming walls of the world' -to travel in thought through boundless space and discover the scope and limits of physical possibility.

Lucretius goes on (III, 14-30) to describe how he has himself been enabled by Epicurus' lesson to make the same mental breakthrough, and to enjoy the intense pleasure of seeing the world as entirely unthreatening. The Epicurean thought experiments, arguments and mental exercises by which this vision can be achieved are set out at length by Lucretius towards the end of his first book (I, 951-1051). For example, we are invited to imagine going to some hypothetical boundary of the universe and throwing a spear past it (I, 968-983).¹³ Velleius, in speaking of the mind 'projecting itself', *se iniciens*, into infinite space, is capturing in Latin Epicurus' technical term, *epibole tes dianoias*. A possible subtext underlying Velleius' words is that the method of discovery which Epicurus pioneered was one which he thereby earned the privilege of naming. At any rate, elsewhere Velleius makes a similar claim about the term *prolepsis* (ND, I, 43-44): Epicurus was uniquely able to explain the universal human 'preconception' of god, having himself discovered and named this basic criterion of truth.

DAVID SEDLEY - EPICUREAN THEORIES OF KNOWLEDGE FROM HERMARCHUS TO LUCRETIUS AND PHILODEMUS

First of all, Herodotus, we must grasp the concepts attached to words, in order that we may be able to refer to them and so to judge the inferences of opinion or problems of investigation or reflection, so that we may not either leave everything uncertain and go on explaining to infinity or use words devoid of meaning. For this purpose it is essential that the first concept associated with each word should be regarded, and that there should be no need of explanation, if we are really to have a standard to which to refer a problem of investigation or reflection or a mental inference. And besides we must keep all our investigations in accord with our sensations, and in particular with the immediate apprehensions whether of the mind or of any one of the instruments of judgment, and likewise in accord with the feelings existing in us, in order that we may have indications whereby we may judge both the problem of sense perception and the unseen.



Πρώτα λοιπόν, Ηρόδοτε, πρέπει να ορίσουμε με ακρίβεια τις έννοιες που αντιστοιχούν στις λέξεις, για να μπορούμε να φτάσουμε σε κρίσεις ανάγοντας σ' αυτές τις έννοιες, τις γνώμες, τις έρευνες και τις απορίες, και να μη γίνονται οι αποδείξεις μας στο άπειρο, αφού όλα θα τα αφήνουμε άκριτα ή θα χρησιμοποιούμε άδεις φράσεις. Γιατί είναι ανάγκη το αρχικό νόημα κάθε λέξης να είναι

φανερό και να μη χρειαζόμαστε απόδειξη, αν θέλουμε *Πρῶτον μὲν οὖν τὰ ὑποτεταγμένα τοῖς φθόγγοις, ὧς Ἡρόδοτε, δεῖ εἰληφέναι, ὅπως ἂν*

να ἔχουμε κάτι σταθερό στο οποίο θα αναφερόμαστε - τὰ δοξαζόμενα ἢ ὑποθέματα ἢ ἀπορούμενα ἔχουμε εἰς ταῦτα ἀναγνώτες ἐπικρίνειν, σε σχέση με αὐτὸ πού ζητᾶμε ἢ εἰρενάμε ἢ υποθέτου- καὶ μὴ ἄκριτα πάντα ἡμῖν < ἦ > εἰς ἄπειρον ἀποδεικνυοσιν ἢ κενὸς φθόγγοις

με. Επίσης, θα πρέπει να στηριζόμαστε στις αισθήσεις ἔχουμε. Ἄνγκη γὰρ τὸ πρῶτον ἐνόημα καθ' ἕκαστον φθόγγον βλέπεσθαι καὶ μηδὲν

