

A Discussion On Anticipations from 2017

Post by "Cassius" of April 13, 2019 at 11:52 PM

A post by Elli:

<<But first of all, Herodotus, before we begin the investigation of our opinions, we must firmly grasp the concepts that are attached to our words (Epicurus greek sentence is "τα υποτεταγμένα τοις φθόγγοις"), so that we can refer to them as we proceed. Unless we have a firm grasp of the meaning of each word, we leave everything uncertain, and we go on to infinity using empty words that are devoid of meaning. Thus it is essential that we rely on the first mental image associated with each word, without need of explanation, if we are to have a firm standard to which to refer as we proceed in our study>>.

According to the scientific findings :

Prolepsis= anticipations, as a criterion of truth in the Canon, are not the instincts. Instincts for humans is the neurotransmitter of dopamine that stimulates a desire to satisfy the instinctive needs (natural and necessary i.e. food, water and making sex).

Prolepsis =anticipations are based on the ability of the human speech.

Humans after they born they can learn and using words. The first language with words is taught by our parents' language. Then we learn and other languages.

Words are connected with concepts based on images of the reality.

Humans can think, can have imagination, abstract imagination, and making many calculations. As well as humans dream to imagine (vision) themselves in the future. Prudence as an ability of human is a practical reasoning based on experiences with actions for making right calculations among pleasure and pain, to achieve the goal of pleasure and when any pleasure is fulfilled, also <<eudaimonia>> is achieved too, as said by Epicurus. When we do actions based on prudence, is injected to the body the hormone endorphin which is synonym with the word "eudaimonia"and makariotita = "bliss-blissful". As endorphin is natural and is injected by natural activities is also balanced with the right doses in the body.

Because in the opposite if someone takes narcotics, he stimulates the dopamine connected with a desire to gain a goal of pleasure, but the endorphin as a chemical substitute i.e. heroin, morphine etc. is not natural and it is not injected in the body with the balanced doses, and the goal of eudaimonia is not gained.

Thus the body after the lack of heroin has pains and the person goes to an endless circle to gain a pleasure that is not the balanced one..

Human being confuses a desire (dopamine) as he wants to gain a pleasure. But meanwhile there is not a right calculation (not prudence) among pleasure and pain, thus, the consequence is not beneficial and is painful.

The doctors give serotonin (a chemical substitute as the dopamine) to the persons that suffers from depression. Those persons that suffers of lack of serotonin have not any desire to fulfill any goal.

When there is a huge pain in the body usually in the diseases of cancer opiates and morphine are the chemical substitute of endorphin. Thus, Epicurus was right to define that the pleasure is synonym with the words aponia, ataraxia and eudaimonia.

Doctrine 3. The limit of quantity in pleasures is the removal of all that is painful. Wherever pleasure is present, as long as it is there, there is neither pain of body nor of mind, nor of both at once.

Fg 2. Lack of mental disturbance and lack of bodily pain are static pleasures (means eudaimonia), whereas revelry and rejoicing are active pleasures involving movement.

Fg 423 What brings unsurpassed pleasure is the removal of a great pain; and this is the nature of the good, if you apply your mind rightly and then stand firm and do not stroll about chattering emptyly.

Hiram:

But if prolepsis is linked to human soeech as you say, how does that connect with the Letter to Herodotus when towards the end it refers to our ability ro conceive of time as prolepsis? I have linked this before to the circadian rhythms which are biological, and therefore instincts.

Elli:

\Hiram where does Epicurus say to conceive the time as prolepsis ?? Here is the passage from Herodotus letter : <<Moreover, you must firmly grasp this point as well; we must not look for time, as we do for all other things which we look for in an object, by referring them to the general conceptions which we perceive in our own minds, but we must take the direct intuition, in accordance with which we speak of "a long time" or "a short time," and examine it, applying our intuition to time as we do to other things. Neither must we search for expressions as likely to be better, but employ just those which are in common use about it.

Nor again must we predicate of time anything else as having the same essential nature as this special perception, as some people do, but we must turn our thoughts particularly to that only with which we associate this peculiar perception and by which we measure it. For indeed this

requires no demonstration, but only reflection, to show that it is with days and nights and their divisions that we associate it and likewise also with internal feelings or absence of feeling, and with movements and states of rest; in connection with these last again we think of this very perception as a peculiar kind of accident, and in virtue of this we call it time>>.