

Episode 234 - Cicero's OTNOTG - 09 - Dealing With Marcus Aurelius And The Canonical Basis For the Epicurean View Of Divinity

Post by "Cassius" of June 24, 2024 at 3:26 PM

If anyone gets a chance to listen to Dr. Glidden again, I suggest listening closely to the way the phrases the "pattern" facility. To be fair to Dr. Glidden, we're asking him about papers he wrote 30 years ago, so i wouldn't expect him to be ultra-precise in his wording.

For example, I think a lot of us like the idea of "patterns" being involved. But is a prolepsis actually 'recognizing' a pattern, or "detecting" that a "shape" is involved, or exactly what?

For example in the the "stick" vs "snake" example that Don asks about - By the time we get to discussing "sticks" and "snakes" are we already past prolepsis and at the "conceptual" level?

I think Dr. Glidden is saying in significant part that the "anticipation' aspect involved is the "matching" or some other "processing" of "patterns," such that as with animals there is an "intuitive leap" that preserves the safety of the organism by guesswork at what the pattern or shape is going to reveal before it is fully recognized, and thus that helps preserve us from walking on snakes and the like, before we can consciously identify the words stick or snake or dynamite stick or anything else.

So the "anticipatory / matching / guesswork / intuitive" aspect of a process is probably at least partly involved.

By asking this question I am trying to continue to focus on identifying a word or a description of what it is that prolepses are processing: "For example in the the "stick" vs "snake" example that Don asks about - By the time we get to discussing "sticks" and "snakes" are we already past prolepsis and at the "conceptual" level?"

I think most of us agree that prolepses are working (1) before concepts are involved, and (2) somewhat "jumping ahead" so as to match and create reactions before conscious conceptual thought takes place.

I can see the likelihood of more than one source of these "patterns" - (1)conscious consideration of images as we grow up, as is the example of oxen used by Laertius, and also (2) "inborn" detection of certain patterns which accounts for how animals and babies and similar living being develop (or are born with) a pattern/shape-detection ability before they are exposed to any patterns/shapes in the first place. (As to item 2, I think we have to consider instinct such as bird migration (?) and beaver dam-building (?) in that discussion.)

This current episode will not likely include, but i will be sure next week's episode includes, discussion of Lucretius 5:181, which I see as important light on this question, as mentioned in [post 40 above](#)

Quote

[181] Further, how was there first implanted in the gods a pattern for the begetting of things, yea, and the concept of man, so that they might know and see in their mind what they wished to do, or in what way was the power of the first-beginnings ever learnt, or what they could do when they shifted their order one with the other, if nature did not herself give a model of creation? For so many first-beginnings of things in many ways, driven on by blows from time everlasting until now, and moved by their own weight, have been wont to be borne on, and to unite in every way, and essay everything that they might create, meeting one with another, that it is no wonder if they have fallen also into such arrangements, and have passed into such movements, as those whereby this present sum of things is carried on, ever and again replenished.