

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

Post by "Bryan" of June 30, 2024 at 12:44 PM

Hello Little Rocker, thank you for the question!

Our measure of truth is pre-cognitive sensation.

10.38b Ἔτι τε ^[1]τὰς αἰσθήσεις δεῖ πάντως τηρεῖν καὶ ἀπλῶς ^[1]τὰς παρούσας ἐπιβολὰς εἴτε ^[1a]διανοίας εἴθ' ^[1b]ἔτου δήποτε τῶν κριτηρίων, ὁμοίως δὲ καὶ ^[2]τὰ ὑπάρχοντα πάθη - ὅπως ἂν καὶ ^[A]τὸ προσμένον καὶ ^[B]τὸ ἄδηλον ἔχωμεν οἷς σημειωσόμεθα.

It is necessary to always preserve ^[1]the senses and simply^[1]the present impressions, whether ^[1a]of the mind or ^[1b]of any of the criteria, and likewise ^[2]the existing feelings - so that we may also have that by which we will interpret ^[A]what is pending confirmation and ^[B]what is unseen.

When we focus on our [1a] mental images we have a pre-cognitive sensation of that mental image -- just as when we focus our [1b] eyes on something we have pre-cognitive sensations of that thing.

With this context, we have Bailey very correctly translating "ἐννόημα" as "mental image."

10.38a: Ἀνάγκη γὰρ **τὸ πρῶτον ἐννόημα** καθ' ἕκαστον φθόγγον βλέπεσθαι καὶ μηθὲν ἀποδείξεως προσδεῖσθαι - εἴπερ ἔξομεν τὸ ζητούμενον ἢ ἀπορούμενον καὶ δοξαζόμενον ἐφ' ὃ ἀνάξομεν.

For it is necessary that the **primary concept** is seen for each word and in no way has need of proof - if we are to have that to which we will refer the inquiry, uncertainty, or belief.

[Hicks] For the **primary signification** of every term employed must be clearly seen, and ought to need no proving, this being necessary - if we are to have [something] to which the point at issue or the problem or the opinion before us can be referred.

[Bailey] For this purpose it is essential that the first **mental image** 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.