

# 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 7:01 PM

[Quote from Little Rocker](#)

sensation itself contains cognitive content

It seems to me that Epicurus coalesces mental sensation with sensation from the other sense organs -- and distinguishes all these sensations from thought.

[10.49, Bailey] For external objects could not make on us an impression of the nature of their own colour and shape by means of the air which lies between us and them, nor again by means of the rays or effluences of any sort which pass from us to them — nearly so well as if models, similar in color and shape, leave the objects and enter according to their respective size either into our sight or into our mind.

You see with your eyes with the same mechanism that you see mental images: the eidola creates both, and in the same way. And, of course, the process of the eidola contacting or entering the body is not a process that involves logic (even if we are focusing on specific contacts/sensations).

[Quote from Little Rocker](#)

It seems to me that Epicurus thinks opinions can be true or false, and not all opinions are about sensations. Sensations don't have to confirm an opinion for the opinion to count as true. They just can't rule it out (DL 10. 51).

Absolutely. Our measure of truth can extend beyond sensation -- by reference to sensation. As Epicurus often says about his considerations of the non-visible, "none of these things are contracticed by the senses."

Thanks again!