

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

Post by "Don" of June 30, 2024 at 7:17 PM

[Quote from Little Rocker](#)

Apologies if this is getting laborious

LOL! This is what some of us live for! 😁 Here's my take on this topic... as of this writing. Views subject to change in the time it takes me to type this!

Quote

DL. 10.49 (Hicks) "We must also consider that it is by *the entrance of something coming from external objects* that we see their shapes and think of them. For external things would not stamp on us their own nature of colour and form through the medium of the air which is between them and us, or by means of rays of light or currents of any sort going from us to them, so well as *by the entrance into our eyes or minds, to whichever their size is suitable, of certain films coming from the things themselves*, these films or outlines being of the same colour and shape as the external things themselves."

Let me start at the beginning for my little digression here:

1." Now in *The Canon* Epicurus affirms that our (1) sensations (αἰσθήσεις) and (2) preconceptions (προλήψεις) and our (3) feelings (πάθη) are *the standards of truth* ; the Epicureans generally make **(4/2b/?)*perceptions of mental presentations (τὰς φανταστικὰς ἐπιβολὰς τῆς διανοίας) to be also standards." DL.10.31. (emphasis and numbers added; I'm going to leave 4/2b/? sit for a moment)

It seems to me that, according to Epicurus, αἰσθήσεις (sensations) include not only what we moderns would call "sensations" (tasting, touching, hearing, tasting, smelling) but also a mental sense that apprehends finely-grained images only sensible to our minds/psykhe. These are the direct impressions coming from external objects. To me, Epicurus is saying these are always the standard of "truth" ἀλήθεια "truth, opp. lie or mere appearance; truth, reality, opp. appearance" (LSJ) So, the sensations are our direct link to an external reality that exists in actuality and is not an appearance (or, to put it in Platonic terms) a mere shadow of a greater reality. There is *no opinion* offered on the sensation at this point. It is the seal that impresses

itself on the wax. We can have an opinion of the artfulness of the seal or the appropriateness of the seal; but not until it is imprinted on the wax.

I have more to offer, but I see I'm running behind in the postings.... Let me catch up then wade back in if appropriate.