

# Infinity and the Expanding Universe

Post by "Cassius" of July 25, 2020 at 11:01 AM

Don your comment on feet is interesting too, since it has always struck me how odd Lucretius' formulation is in the discussion of those who deny the existence of any kind of knowledge, which also contains a "foot" analogy -

nam nil aegrius est quam res secernere apertas  
ab dubiis, animus quas ab se protinus addit.

Denique nil sciri siquis putat, id quoque nescit  
470 an sciri possit, quoniam nil scire fatetur.  
hunc igitur contra mittam contendere causam,  
qui capite ipse sua in statuit vestigia sese.  
et tamen hoc quoque uti concedam scire, at id ipsum  
quaeram, cum in rebus veri nil viderit ante,  
475 unde sciat quid sit scire et nescire vicissim,

469 Moreover, if anyone thinks that nothing is known, he does not  
even know whether that can be known, since he declares that he  
knows nothing.<sup>b</sup> I will therefore spare to plead cause against a man  
who has placed his head in his own footsteps.<sup>c</sup> And yet even if I  
grant that he knows that, still I will ask just this: since material  
things had no truth for his vision to begin with, how he knows what  
it is to know or not to know as the case may be, what

I see Munro uses "where his feet should be" to pursue the analogy, but I was expecting to see some variation of "pedes" here and see "vestigia" instead so I am not sure how firmly the foot analogy holds. (However since I think Munro tried very much to be literal, I bet it does.)

Again if a man believe that nothing is known, he knows not whether this even can be known, since he admits he knows nothing. I will therefore decline to argue the case against him who places himself with head where his feet should be. And yet granting that he knows this, I would still put this question, since he has never yet seen any truth in things, whence he knows what knowing and not knowing severally are, and what it is that has produced the knowledge of the true and the false and what has proved the doubtful to differ from the certain. You