

# References to Epicurus' Attitude Toward The "Place of the Sciences And Liberal Arts"

Post by "Cassius" of July 28, 2020 at 8:08 AM

You know "it strikes me" (a good Epicurean expression, right?) as a good idea to reemphasize not only the operation of the canon but also some of its most important implications.

Would it be fair to say that those include?

1 - This is an Epicurean response to total skepticism. It's the theory that tells us that when used properly and under the right conditions there are some opinions that can be considered to be ""true" as opposed to "false."

2 - This is an Epicurean response to the suggestion that nothing in life is "real." A premise of the canon is that these faculties are providing to us what is "real to us" in life.

3 - This may be just another way of saying item one, but this approach allows us to affirm that knowledge is possible because we define knowledge as that which is established by the use of the canonical faculties, which is the proper way of defining knowledge, rather than requiring supernatural omniscience.

4 - it's an explanation of a valid human approach to consciousness which shows that it all can occur in a reliable way without divine inspiration.

5 - it's an explanation that allows us to reject Platonic rationalism by insisting that whatever is the subject of our reasoning be validated by one of more of the canonical faculties.

There is probably a lot more to say on this but I wanted to interject these first thoughts into the discussion so we can keep oriented not only to some of the procedural issues (how the canon is non-rational or pre-rational, how the three legs are separate but work together) but also the significance of why the entire topic is important.