

Reverence and Awe In Epicurean Philosophy

Post by "Cassius" of October 27, 2020 at 11:04 AM

I realize in writing that last comment this which I think is important:

We all have a pretty good idea of how "a particular sight" is an example of the faculty of vision; how a particular sound is an example of the faculty of hearing. Same goes for pleasures and pains. We understand instances of pleasure and pain and we therefore understand how we are putting those in categories called "pleasures" and "pains."

I do NOT however, think that we have a consensus or even much articulation at all of what "an anticipation" is and how that differs from "the faculty of anticipations."

Almost by definition, "an anticipation" is not the same thing as a concept or a word or an opinion, nor would the "faculty of anticipations" constitute a "set of concepts or opinions."

We really need to find a way to articulate the meaning of these two categories. What is "an anticipation" and how does a single anticipation fit into our definition of "the faculty of anticipations"?

FWIW I am equally good with the word "preconception" because that stresses the distinction between preconceptions and conceptions, but I personally tend to shy away from "prolepsis" as that smacks to me of an untranslated Greek word for which we haven't settled on an understandable English term. I know not everyone agrees with me on that and I don't assert this as a rule of the forum (at least at this point without a lot more work on rules) but in general it does not seem to me to be a good idea to use untranslated Greek terms in our normal english discussions. The only way to really be clear when you do that is to give the greek accompanied by the translations, as Don generally does, but that gets to by unwieldy very quickly, and I don't think we want to compose most of our writing in ways that only experts can understand.

As Don and Dewitt would say, "[Philosophy for the Millions!](#)" 😊