

# "Epicurean Philosophy: An Introduction from the 'Garden of Athens'" edited by Christos Yapijakis

Post by "Eikadistes" of January 13, 2023 at 5:07 PM

[Quote from Nate](#)

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... and I'm willing to bet a discussion on *epibolai tês dianoiás* is to shortly follow. 😊

So, later in the book, the offer non-lucid dreams as an example of the "extra" leg of the Canon.

**"The imaginary impositions of the mind.** *The third criterion of truth, the imaginary imposition of the mind, is its attachment to representations (images) created in it. The imaginary imposition of the mind is of various kinds:*

1) *Depictions from direct sensory perception are classified by the Epicureans in senses or, if repeated, in preconceptions.*

2) *Depictions not derived from a direct sense include images of the unconscious, for example, the dreamlike depictions during sleep. For Epicurus, there is no distinction. He argues that 'what moved us is true, even the dreams of the lunatics, because only the non-existing does not affect us.' So, we have an ancient philosophical school which sees the value of analyzing the images of the unconscious in dreams and urges us to seek the truth that they may hide. Many centuries later, with the psychoanalytic interpretation of dreams, Freud proved, in his way, of course, that these interpretations are true for a specific individual.*

*The Epicurean philosophy does not give dreams any prophetic properties, as other ancient schools did, but observes with caution how our desires and especially our fears are displayed in the form of depictions during sleep. Many of these images have no direct sensory origin. The sage knows well that these fears often cause pain, so Epicureans consider this attachment to images of the unconscious as a criterion of truth."*

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The suggestion that dreams are as reliable as sensation reminds me of the movie "Minority Report". Are you all guys familiar with it? Law enforcement records the minds of human "precogs" whose prophetic dreams of "precrimes" provide law enforcement with the

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information needed to prevent crimes before they happen. While the author does acknowledge Epicurus' rejection of "prophecy", they seem to walk a thin line around clairvoyance.