

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

Post by "TauPhi" of July 6, 2024 at 8:35 PM

I stumbled on this today while working on something else. And it reminded me of initial conversation in this thread:

## [Quote from Bryan](#)

This is a physical sense that stems from contact -- impressions of particles entering your body -- just like all the other senses. We can only form propositions after we have this sense/contact.

In some circumstances you may focus on being physically touched by the images of trees that are around you, at other times you may focus on being physically touched by circumstances in a way that produces a sense of guilt (or lack of guilt) or a sense of justice (or lack of justice), at other times you may focus on being being physically touched by the images of the gods.

Just as we have an innate ability to sense trees with our eyes, we have an innate ability to sense gods with our mind.

It's from Catherine Wilson's 'Epicureanism: A Very Short Introduction':

"According to the account given in Cicero's dialogue on this topic, the Epicureans believed that the gods were not perceived by the senses but by the intellect, via images arising from the 'innumerable atoms' that compose thoughts and dreams. While some commentators appear to believe, on the basis of a problematic preposition in Cicero's text, that these images flow from the gods, in the manner of the ordinary idola emitted from solid objects, this does not seem to be what Epicurus had in mind. Rather, **the texts suggest that our thoughts flow to the gods on account of the images.**"

I don't want to make this topic even more complicated, but I'm curious about the direction of the images' flow. Can someone confirm if the images flow from the gods or to the gods according to Epicurus?