

PD24 - Commentary and Translation of PD 24

Post by "Cassius" of September 3, 2020 at 2:46 PM

And i gather that this is why Dewitt referred to the mind as a "supersensory organ"

In dreamful sleep, according to Epicurus, the erring, automatic mind alone is active. Bodily sensation, memory and volition are all quiescent. Under these circumstances the stage is cleared for the entrance of all the random, floating idols that survive from the swift, coherent streams that under waking conditions press upon the organs of sense and register themselves as sensations. Of these errant, **subsensory** idols the passive mind, partly because of its relief from interference and control, and partly because of the supermobility and supersensitivity of its component atoms, alone is capable of taking cognizance. Thus it functions as a supersense.

To complete this exposition a subsidiary doctrine of the two reactions must be invoked. Let it be assumed that the image of a centaur presents itself to the dreamer; it may even be a galloping centaur. This acts as a stimulus to the mind and causes a reaction, *kinesis*. This is not the end, however, because a second reaction follows and the automatic mind registers a recognition: "It is a centaur." The dream carries the

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So far as vision is concerned, Epicurus denied that the gods were visible to the physical eye, though he did think them visible to the mind when operating as a **supersensory** organ of vision. The value attached to this evidence, however, was strictly limited. It served two purposes: first, to furnish a hint concerning the form of the gods, and second, to awaken in the minds of men the innate notion of the divine being there residing. This innate notion, Prolepsis or Anticipation, was the prime and primal evidence of the existence of gods. According to this notion the gods enjoyed perfect happiness and were immune to corruption. Add to this the information that they were anthropomorphic, gleaned from visions whether of day or night, and this is the sum total of knowledge attainable without recourse to reason and deduction.