

# Episode 232 - Cicero's OTNOTG - 07 - Velleius Attacks The Platonist And Aristotelian Views Of Gods

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Welcome to Episode 232 of Lucretius Today. This is a podcast dedicated to the poet Lucretius, who wrote "On The Nature of Things," the most complete presentation of Epicurean philosophy left to us from the ancient world.

**Each week we walk you through the Epicurean texts, and we discuss how Epicurean philosophy can apply to you today. If you find the Epicurean worldview attractive, we invite you to join us in the study of Epicurus at [EpicureanFriends.com](http://EpicureanFriends.com).**

For our new listeners, let me remind you of several ground rules for both our podcast and our forum.

First: Our aim is to bring you an accurate presentation of [classical Epicurean philosophy](#) as the ancient Epicureans understood it.

Second: We won't be talking about modern political issues in this podcast. How you apply Epicurus in your own life is of course entirely up to you. We call this approach "Not Neo-Epicurean, But Epicurean." Epicurean philosophy is a philosophy of its own, it's not the same as Stoicism, Humanism, Buddhism, Taoism, Atheism, Libertarianism or Marxism - it is unique and must be understood on its own, not in terms of any conventional modern morality.

Third: One of the most important things to keep in mind is that the Epicureans often used words very differently than we do today. To the Epicureans, Gods were not omnipotent or omniscient, so Epicurean references to "Gods" do not mean at all the same thing as in major religions today. In the Epicurean theory of knowledge, [all sensations are true](#), but that does not mean all opinions are true, but that the raw data reported by the senses is reported without the injection of opinion, as the opinion-making process takes place in the mind, where it is subject to mistakes, rather than in the senses. In Epicurean ethics, "Pleasure" refers not ONLY to sensory stimulation, but also to every experience of life which is not felt to be painful. The classical texts show that Epicurus was not focused on luxury, like some people say, but neither did he teach minimalism, as other people say. Epicurus taught that all experiences of life fall under one of two feelings - pleasure and pain - and those feelings -- and not gods, idealism, or virtue - are the guides that Nature gave us by which to live. More than anything else, Epicurus taught that the universe is not supernatural in any way, and that means there's no life after death, and any happiness we'll ever have comes in THIS life, which is why it is so important not to waste time in confusion.

Today we are continuing to review the Epicurean sections of Cicero's "On the Nature of The Gods," as presented by the Epicurean spokesman Velleius, beginning at the end of Section 10.

For the main text we are using primarily the [Yonge translation, available here](#). The text which we include in these posts is the Yonge version, the full version of which is here at Epicureanfriends. We will also refer to the public domain version of the Loeb series, which contains both Latin and English, [as translated by H. Rackham](#).

Additional versions can be found here:

- [Frances Brooks 1896 translation at Online Library of Liberty](#)
- [Lacus Curtius Edition \(Rackham\)](#)
- [PDF Of Loeb Edition at Archive.org by Rackham](#)
- [Gutenberg.org version by CD Yonge](#)

A list of arguments presented [will be maintained here](#).

## **Today's Text**

XII.

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What shall I say of Democritus, who classes our images of objects, and their orbs, in the number of the Gods; as he does that principle through which those images appear and have their influence? He deifies likewise our knowledge and understanding. Is he not involved in a very great error? And because nothing continues always in the same state, he denies that anything is everlasting, does he not thereby entirely destroy the Deity, and make it impossible to form any opinion of him?

Diogenes of Apollonia looks upon the air to be a Deity. But what sense can the air have? or what divine form can be attributed to it?

It would be tedious to show the uncertainty of Plato's opinion; for, in his *Timæus*, he denies the propriety of asserting that there is one great father or creator of the world; and, in his book of *Laws*, he thinks we ought not to make too strict an inquiry into the nature of the Deity. And as for his statement when he asserts that God is a being without any body—what the Greeks call *ἄσώματος*—it is certainly quite unintelligible how that theory can possibly be true; for such a God must then necessarily be destitute of sense, prudence, and pleasure; all which things are comprehended in our notion of the Gods. He likewise asserts in his *Timæus*, and in his *Laws*, that the world, the heavens, the stars, the mind, and those Gods which are delivered down to us from our ancestors, constitute the Deity. These opinions, taken separately, are apparently false; and, together, are directly inconsistent with each other.

Xenophon has committed almost the same mistakes, but in fewer words. In those sayings which he has related of Socrates, he introduces him disputing the lawfulness of inquiring into the form

of the Deity, and makes him assert the sun and the mind to be Deities: he represents him likewise as affirming the being of one God only, and at another time of many; which are errors of almost the same kind which I before took notice of in Plato.

XIII. Antisthenes, in his book called the Natural Philosopher, says that there are many national and one natural Deity; but by this saying he destroys the power and nature of the Gods. Speusippus is not much less in the wrong; who, following his uncle Plato, says that a certain incorporeal power governs everything; by which he endeavors to root out of our minds the knowledge of the Gods.

Aristotle, in his third book of Philosophy, confounds many things together, as the rest have done; but he does not differ from his master Plato. At one time he attributes all divinity to the mind, at another he asserts that the world is God. Soon afterward he makes some other essence preside over the world, and gives it those faculties by which, with certain revolutions, he may govern and preserve the motion of it. Then he asserts the heat of the firmament to be God; not perceiving the firmament to be part of the world, which in another place he had described as God. How can that divine sense of the firmament be preserved in so rapid a motion? And where do the multitude of Gods dwell, if heaven itself is a Deity? But when this philosopher says that God is without a body, he makes him an irrational and insensible being. Besides, how can the world move itself, if it wants a body? Or how, if it is in perpetual self-motion, can it be easy and happy?

Xenocrates, his fellow-pupil, does not appear much wiser on this head, for in his books concerning the nature of the Gods no divine form is described; but he says the number of them is eight. Five are moving planets; the sixth is contained in all the fixed stars; which, dispersed, are so many several members, but, considered together, are one single Deity; the seventh is the sun; and the eighth the moon. But in what sense they can possibly be happy is not easy to be understood.

From the same school of Plato, Heraclides of Pontus stuffed his books with puerile tales. Sometimes he thinks the world a Deity, at other times the mind. He attributes divinity likewise to the wandering stars. He deprives the Deity of sense, and makes his form mutable; and, in the same book again, he makes earth and heaven Deities.

The unsteadiness of Theophrastus is equally intolerable. At one time he attributes a divine prerogative to the mind; at another, to the firmament; at another, to the stars and celestial constellations.

Nor is his disciple Strato, who is called the naturalist, any more worthy to be regarded; for he thinks that the divine power is diffused through nature, which is the cause of birth, increase, and diminution, but that it has no sense nor form.

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