

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

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Welcome to Episode 234 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.

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 at Archive.org](#). The text which we include in these posts is available [here](#). 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

XVI. Thus far have I been rather exposing the dreams of dotards than giving the opinions of philosophers. Not much more absurd than these are the fables of the poets, who owe all their power of doing harm to the sweetness of their language; who have represented the Gods as enraged with anger and inflamed with lust; who have brought before our eyes their wars, battles, combats, wounds; their hatreds, dissensions, discords, births, deaths, complaints, and lamentations; their indulgences in all kinds of intemperance; their adulteries; their chains; their amours with mortals, and mortals begotten by immortals. To these idle and ridiculous flights of the poets we may add the prodigious stories invented by the Magi, and by the Egyptians also, which were of the same nature, together with the extravagant notions of the multitude at all times, who, from total ignorance of the truth, are always fluctuating in uncertainty.

Now, whoever reflects on the rashness and absurdity of these tenets must inevitably entertain the highest respect and veneration for Epicurus, and perhaps even rank him in the number of those beings who are the subject of this dispute; for he alone first founded the idea of the existence of the Gods on the impression which nature herself hath made on the minds of all men. For what nation, what people are there, who have not, without any learning, a natural idea, or prenotion, of a Deity? Epicurus calls this πρόληψις; that is, an antecedent conception of the fact in the mind, without which nothing can be understood, inquired after, or discoursed on; the force and advantage of which reasoning we receive from that celestial volume of Epicurus concerning the Rule and Judgment of Things.

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