

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

Post by “Cassius” of July 6, 2024 at 8:57 PM

Joshua and I will get to all of this over time, but it's apparent that there is a lot more in OTNOTG in regard to images that is relevant to prolepsis, even if we have to reverse engineer it from Cotta's criticisms:

XXXIX. The whole affair, Velleius, is ridiculous. You do not impose images on our eyes only, but on our minds. Such is the privilege which you have assumed of talking nonsense with impunity. But there is, you say, a transition of images flowing on in great crowds in such a way that out of many some one at least must be perceived! I should be ashamed of my incapacity to understand this if you, who assert it, could comprehend it yourselves; for how do you prove that these images are continued in uninterrupted motion? Or, if uninterrupted, still how do you prove them to be eternal? There is a constant supply, you say, of innumerable atoms. But must they, for that reason, be all eternal? To elude this, you have recourse to equilibration (for so, with your leave, I will call your ἰσονομία), and say that as there is a sort of nature mortal, so there must also be a sort which is immortal. By the same rule, as there are men mortal, there are men immortal; and as some arise from the earth, some must arise from the water also; and as there are causes which destroy, there must likewise be causes which preserve. Be it as you say; but let those causes preserve which have existence themselves. I cannot conceive these your Gods to have any. But how does all this face of things arise from atomic corpuscles? Were there any such atoms (as there are not), they might perhaps impel one another, and be jumbled together in their motion; but they could never be able to impart form, or figure, or color, or animation, so that you by no means demonstrate the immortality of your Deity.