

Episode 226 - Cicero's On The Nature of The Gods - Epicurean Section 01 - Introduction

Post by "Cassius" of April 26, 2024 at 8:51 AM

I haven't refreshed my reading recently enough to know if Cicero includes a similar argument in "On The Nature of The Gods," but he might. We can discuss this in the same way that we can include Epicurus' "riddle," even though it is not explicitly in the text.

Might as well save people clicking on the link to see this very depressing chain of fallacious reasoning. Here it is - we might branch this out into a thread "Epicurean Responses to the Ontological Argument For God" and we can decide in which episode to include this discussion. We will probably want to develop this into a thread and be sure [Joshua](#) is ready for it before we decide which episode to include it in.

In fact, I am fine with listing out all major / similar logical arguments for the existence of supernatural gods and including them, or at least mention of them, as the episodes proceed. I suspect many of them will indeed be covered in what Velleius has to say, either explicitly or by implication.

a. The Argument Described

[St. Anselm](#), Archbishop of Canterbury (1033-1109), is the originator of the ontological argument, which he describes in the *Proslogium* as follows:

[Even a] fool, when he hears of ... a being than which nothing greater can be conceived ... understands what he hears, and what he understands is in his understanding.... And assuredly that, than which nothing greater can be conceived, cannot exist in the understanding alone. For suppose it exists in the understanding alone: then it can be conceived to exist in reality; which is greater.... Therefore, if that, than which nothing greater can be conceived, exists in the understanding alone, the very being, than which nothing greater can be conceived, is one, than which a greater can be conceived. But obviously this is impossible. Hence, there is no doubt that there exists a being, than which nothing greater can be conceived, and it exists both in the understanding and in reality.