

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

Post by "Cassius" of June 21, 2024 at 9:46 PM

1 - Great research work Bryan - thank you!

2 - (This is a poorly-thought-out comment but I will make it anyway) Consistent with that research and other things that we've discussed, it seems to me that LR's suggestion here:

## [Quote from Little Rocker](#)

Would that mean something like, the gods' properties of being 'immortal and indestructible' are definitional, but that the gods having the property of 'living being' is one of τὰ Συμβεβηκότα?

... might be plausible as I can see "being a living being" as being more important than "deathlessness." We could not conceive of a god not being a "living being," but we could conceive of particular a god voluntarily giving up its immortality, because a particular god might choose for some reason to stop acting to maintain its deathlessness. Is it not possible to imagine that a god too might choose to leave the theatre when for some reason (hard to describe) the play ceased to please it? At the very least, it would not make sense to deprive a god of the free will to make such a decision.

Edit - My eyes have trouble following the Greek so I'll just refer to separable and inseparable. So to restate what I wrote, I can see "being a living being" as being inseparable from godhood. If you aren't living you can't be a god. But I can see "incorruptibility" as being separable from godhood, because I can imagine a god choosing to exit the theatre, and actually I can't imagine depriving a god of such a power. I find it conceivable to say that a god who chose to exit the theatre was still, while he existed, a god, and I can't imagine "trapping" a god into a situation where he could not choose to stop existing.