

Episode 243 Cicero's OTNOTG 18 - From "All Sensations Are True" to Reasoning By Similarity And Analogy

Post by "Joshua" of August 25, 2024 at 9:02 AM

In [this](#) article, Tim O'Keefe argues that the quasi-body and quasi-blood of the gods is evidence for the Idealist view.

[Here](#), Hegel is incomprehensible on the same subject.

And Dewitt, on page 261, is atypically cautious;

Quote

It is not on record whether Epicurus adduced logical grounds for denying flesh and blood to the bodies of the gods. We are informed that he wrote of them as having "a sort of blood and a sort of body, lacking solidity such as characterizes ordinary bodies." It is quite possible that he was rationalizing a tradition, represented by Homer, who also denied blood to the bodies of the gods. Instead of blood there was in their veins a liquid called ichor, which in later Greek signified the straw-colored residue of blood called serum. As for the unsubstantial nature of the divine body, this was only what the general belief of the Greeks assumed to be true. As already mentioned, Epicurus preferred to follow tradition where permissible and was not bent upon introducing new gods, which was an indictable offense, but aimed rather to rationalize existing beliefs and recall his countrymen to true piety.