

Episode 252 - Why Reverence The Epicurean Gods?

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Welcome to Episode 252 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, where we have a thread to discuss this and all of our podcast episodes.

Today we are continuing to review Cicero's "On the Nature of The Gods," which began with the Epicurean spokesman Velleius defending the Epicurean point of view. This week will continue into Section 41 as Cotta, the Academic Skeptic, continues to attack the Epicurean view of the nature of divinity.

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 eventually be put together here](#).

Today's Text

XLI. But they are free from pain. Is that sufficient for beings who are supposed to enjoy all good things and the most supreme felicity? The Deity, they say, is constantly meditating on his own happiness, for he has no other idea which can possibly occupy his mind. Consider a little; reflect what a figure the Deity would make if he were to be idly thinking of nothing through all eternity but “It is very well with me, and I am happy;” nor do I see why this happy Deity should not fear being destroyed, since, without any intermission, he is driven and agitated by an everlasting incursion of atoms, and since images are constantly floating off from him. Your Deity, therefore, is neither happy nor eternal.

Epicurus, it seems, has written books concerning sanctity and piety towards the Gods. But how does he speak on these subjects? You would say that you were listening to Coruncanius or Scævola, the high-priests, and not to a man who tore up all religion by the roots, and who overthrew the temples and altars of the immortal Gods; not, indeed, with hands, like Xerxes, but with arguments; for what reason is there for your saying that men ought to worship the Gods, when the Gods not only do not regard men, but are entirely careless of everything, and absolutely do nothing at all?

But they are, you say, of so glorious and excellent a nature that a wise man is induced by their excellence to adore them. Can there be any glory or excellence in that nature which only contemplates its own happiness, and neither will do, nor does, nor ever did anything? Besides, what piety is due to a being from whom you receive nothing? Or how can you, or any one else, be indebted to him who bestows no benefits? For piety is only justice towards the Gods; but what right have they to it, when there is no communication whatever between the Gods and men? And sanctity is the knowledge of how we ought to worship them; but I do not understand why they are to be worshipped, if we are neither to receive nor expect any good from them.

XLII. And why should we worship them from an admiration only of that nature in which we can behold nothing excellent? and as for that freedom from superstition, which you are in the habit of boasting of so much, it is easy to be free from that feeling when you have renounced all belief in the power of the Gods; unless, indeed, you imagine that Diagoras or Theodorus, who absolutely denied the being of the Gods, could possibly be superstitious. I do not suppose that even Protagoras could, who doubted whether there were Gods or not. The opinions of these philosophers are not only destructive of superstition, which arises from a vain fear of the Gods, but of religion also, which consists in a pious adoration of them.

What think you of those who have asserted that the whole doctrine concerning the immortal Gods was the invention of politicians, whose view was to govern that part of the community by religion which reason could not influence? Are not their opinions subversive of all religion? Or what religion did Prodicus the Chian leave to men, who held that everything beneficial to human life should be numbered among the Gods? Were not they likewise void of religion who taught that the Deities, at present the object of our prayers and adoration, were valiant, illustrious, and mighty men who arose to divinity after death? Euhemerus, whom our Ennius translated, and followed more than other authors, has particularly advanced this doctrine, and treated of the deaths and burials of the Gods; can he, then, be said to have confirmed religion, or, rather, to have totally subverted it? I shall say nothing of that sacred and august Eleusina, into whose mysteries the most distant nations were initiated, nor of the solemnities in Samothrace, or in Lemnos, secretly resorted to by night, and surrounded by thick and shady groves; which, if they were properly explained, and reduced to reasonable principles, would rather explain the nature of things than discover the knowledge of the Gods.

<https://www.spreaker.com/episode/62543175>