

Episode 253 - How The "Riddle Of Epicurus" Fits Into the Epicurean View of The Gods - Cicero's OTNOTG 28

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Welcome to Episode 253 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 will take a brief detour from Cicero's "On the Nature of The Gods," to take a look at what is known today as "The Riddle of Epicurus."

David Hume attributes this argument to Epicurus: "Epicurus's old questions are yet unanswered. Is he willing to prevent evil, but not able? then is he impotent. Is he able, but not willing? then is he malevolent. Is he both able and willing? whence then is evil?" (Dialogues concerning Natural Religion 1779).

Lactantius, On the Anger of God, states: "You see, therefore, that we have greater need of wisdom on account of evils; and unless these things had been proposed to us, we should not be a rational animal. But if this account is true, which the Stoics were in no manner able to see, that argument also of Epicurus is done away. God, he says, either wishes to take away evils, and is unable; or He is able, and is unwilling; or He is neither willing nor able, or He is both willing and able. If He is willing and is unable, He is feeble, which is not in accordance with the character of God; if He is able and unwilling, He is envious, which is equally at variance with God; if He is neither willing nor able, He is both envious and feeble, and therefore not God; if He is both willing and able, which alone is suitable to God, from what source then are evils? or why does He not remove them? I know that many of the philosophers, who defend providence, are accustomed to be disturbed by this argument, and are almost driven against their will to admit that God takes no interest in anything, which Epicurus especially aims at; but having examined the matter, we easily do away with this formidable argument. For God is able to do whatever He wishes, and there is no weakness or envy in God. He is able, therefore, to take away evils; but He does not wish to do so, and yet He is not on that account envious. For on this account He does not take them away, because He at the same time gives wisdom, as I have shown; and there is more of goodness and pleasure in wisdom than of annoyance in evils. For wisdom causes us even to know God, and by that knowledge to attain to immortality, which is the chief

good. Therefore, unless we first know evil, we shall be unable to know good. But Epicurus did not see this, nor did any other, that if evils are taken away, wisdom is in like manner taken away; and that no traces of virtue remain in man, the nature of which consists in enduring and overcoming the bitterness of evils. And thus, for the sake of a slight gain in the taking away of evils, we should be deprived of a good, which is very great, and true, and peculiar to us. It is plain, therefore, that all things are proposed for the sake of man, as well evils as also goods" (Chapter 13, translated by William Fletcher 1886).

Next week we will return to our normal sequence, and get back to 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 42 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

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.

XLIII. Even that great man Democritus, from whose fountains Epicurus watered his little garden, seems to me to be very inferior to his usual acuteness when speaking about the nature of the Gods. For at one time he thinks that there are images endowed with divinity, inherent in the universality of things; at another, that the principles and minds contained in the universe are Gods; then he attributes divinity to animated images, employing themselves in doing us good or harm; and, lastly, he speaks of certain images of such vast extent that they encompass the whole outside of the universe; all which opinions are more worthy of the country of Democritus than of Democritus himself; for who can frame in his mind any ideas of such images? who can admire them? who can think they merit a religious adoration?

But Epicurus, when he divests the Gods of the power of doing good, extirpates all religion from the minds of men; for though he says the divine nature is the best and the most excellent of all natures, he will not allow it to be susceptible of any benevolence, by which he destroys the chief and peculiar attribute of the most perfect being. For what is better and more excellent than goodness and beneficence? To refuse your Gods that quality is to say that no man is any object of their favor, and no Gods either; that they neither love nor esteem any one; in short, that they not only give themselves no trouble about us, but even look on each other with the greatest indifference.

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