

# Episode 275 - TD05 - Does Motion Provide Evidence For The Existence of God And Divinity Of The Soul?

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Welcome to Episode 275 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 discuss this and all of our podcast episodes.**

**This week we continue our series covering Cicero's "Tusculan Disputations" from an Epicurean viewpoint. This series addresses five of the greatest questions in philosophy, with Cicero speaking for the majority and Epicurus the main opponent:**

- 1. Is Death An Evil? (Cicero says no and Epicurus says no, but for very different reasons)**
- 2. Is Pain An Evil? (Cicero says no, Epicurus says yes)**
- 3. Does the Wise Man Experience Grief and Fear? (Cicero says no, Epicurus says yes)**
- 4. Does the Wise Man Experience Joy and Desire? (Cicero says no, Epicurus says yes)**
- 5. Is Virtue Sufficient For A Happy Life? (Cicero says yes, Epicurus says no)**

**As we found in Cicero's "On Ends" and "On The Nature of the Gods," Cicero treated Epicurean Philosophy as a major contender in the battle between the philosophies, and in discussing this conflict and explaining Epicurus' answers to these questions, we will deepen our understanding of Epicurus and how he compares to the other major schools.**

**These week we turn our attention further to "Is Death An Evil," and we will read beginning in [Section XXIII](#) where the discussion continues with more about the Pythagorean / Platonic view of the human soul.**

**Our general discussion guide for Tusculun Disputations is here:**  
<https://handbook.epicureanfriends.com/notes/epicurea...html#org0c11d2e>

**And a side-by-side version with comments is here:**  
<https://epicureanfriends.github.io/tusculundisput...glish/section:5>

Here is the heart of the argument regarding motion that we will want to address:

#### Quote

“That which is always moved is eternal; but that which gives motion to something else, and is moved itself by some external cause, when that motion ceases, must necessarily cease to exist. That, therefore, alone, which is self-moved, because it is never forsaken by itself, can never cease to be moved. Besides, it is the beginning and principle of motion to everything else; but whatever is a principle has no beginning, for all things arise from that principle, and it cannot itself owe its rise to anything else; for then it would not be a principle did it proceed from anything else. But if it has no beginning, it never will have any end; for a principle which is once extinguished, cannot itself be restored by anything else, nor can it produce anything else from itself; inasmuch as all things must necessarily arise from some first cause. And thus it comes about, that the first principle of motion must arise from that thing which is itself moved by itself; and that can neither have a beginning nor an end of its existence, for otherwise the whole heaven and earth would be upset, and all nature would stand still, and not be able to acquire any force, by the impulse of which it might be first set in motion. Seeing, then, that it is clear, that whatever moves itself is eternal, can there be any doubt that the soul is so? For everything is inanimate which is moved by an external force; but everything which is animate is moved by an interior force, which also belongs to itself. For this is the peculiar nature and power of the soul; and if the soul be the only thing in the whole world which has the power of self-motion, then certainly it never had a beginning, and therefore it is eternal.”

Now, should all the lower order of philosophers, (for so I think they may be called, who dissent from Plato and Socrates and that school,) unite their force, they never would be able to explain anything so elegantly as this, nor even to understand how ingeniously this conclusion is drawn. The soul, then, perceives itself to have motion, and at the same time that it gets that perception, it is sensible that it derives that motion from its own power, and not from the agency of another; and it is impossible that it should ever forsake itself; and these premises compel you to allow its eternity, unless you have something to say against them.