

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

Post by "Cassius" of April 6, 2025 at 6:58 AM

Here are some references in Herodotus and Lucretius where it is stated that atoms are eternally in motion on their own, rather than set in motion by an outside force. Collision is a source of motion as well, but "weight" is separate and is an inherent property of atoms.

## Herodotus

44 - For on the one hand the nature of the void which separates each atom by itself brings this about, as it is not able to afford resistance, and on the other hand the hardness which belongs to the atoms makes them recoil after collision to as great a distance as the interlacing permits separation after the collision. And these motions have no beginning, since the atoms and the void are the cause.

Scholium to 44 - Hicks - This is because each atom is separated from the rest by void, which is incapable of offering any resistance to the rebound; while it is the solidity of the atom which makes it rebound after a collision, however short the distance to which it rebounds, when it finds itself imprisoned in a mass of entangling atoms. Of all this there is no beginning, since both atoms and void exist from everlasting. [He says below that atoms have no quality at all except shape, size, and weight. But that colour varies with the arrangement of the atoms he states in his "Twelve Rudiments"; further, that they are not of any and every size; at any rate no atom has ever been seen by our sense.]

54 - Bailey - Moreover, we must suppose that the atoms do not possess any of the qualities belonging to perceptible things, except shape, weight, and size, and all that necessarily goes with shape.

76 - ,, Furthermore, the motions of the heavenly bodies and their turnings and eclipses and risings and settings, and kindred phenomena to these, must not be thought to be due to any being who controls and ordains or has ordained them and at the same time enjoys perfect bliss together with immortality

## Lucretius

1-628 - And again, if nature, the creatress, had been used to constrain all things to be dissolved into their least parts, then she could not again renew aught of them, for the reason that things which are not enlarged by any parts, have not those powers which must belong to creative

matter, the diverse fastenings, weights, blows, meetings, movements, by which all things are carried on.

1-984 - Moreover, if all the space in the whole universe were shut in on all sides, and were created with borders determined, and had been bounded, then the store of matter would have flowed together with solid weight from all sides to the bottom, nor could anything be carried on beneath the canopy of the sky, nor would there be sky at all, nor the light of the sun, since in truth all matter would lie idle piled together by sinking down from limitless time. But as it is, no rest, we may be sure, has been granted to the bodies of the first-beginnings, because there is no bottom at all, whither they may, as it were, flow together, and make their resting-place. All things are for ever carried on in ceaseless movement from all sides, and bodies of matter, are even stirred up and supplied from beneath out of limitless space.

1-1067: But empty error has commended these false ideas to fools, because they embrace and hold a theory with twisted reasoning. For there can be no centre, since the universe is created infinite. Nor, if indeed there were a centre, could anything at all rest there any more for that, rather than be driven away for some far different reason: for all room and space, which we call void, must through centre or not-centre give place alike to heavy bodies, wherever their motions tend. Nor is there any place, to which when bodies have come, they can lose the force of their weight and stand still in the void; nor must aught that is void support anything, but rather hasten to give place, as its own nature desires. It cannot be then that things can be held together in union in such a way, constrained by a yearning for the centre.

2-80 - If you think that the first-beginnings of things can stay still, and by staying still beget new movements in things, you stray very far away from true reasoning. For since they wander through the void, it must needs be that all the first-beginnings of things move on either by their own weight or sometimes by the blow of another. For when quickly, again and again, they have met and clashed together, it comes to pass that they leap asunder at once this way and that; for indeed it is not strange, since they are most hard with solid heavy bodies, and nothing bars them from behind. And the more you perceive all the bodies of matter tossing about, bring it to mind that there is no lowest point in the whole universe, nor have the first-bodies any place where they may come to rest, since I have shown in many words, and it has been proved by true reasoning, that space spreads out without bound or limit, immeasurable towards every quarter everywhere. And since that is certain, no rest, we may be sure, is allowed to the first-bodies moving through the deep void, but rather plied with unceasing, diverse motion, some when they have dashed together leap back at great space apart, others too are thrust but a short way from the blow.

2-284 - Wherefore in the seeds too you must needs allow likewise that there is another cause of motion besides blows and weights, whence comes this power born in us, since we see that nothing can come to pass from nothing. For weight prevents all things coming to pass by blows, as by some force without. But that the very mind feels not some necessity within in doing all things, and is not constrained like a conquered thing to bear and suffer, this is brought about by

the tiny swerve of the first-beginnings in no determined direction of place and at no determined time.

2-294 - Nor was the store of matter ever more closely packed nor again set at larger distances apart. For neither does anything come to increase it nor pass away from it. Wherefore the bodies of the first-beginnings in the ages past moved with the same motion as now, and hereafter will be borne on for ever in the same way; such things as have been wont to come to being will be brought to birth under the same law, will exist and grow and be strong and lusty, inasmuch as is granted to each by the ordinances of nature. Nor can any force change the sum of things; for neither is there anything outside, into which any kind of matter may escape from the universe, nor whence new forces can arise and burst into the universe and change the whole nature of things and alter its motions.

2-308 - Herein we need not wonder why it is that, when all the first-beginnings of things are in motion, yet the whole seems to stand wholly at rest, except when anything starts moving with its entire body. For all the nature of the first-bodies lies far away from our senses, below their purview; wherefore, since you cannot reach to look upon them, they must needs steal away their motions from you too; above all, since such things as we can look upon, yet often hide their motions, when withdrawn from us on some distant spot.

3-31 - And since I have shown of what kind are the beginnings of all things, with what diverse shapes they differ, and how of their own accord they fly on, impelled by everlasting motion, and in what manner each several thing can be created out of them; next after this it seems that the nature of the mind and the soul must now be displayed in my verses, and the old fear of Acheron driven headlong away, which utterly confounds the life of men from the very root, clouding all things with the blackness of death, and suffering no pleasure to be pure and unalloyed.

3-262 - For the first-beginnings course to and fro among themselves with the motions of first-beginnings, so that no single one can be put apart, nor can its powers be set in play divided from others by empty space, but they are, as it were, the many forces of a single body. Even as in the flesh of any living creature anywhere there is smell and a certain heat and savour, and yet of all these is made up the bulk of a single body. Thus heat and air and the hidden power of wind mingled create one nature together with that nimble force, which sends among them from itself the beginning of motion, whence the motion that brings sensation first arises throughout the flesh. For right deep within this nature lies hid far below, nor is there anything further beneath than this in our bodies, and it is moreover the very soul of the whole soul.

5-416 - But by what means that gathering together of matter established earth and sky and the depths of ocean, and the courses of sun and moon, I will set forth, in order. For in very truth not by design did the first-beginnings of things place themselves each in their order with foreseeing mind, nor indeed did they make compact what movements each should start; but because many first-beginnings of things in many ways, driven on by blows from time everlasting until now, and moved by their own weight, have been wont to be borne on, and to unite in every way

and essay everything that they might create, meeting one with another, therefore it comes to pass that scattered abroad through a great age, as they try meetings and motions of every kind, at last those come together, which, suddenly cast together, become often the beginnings of great things, of earth, sea and sky, and the race of living things.