

Prolepsis of the gods

Post by “Cassius” of July 3, 2025 at 1:30 PM

I think it's very relevant to point out that Velleius pretty clearly divides the core attributes of blessedness and imlerrishability from any other speculations, diving that from what the mind strives for further:

Quote

We have then a preconception of such a nature that we believe the gods to be blessed and immortal. For nature, which bestowed upon us an idea of the gods themselves, also engraved on our minds the belief that they are eternal and blessed. If this is so, the famous maxim of Epicurus truthfully enunciates that "that which is blessed and eternal can neither know trouble itself nor cause trouble to another, and accordingly cannot feel either anger or favor, since all such things belong only to the weak."

If we sought to attain nothing else beside piety in worshiping the gods and freedom from superstition, what has been said had sufficed; since the exalted nature of the gods, being both eternal and supremely blessed, would receive man's pious worship (for what is highest commands the reverence that is its due); and furthermore all fear of the divine power or divine anger would have been banished (since it is understood that anger and favor alike are excluded from the nature of a being at once blessed and immortal, and that these being eliminated we are menaced by no fears in regard to the powers above). But the mind strives to strengthen this belief by trying to discover the form of god, the mode of his activity, and the operation of his intelligence.

And later on he says:

XVIII. With regard to his form, we are directed **partly by nature** and **partly by reason**