

# Episode 328 - EATAQ 10 - Sensation - While Neither Right or Wrong - As The Touchstone Of Reality

Post by "Cassius" of April 4, 2026 at 6:58 PM

Welcome to Episode 328 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](http://EpicureanFriends.com), where we discuss this and all of our podcast episodes.

This week we start are continuing our series reviewing Cicero's "Academic Questions" from an Epicurean perspective. We are focusing first on what is referred to as Book One, which provides an overview of the issues that split Plato's Academy and gives us an overview of the philosophical issues being dealt with at the time of Epicurus. This week will focus on the ending of [Section 8](#).

Our text will come from

[Cicero - Academic Questions - Yonge](#) We'll likely stick with Yonge primarily, but we'll also refer to the Rackam translation here:

- [Cicero On Nature Of Gods Academica Loeb Rackham : Free Download, Borrow, and Streaming : Internet Archive](#)

Quote

**VIII.**

The third part of philosophy, which is next in order, being conversant about reason and discussion, was thus handled by both schools. They said that, although it originated in the senses, still the power of judging of the truth was not in the senses. They insisted upon it that intellect was the judge of things. They thought that the only thing deserving of belief, because it alone discerned that which was always simple and uniform, and which perceived its real character. This they call idea, having already received this name from Plato; and we properly entitle it species.

But they thought that all the senses were dull and slow, and that they did not by any means perceive those things which appeared subjected to the senses; which were either so small as to be unable to come under the notice of sense, or so moveable and rapid that none of them was ever one consistent thing, nor even the same thing,

because everything was in a continual state of transition and disappearance. And therefore they called all this division of things one resting wholly on opinion. But they thought that science had no existence anywhere except in the notions and reasonings of the mind; on which account they approved of the definitions of things, and employed them on everything which was brought under discussion. The explanation of words also was approved of — that is to say, the explanation of the cause why everything was named as it was; and that they called etymology. Afterwards they used arguments, and, as it were, marks of things, for the proof and conclusion of what they wished to have explained; in which the whole system of dialectics — that is to say, of an oration brought to its conclusion by ratiocination, was handed down. And to this there was added, as a kind of second part, the oratorical power of speaking, which consists in developing a continued discourse, composed in a manner adapted to produce conviction.

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