

Episode Thirty-Three - More on The Implications of the Colorless Atoms

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Next week's podcast changes the subject only a little - in addition to the atoms not having any of these qualities like color, the point is made that most certainly the atoms can't think on their own.

That means we are still on the subject of how there are no Platonic/Aristotelian absolutes or essences arising in the atoms, so if you guys have suggestions on things to include or ways to elaborate on that point, don't hesitate to make suggestions! 😊

I need to confirm the start and end points but I am expecting this to be the core of it:

Quote

Now farther, those beings we see indued with sense, you must needs own are produced from insensible seeds; nor is there anything we perceive by common experience, which refutes or opposes this opinion. Everything rather leads us on, and compels us to believe that animals, I say, proceed from principles that are void of sense; for we observe living worms come into being from stinking dung, when the earth, moistened by unseasonable showers, grows putrid and rotten.

Besides, beings of all kinds undergo continual changes; the waters, the leaves, and the sweet grass turn themselves into beasts; the beasts convert their nature into human bodies; and the bodies of wild beasts and birds increase and grow strong by these bodies of ours. Nature therefore changes all sorts of food into living bodies; and hence she forms the senses of all creatures, much after the same manner as she quickens dry wood into fire, and sets everything in a blaze. You see now it is of the utmost importance in what order these first seeds are ranged, and, when mingled together, what motions they give, and receive among themselves.

But tell me, what is it that lays a force upon your mind? What moves you? What drives you into another opinion, that you should not believe a thing sensible can be formed from insensible seeds? Perhaps you observe that stones, and wood, and earth, when mingled together, can produce no creature indued with sense; but you will do well to remember, upon this occasion, that I did not say things sensible, or sense, could instantly proceed from all seeds in general, which go to the production of beings, but that it was of great consequence of what size the seeds are that created a being of sense, with what figures, motions, order, and position they are distinguished. Nothing

of which we observe in wood, or clods of Earth. Yet these, when they are made rotten by moisture, produce worms, because the particles of matter, being changed from their former course by some new cause, are so united and disposed, that living creatures are formed, and creep into being.

Besides, those who contend that a sensible being may be raised from sensible seeds, (and this you are taught by some philosophers), must needs allow those seeds to be soft; for all sense is joined to bowels, nerves, and veins, all which, we know, are soft, and consequently liable to change and dissolution.