

# Sunday, January 4, 2026 - Zoom Meeting - 12:30 PM - Topic: Lucretius Book Review - Book One Starting Line 102

Post by "Bryan" of January 3, 2026 at 10:17 PM

## Quote

Lucretius 1.122:

"...in which neither our **souls** nor **bodies** endure -- but certain **images**, faded in strange ways."

For the general cultural idea of the existence of one's image (eidōlon) separate from the decayed body as well as the transferred soul, consider the Nekyia (*Νεκυία*, "rite of the dead," i.e., *Odyssey*, Book 11), where Odysseus – recounting his Underworld visit to Alcinous, king of the Phaeacians – sees Heracles' **image in Hades**, while "*Heracles himself*" is with the gods:

"...**I became aware of the mighty Heracles - his phantom: for he himself among the immortal gods takes his joy in the feast, and has for a wife Hebe of the beautiful ankles, daughter of great Zeus and of Hera of the golden sandals - about [his phantom] rose a clamor from the dead, as of birds flying everywhere in terror, and he like dark night, with his bow uncased and with arrow on the strong, glared about him terribly, like one about to shoot...**" (Homer, *Odyssey*, 11.601)

Consider Aristotle:

"...when something has caused motion in water or air, and such motion propagates itself to a certain point – even though the initial cause of movement is not present: in the same way, it may well be that a movement and a consequent sense-perception should reach sleeping souls from the objects from which Democritus represents as 'films/images' (εἴδωλα) and 'emanations' (ἀπορροαί). Such movements, in whatever way they arrive, should be more perceptible at night [than by day], because when proceeding in the daytime they are more liable to dissolution (since at night the air is less disturbed, because there is less wind at that time). These films would be perceived within the body while sleeping – since people are more sensitive even to slight sensory movements when asleep than when awake: it is these movements then that cause mental-impressions (φαντάσματα)." (On Prophesying by Dreams, 464a)

And also Epicurus:

"...[these thoughts] are said [to be] motion-inducing, nor would we assert these few [thoughts

alone are motion-inducing]: if indeed <sup>[1]</sup> the greatest part [of our thoughts come in] by penetration [of films] from the surrounding [environment] - <sup>[2]</sup> the rest [of our thoughts] follow along with the whole appearance-based [way of thinking]..."

...ῥηθέναι κινητικά· οὐδ' ὀλίγα ταῦτα φήσομεν εἰ αἶ, τὰ πλεῖστα κατ' ἐπίσσοδον ἐκ τοῦ περι[ι]έχον[το]ς, ἄλλα παντὶ τῶ[ι φα]νταστικῶι παρακ[ο]λουθοῦντα...

[Epicurus, On Nature, Book 34, P.Herc. 1431, column 19 (12)]