

The "Daily" Lucretian

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But since the nature of the mind and soul is discovered to be a part of the man, give these fiddler's their favorite word, Harmony, again, take from the music of the harp, or whencesoever they borrow the name, and applied it to the soul, which then - forsooth! - had no proper name of its own; however it be, let them take it again, and do you attend what follows.

I say then that the mind and soul are united together, and so joined make up one single nature; but what we call the mind is, as it were, the head, and conducts and governs the whole body, and keeps its fixed residence in the middle region of the heart. Hear our passions live, our dread and fear beat here, here are joys make everything serene; here therefore must be the seat of the Mind. The other part, the soul, spread through the whole body, obeys this mind, and is moved by the nod and impulse of it.

This mind can think of itself alone, and of itself rejoice, when the soul and body are no ways affected; as when the head or the eye is hurt by sensible pain, we are not tormented over all the body, so the mind is sometimes grieved or cheered with joy, when the other part, the soul, diffused through the limbs, is agitated with no new motion at all. But when the mind is shaking with violent fear, we see the soul through all the limbs partakes of the same disorder. Cold sweats and paleness spread all of the body over, the tongue falters, the speech fails, the eyes grow dim, the ears tingle, and the limbs quake. In short, we often see men fall down from a terror of the mind, from whence we may easily conclude that the soul is united with the mind, and when she is pressed forcibly with its impulse, then she drives on the body, and puts it in motion.

By this rule therefore we find that the nature of the mind and soul is corporeal semicolon for we see it shakes the limbs, rouses the body from sleep, changes the countenance, and directs and governs the whole man. (Nothing of which can be done without touch, and there can be no Touch without body.) Should we not then allow that the mind and soul are corporeal in their nature?