

# The "Daily" Lucretian

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And therefore a fourth nature must needs be added to these (and this indeed has no name at all) but nothing can be more apt to move, nothing more subtle than this, nor consist more of small smooth seeds; and this is what first raises a sensible motion through the body: this, as it is formed of the minutest particles, is first put into motion, then the heat, and the unseen vapor receive a motion from it, and then we are and so all the limbs are set a-going; then is the blood agitated, and all the bowels become sensible, and last of all, pleasure or pain is communicated to the bones and marrow. But no pain or any violent evil can pierce so far without disordering and setting the whole into confusion, so that there is no more place for life, and the parts of the soul fly away through the pores of the body. But this motion often stops upon the surface of the body, and then the soul remains whole, and the life is preserved.

Now, how these four principles are mixed, and in what matter they subsist, I am very desirous to explain, but the poorness of the Latin tongue prevents me, against my will; yet, as far as that permits, I will endeavor briefly to touch upon this subject.

The seeds then of these principles move so confusedly among themselves, that no one of them can be separated from another, nor is there any place severally allotted to each, where anyone can act by itself; but they are, as it were, many powers of the same body. As in a piece of any animal there is smell, and heat, and taste, and out of all these one perfect body is composed; so heat, air, and the invisible vapor, and that fourth active quality, (which is the principle of motion to the other three), and from which all sensible motion rises through the limbs) compose by their mixture one subtle substance, or one Nature.

This fourth something is deeply fixed in the inmost recesses of the body, nor is there anything in the whole body more secretly and inwardly placed; it is, as it were, the very soul of the soul itself: For as in the limbs, and through all the body, the united force and power of the mind and soul are hid and unseen, because they are formed of small and few seeds, so this something without a name, being composed of minute principals, lies deep and concealed; it is the very soul of the whole soul itself, and governs the whole body. By the same rule, it is necessary that the vapor, the air, and the heat be so properly mingled through the limbs, and be disposed either higher or lower than one another, that one certain nature may be formed from all; lest the power of the heat, the vapor, and the air, being divided and separately placed, might destroy the sense, and prevent its operation.

Heat prevails in the mind when the creature is enraged, grows hot, and fire sparkles from its glowing eyes. Much vapor is cold, and the companion of fear, it excites horror in the body, and shakes the limbs; but air is of a calm and mild quality, it resides in a quiet breast, and a serene

countenance. But those have most heat whose hearts are fierce, and whose angry mind are soon inflamed into passion. of this sort, in the first place, is the distracted Fury of lions, who, roaring, often burst their very breast, and are unable to contain the torrent of Rage that swells within. The cold temperature of the deer has more of vapor, and sooner incites a chillness in the limbs, which causes a trembling motion through the whole body. But the nature of the ox consists more of soft air, nor does the smoky firebrand of anger (that spreads a shade of black darkness over the mind) too much inflame him, nor is he stupefied by the darts of chilling fear, but his nature is placed between both, between the fierce lion and the deer.