Abstract:
The Epicurean philosophy is based upon the theory of Democritus, who believed that everything is composed of "atoms", physically, but not geometrically indivisible, and lie in a void. Democritus paid a great deal of attention to the structure of the human body, the noblest part of which, it is considered to be the Soul. These all-pervading Souls - atoms perform in different functions. In this case, Epicurus and his followers believed that the Soul, just like the body, was somehow material, consisting of atoms as well. The body, by keeping Soul-atoms together without much dispersion, allows them to vibrate with the motions that generate sensations.
Lucretius also describes the atomic theory in his *De rerum natura* and observes the materiality of the Soul. At last (η last but not least), Epicurean "pleasure" is the greatest good, but the one and only way to attain such pleasure, is living modestly and be of the limits of one's desires. This can lead everyone to attain a state of equanimity (ataraxia) and freedom from fear of death, as well as absence of body pain (*aponoia*). The combination of these two states is supposed to constitute happiness in its highest form.

Key words
Soul - atoms - components of atoms - void - materiality - properties of the Soul - Fear of death - Soul synthesis.
1. The Atomic synthesis of the soul

"Soul" is a term the scope of which may considerably vary in the Greek philosophy. In the broad sense, according to Aristotle it covers a broad range of vital functions of every living being, including animal and vegetable life. In stricto senso as in Plato's Phaedo, the term "soul" is considered to be a mental power residing in the living human body, fully separable from all the other body functions and senses. Democritus, however, suggests a more systemic analysis of the human soul, through his Atomic Theory upon which he bases his entire world view. In the first place, he unveils the structure, the content and the components of the "Soul". Democritus writes it clearly "...the soul consists of spheroidal atoms similar to small flakes, visible by daylight, entering a dark area ...". That is to say, that the soul, as an entity, consists of the same components as the Matter. Those atoms, with a spherical shape and carried by the wind, intrude into the Soul, giving life and energy to the physical body. However, according to C.Bailey the material body is formed of various particle collisions, receiving back life through the mental particles (which are atoms of the Soul). Furthermore, the philosopher argues that while mental molecules are accumulated in order to give life to the matter, some of them are shaping at random, a large mass, which is called "intellect". By the term "intellect", the philosopher refers to the meditation, in other words to the thinking and reasoning process which in turn is considered to be the touchstone of knowledge acquisition.

In support of Democritus' thought, here comes subsequently the fundamental Principle of the Epicurean philosophy according to which "the whole world is composed of atoms, void/empty space and compositions of atoms". In this case, the soul is the amount of the slightest molecules, ie the sum of multiple atoms, and therefore, it safeguards hereinafter its material

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2 See, C Bailey, The Greek atomist and Epicurus, pp. 34-35.
3 See, C Bailey, ibid.pp.36.
4 Anyway, in order to avoid the possibility someone to misunderstand the meanings of Epicurus, we must make clear that the void (in this case the great Democritean void) is not the empty space, but a substance as real as the atoms and more full than the materials. As a result, we found out more suitable the (word) 'void', and not 'empty space', which we will use from now on.
existence. Indeed, the soul is the body, ie, substance, and the epicurean point of view gains further credibility through Diogenes Laertes, who writes with regard to the issue "... There is an undeniable belief that the physical existence of the soul is a body composed of atoms, a composition of accumulated atoms and comprising the intellectual part, whose substance is formed of the hot element which in turn is diffused into the entire body of the soul."\(^5\). Afterwards comes, as a second argument regarding the material existence of the soul, the causa movens of the sense. Diogenes Laertes argues "...But there is a part of the soul that, as to the fineness of its synthesis, exceeds those elements by far and it is thanks to this that the soul remains tied to the rest of the body\(^6\)...". Indeed, mental powers, emotions, mind agility, thoughts and other features, provide proof of the existence of the body, which, when deprived of the above-mentioned attributes, it dies.

2 The Properties of the soul

On the other hand, we have to comprehend that, when it comes to the function of a Sense, it is the soul that bears the greatest part of the responsibility. If this was not the case, if the body didn’t house the Soul, the latter would bear no responsibility at all, thus meaning that when the Soul perishes, the body ceases to have Senses. Besides the atomic synthesis of the Soul, Epicurus goes far beyond and specifies the features namely (properties) of the atoms. According to Aetios "...Epicurus considers that the Soul consists of an amalgam of four atom properties a) fire property b) air property, c) wind-like property and a fourth one, related to the Senses and yet undefined, that cannot be named. This fourth and last property, as Epicurus argues, is the ability to sense...\(^7\). In fact, as Long A.A &. Sedley D.N point out, the fire nurtures the spirit thus generating body heat, the air generates motion, and the wind regulates the

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\(^7\) C.f Aetius, 4.3.I.I, see, A.A Long & D.N.Sedley, *The Hellenistic philosophers*(Greek text).p.68.
mental state of man (calm, serene and free from mental disturbance or not). Finally, the last (property) that has no name, controls the inner sense.  

3. Lucretius: the energy power of the soul and the individuals’ psychological characteristics.

Straight away, we are moving to a fervent partisan and strong supporter of the Epicurean philosophy, to the renowned Latin philosopher Lucretius Caro (Titus Lucretius Karus) The Latin epicurean philosopher in his famous philosophical poem De Rerum Natura, (On the nature of things) he comprehensively covers the Epicurean positions, whom he deifies. An advocate of the Epicurean materialistic theory as a whole, the Latin philosopher adds an additional argument to the theory on the soul, as follows (the soul has the power to move the body), stating with regard to the issue "..The mind is not located anywhere in specific, in a certain place, on the contrary it is a vital property of the body, which the Greeks call “harmony”, and it is thanks to this that we are endowed with sensation, although the “Reason” lays nowhere in particular quoting “If the body is material, it must be activated somehow by a material object”. According to Long A.A & Sedley D.N, Lucretius adds the property of Pain in order to support the argument of the materiality of the soul. However, the philosopher thinks that when the body get stressed, the soul get stressed as well. In accordance with the aforementioned, Lucretius seems to be totally convinced that once the sensation of Pain is transmissible amongst bodies, then it is concluded that the Synthesis of the Soul is material. Along with Epicurus, Lucretius also focuses on the theory of the four "properties" of the Soul. Differentiated though to a certain extent, according to his theory the "properties" of the Soul are

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8 See, A.A Long & D.N.Sedley, (notes) ibid. pp.69-70. «...This part of the soul, the mind is the unmentionable meaning it has no name. Of course, and it even has physical substance... the rest of" irrational soul ", which today we would say that it corresponds to the nervous system, is shared throughout the body...»

9 See W.H.R, Rouse,.. Lucretius:De rerum natura, pp.6-7. Titus Lucretius Carrus (Latin Titus Lucretius Carus) was born around 98-94 BC and died around 55-53 BC Was a Roman poet and the his known work is the extensive philosophical poem De Rerum Natura, ("On the nature of things"), with 7,415 verses epicurean theme.


12 See, A.A Long & D.N.Sedley,(notes) ibid. pp.71-72.
associated and related to psychological characteristics: namely, the fire (heat) is related to anger, the air is related to serenity-equanimity, and finally the breath to the fear. The man, argues the philosopher, cannot alter the characteristics with which he is born. Lucretius writes with eloquence about the issue "... there's still within the mind, that kind of heat, that overwhims the mind when the latter burns with rage and the eyes emit lightning flashes ... There is still abundant and icy breath, Fellow of fear that makes the members of the body tremble “. There is whether appeased... of other element of the soul...Particularly that of the heat, which generates the tendency to anger, that of the breath, leading to fear, that of the air, which when prevailing, it produces a relatively permanent heat, the serenity...13''. As Long A.A & Sedley D.N point out, Lucretius argues that the souls of Gods and Men are propelled by automotoring atoms that provide the human entity with energy power.14

Concluding this announcement, we are moving to the last chapter of this essay, which is the deprivation of senses and the mortality of the Soul.

4. When the atoms of the Soul perish i.e when the mortal soul departs.

The main argument of Epicurus against the immortality of the Soul15 is as follows, according to J. Warren, the mortality makes people get obsessed and steer their everyday conduct in wishing God’s help as a guarantee against mortality. People give in "worshiping" Gods, as an antidote to mortality, instead of wishing to lead a happier life and at the same time to be released from the necessity or the bonds of Faith. The abovementioned can be summed up in a few words, uttered by Diogenes Laertes, "..Deprivation of Senses occurs when the soul departs''.16".In fact, it is thanks to the Soul that we can feel our "senses" and "sense", as a manner of speaking, the world. However, the whole body participates in the Sense, but without having all necessary sensorial competences, "the Soul is the main reason of

"sensing..." underlines Epicurus clearly enough in his letter to Herodotus. As a consequence, the Soul constitutes the connective tissue of the whole organism through the ritual interaction. As far as Lucretius is concerned, in his turn, he believes that the ultimate moment of mortality, i.e. the last breath, just shortly before the Soul departs this very last breath is different from normal breathing. Nevertheless, the philosopher, as far as the breath is concerned, argues as follows "...a weak breath mixed with heat or thermal energy leaves the body at the time when the soul departs, and in addition to that, this heat pulls the air, "you see" he continues, no heat is dense for the air atoms can penetrate and move through...". Lucretius, therefore, according to Long A.A & Sedley D.N, talks about the last breath, which is replete with ultra-fine particles, pulled by the air or attracted to it, and quite obviously, they are scattered in the void. In conclusion, when human life is confined to the functions of the senses, then every single desire of immortality is annulled and people remain attached to the present. Regarding the Epicurean position, that when the soul departs, the atoms disperse in the void, we could assume that the atoms when dispersing in the void, they never stop existing, they consist another form of energy, thus concluding that, this is the quintessence of the so-called immortality. That is to say, that Epicurus could be interpreted in both ways, either as a supporter of immortality or not.

Overall Conclusions

If we summarize the views of Democritus, Epicurus, and the Lucretius about synthesis of the soul, we can generally discern the above:

1. The entire notion of "existence" according to the philosophers means first and foremost taking part in the physical cosmology.
2. The synthesis of the soul is a compound of varied atoms and the body houses these components.

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19 See, A.A.Long and D.N. Sedley, ibid.pp.72-74.
3. The Soul cannot be incorporeal, for it would then be, like the void, incapable of doing or suffering anything.

4. That the body itself has sensation is a matter of common experience. It is not refuted by the fact that it loses it, when the soul departs, that just shows that sensations is not a intrinsic (proprium) characteristic of body, but one that depends on the soul.

5. Lucretius differs by Democritus and Epicurus by introducing us a new term “Mental Characteristics” that is the explanation for the diversity of our character and have resulted from mixing/ blending of the elements of air, wind and heat.

This discussion leads to the conclusion that, Democritus, Epicurus and Lucretius had formulated a very pioneering view about cultivating our Soul, by observating the laws of universe, and only then, we could attain the soul- peace, i.e the harmony and be experienced the inner light of mental equanimity (ataraxia).

REFERENCES