

Nietzsche's Eternal Recurrence (Eternal Return) In Relation To Lucretius

Post by "Cassius" of July 20, 2022 at 10:09 AM

I hesitate to open this thread at the moment because I don't have time to continue it, but we'll now have this here in case someone searches for "Eternal Recurrence" or "Eternal Return" and wants to talk about how it may relate to Lucretius Book 3:

Death is nothing to us; for that which has been dissolved into its elements experiences no sensations, and that which has no sensation is nothing to us. - *Epicurus Principal Doctrine 2*



Nor, if time should gather together our substance after our decease and bring it back again as it is now placed, if once more the light of life should be vouchsafed to us, yet, even were that done, it would not concern us at all, when once the remembrance of our former selves were snapped in twain. And even now we care not at all for the selves that we once were, not at all are we touched by any torturing pain for them. For when you look back over all the lapse of immeasurable time that now is gone, and think how manifold are the motions of matter, you could easily believe this too, that these same seeds, whereof we now are made, have often been placed in the same order as they are now, and yet we cannot recall that in our mind's memory; for in between lies a break in life, and all the motions have wandered everywhere far astray from sense. For, if by chance there is to be grief and pain for a man, he must needs himself too exist at that time, that ill may befall him. Since death forestalls this, and prevents the being of him, on whom these misfortunes might crowd, we may know that we have naught to fear in death, and that he who is no more cannot be wretched, and that it were no whit different if he had never at any time been born, when once immortal death hath stolen away mortal life. - Lucretius Book 3