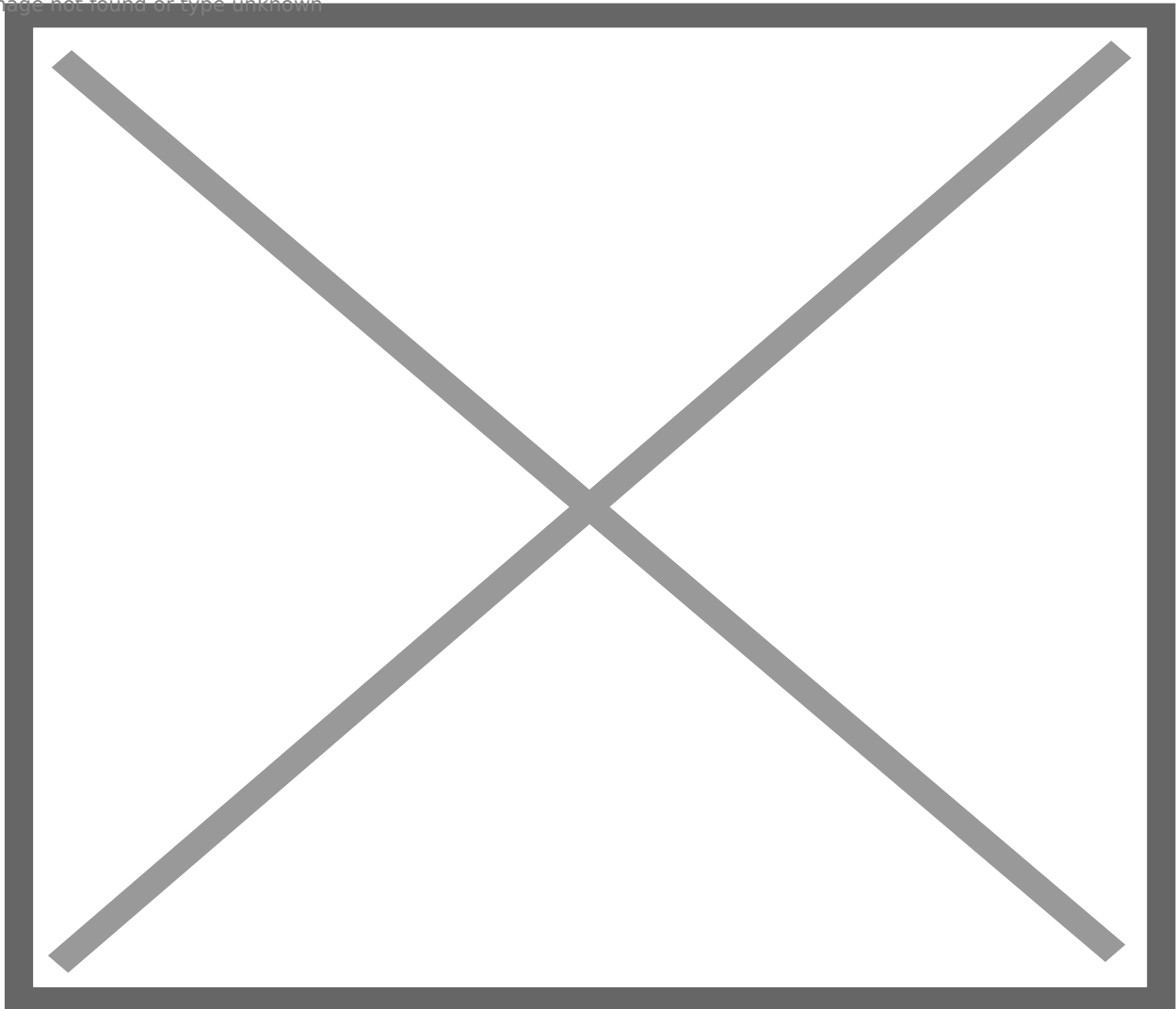


Sunday February 8, 2026 - Zoom Meeting - Lucretius Book Review - Starting Book One Line 146

Post by "Cassius" of February 7, 2026 at 1:57 PM

This Sunday we will continue at line 146 of Book One of Lucretius and continue into 159 to the extent we have time.

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[EpicureanFriends Side-By-Side Lucretius](#)

Multi-column side-by-side Lucretius text comparison tool featuring Munro, Bailey, Dunster, and Condensed editions.

handbook.epicureanfriends.com

<https://www.epicureanfriends.com/thread/4940-sunday-february-8-2026-zoom-meeting-lucretius-book-review-starting-book-one-line/?postID=38738#post38738>

This terror then, this darkness of the mind, must needs be scattered not by the rays of the sun and the gleaming shafts of day, but by the outer view and the inner law of nature; whose first rule shall take its start for us from this, that nothing is ever begotten of nothing by divine will.

Fear forsooth so constrains all mortal men, because they behold many things come to pass on earth and in the sky, the cause of whose working they can by no means see, and think that a divine power brings them about. Therefore, when we have seen that nothing can be created out of nothing, then more rightly after that shall we discern that for which we search, both whence each thing can be created, and in what way all things come to be without the aid of gods.

1-159

For if things came to being from nothing, every kind might be born from all things, nought would need a seed. First men might arise from the sea, and from the land the race of scaly creatures, and birds burst forth from the sky; cattle and other herds, and all the tribe of wild beasts, with no fixed law of birth, would haunt tith and desert. Nor would the same fruits stay constant to the trees, but all would change: all trees might avail to bear all fruits. Why, were there not bodies to bring each thing to birth, how could things have a fixed unchanging mother? But as it is, since all things are produced from fixed seeds, each thing is born and comes forth into the coasts of light, out of that which has in it the substance and first-bodies of each; and 'tis for this cause that all things cannot be begotten of all, because in fixed things there dwells a power set apart.