# CICERO'S TUSCULAN DISPUTATIONS

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649549757

Cicero's Tusculan Disputations by Marcus Tullius Cicero & Andrew P. Peabody

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd. Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

# CICERO'S TUSCULAN DISPUTATIONS



# CICERO'S

# TUSCULAN DISPUTATIONS

- I. ON THE CONTEMPT OF DEATH.
- II. ON BEARING PAIN.
- III. ON GRIEF.
- IV. ON THE PASSIONS.
- V. IS VIRTUE SUFFICIENT FOR HAPPINESS?

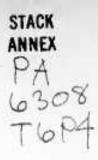
#### TRANSLATED

WITH

AN INTRODUCTION AND NOTES.

BY ANDREW P. PEABODY.

BOSTON: LITTLE, BROWN, AND COMPANY. 1886.



## SYNOPSIS.

### BOOK I.

- § 1. Reasons for discussing philosophical subjects in Latin.
  - Poetry and art cultivated in Rome at a comparatively late period.
  - Oratory cherished at an earlier time. Philosophy neglected.
  - 4. Plan of the Tusculan Disputations.
  - "Whether death is an evil," proposed as the subject for the first day.
  - 6. The stories about the under-world, fictitious.
  - 7. The dead not miserable, if they have ceased to be.
  - 8. Death, on that supposition, is not an evil.
  - Different theories as to the nature of the soul, and as to its fate when the body dies.
- 10. Aristotle's fifth element, as constituting the soul.
- The theories of the soul inconsistent, and those consistent, with its continued life.
- The belief of the ancients in immortality proved by commemorative rites and the honor paid to sepulchres.
- On this, as on every subject, the common sense of mankind is the law of nature.
- 14. Instinctive consciousness of immortality.
- 15. Men crave posthumous praise because they expect to enjoy it.
- 16. Absurd notions as to the shades of the dead.
- Souls must tend upward when they leave the body.

felo

- § 18. Reasons for so believing.
  - 19. The soul's flight traced.
  - Perception a function, not of the organs of sense, but of the soul.
  - Absurdity of the philosophy which denies the continued existence of the soul.
  - No greater difficulty in conceiving of the soul's life when disembodied, than when in the body.
  - Plato's argument for the soul's future from its past eternity.
  - 24. Alleged reminiscences of a previous existence.
  - 25. The powers of the soul proofs of its immortality.
  - Poetry, eloquence, and philosophy, God inspired, and therefore tokens of a divine and immortal life.
  - A quotation from Cicero's Consolatio, on the divine origin of the soul.
  - The greatness of the soul attested by its capacity of contemplating the universe.
  - We know the soul in the same way in which we know God. The death of Socrates.
  - What Socrates said in dying about the destiny of souls.
  - 31. Life apart from the body the only true life.
  - 32. Objections to immortality. The soul inherits the qualities of its parents, and therefore begins to be, and whatever begins to be must cease to be. It is also liable to disease, and therefore mortal.
- Heredity denied. Disease belongs to the body, not to the soul.
  - 34. If death is the end of life, it yet is no evil.
- Instances in which death would have been preferable to continued life.
- 36. If death is the end of life, it involves no sense of want.
- 37. Instances in which death has been faced with alacrity.
- The wise man will plan for eternity, whether he be immortal or not.

- § 39. We have no just claim to continued life beyond death.
  - 40. The contempt of death shown by Theramenes.
  - Dying words of Socrates, quoted from the Phaedo.
  - 42. Courage of the Spartans in near view of death.
  - Instances of the contempt of death on the part of philosophers.
  - Superstitions about the suffering of the unburied body after death.
  - 45. Various modes of disposing of dead bodies.
  - 46. Death in full prosperity to be desired rather than feared.
  - 47. Instances in which death has been conferred by the gods as a pre-eminent benefit and blessing.
  - Instances in which death has been sought and welcomed.
  - The disposition in which death should be waited for and met.

### воок и.

- § 1. Grounds on which philosophy is distrusted or despised.
  - Desirableness of original writings in that department, instead of depending on the Greeks.
  - Worthlessness of the Epicurean treatises that have already appeared in the Latin tongue.
  - The true work of philosophy, though not always wrought for philosophers themselves.
  - The thesis for discussion, —" Pain is the greatest of all evils."
  - 6. Philosophers who have taken that ground.
  - 7. Inconsistency of Epicurus.
  - Lamentation of Hercules on Mount Octa, from the Trachiniae of Sophocles.

- § 9. The same, continued.
- Lamentation of Prometheus on Mount Caucasus, from Aeschylus.
- Wrong notions propagated by the poets, whom Plato therefore excludes from his ideal republic.
- On this subject they have been too well seconded by philosophers.
- If disgrace is worse than pain, this consideration alone puts pain in the background.
- 14. Pain subdued by courage and patience.
- Resemblance and difference between labor and pain.
- 16. Power of endurance developed in military service.
- 17. Examples of endurance in athletes, hunters, gladiators.
- 18. Pain not so much in endurance as it seems in thought.
- 19. Epicurus, on pain.
- Virtue, personified, treats pain as of no account when compared with moral evil.
- 21. What self-government means.
- 22. Signal examples of brave endurance.
- 23. How far the sense of pain may have expression.
- The strong manifestation of suffering unworthy of a man.
- 25. Contrasted examples of this and its opposite.
- 26. The power of the sentiment of honor.
- 27. How the capacity of bearing pain is to be strengthened.

## BOOK III.

- § 1. Sources of error in home life and nurture.
  - 2. In the poets and in public opinion.
  - Disorders of the soul more numerous and harmful than those of the body.
  - Subject for discussion, "The wise man is liable to grief."

- § 5. Distinction between "insanity" and "madness."
  - Grief to be not diminished, but extirpated.
  - 7. The wise man is incapable of grief.
  - The virtues, considered separately and collectively, are incompatible with grief.
  - 9. The wise man is never angry.
- 10. Nor yet liable to pity, or to envy.
- False opinion, the cause of grief and of all other perturbations of mind. Perturbations classified.
- 12. Groundlessness and frequent shamelessness of grief.
- Grief, the severest and least tolerable of the perturbations.
- Premeditation on possible misfortune, a remedy for grief.
- 15. Opinion of Epicurus on this point.
- His remedy, that of calling the thoughts away from grief, impossible.
- Imagined protest of one of the old philosophers against the Epicurean doctrine as to grief.
- The theory of Epicurus as to pleasure, that it consists wholly in the gratification of the senses.
- This theory applied to the relief of sorrow under heavy calamity.
- 20. Epicurus contradicts himself.
- Cicero's theory of pleasure, diametrically opposed to that of Epicurus.
- The opinion of the Cyrenaic school, that grief owes its intensity to its suddenness.
- How far this is true. Efficacy of example as giving relief in sorrow.
- 24. Examples cited.
- In some aspects the commonness and inevitableness of grief enhance, instead of diminishing, its intensity.
- Grief enhanced by the belief or feeling that it is under certain circumstances fitting and right.

- § 27. Grief in many cases voluntarily assumed, in some, voluntarily postponed.
  - 28. There is then no actual necessity for it.
  - 29. Reasons why the burden of grief is taken up.
  - That grief is removed by time while its cause remains, shows that it is unnecessary.
  - The doctrine of the Peripatetics, that in this, as in everything else, the right is the mean between two extremes.
  - 32. Modes of administering consolation.
  - 33. Different modes are required by different persons.
  - Philosophy proffers an entire and absolute cure for grief.

### BOOK IV.

- § 1. The Pythagorean philosophy in Magna Graecia.
  - Vestiges of it in Roman history, institutions and customs.
  - 3. The study of philosophy in Rome.
  - The subject of discussion, "Whether the wise man is liable to perturbations of mind."
  - The soul divided by the ancients into the part possessed of reason and that void of reason.
  - Perturbation defined as "a commotion of mind contrary to reason."
  - Perturbations the consequence of false opinions.
  - 8. Various forms of grief and of fear defined.
  - The phases of pleasure and of inordinate desire defined.
- Diseases and sicknesses of soul, produced by perturbations.
- The disgusts which are the opposites of these diseases and sicknesses.